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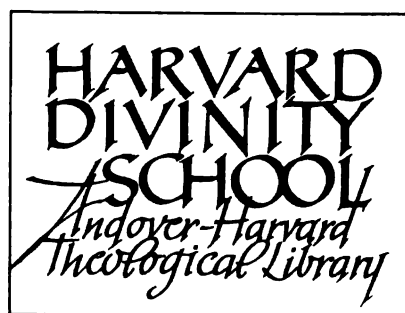
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W. J. Spragg.

Sumner College, Oregon.

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Nov. 24. 05.

A

SYNOPSIS OF THE GOSPELS

IN GREEK

AFTER THE WESTCOTT AND HORT TEXT

This book used by W. J. Spragg at Queen's College,
Oxford, 1905-1907, when working on the "Synoptic
Problem" with B. H. Streeter as his tutor - and in
connection with Canon Sanday's lectures on the
subject.

WJS

Cambridge.
May 1949



Bible. N.T. Gospels. Greek. 1903

A

SYNOPSIS OF THE GOSPELS IN GREEK

WITH VARIOUS READINGS AND CRITICAL NOTES

BY THE

REV. ARTHUR WRIGHT, D.D.

VICE-PRESIDENT OF QUEENS' COLLEGE, CAMBRIDGE

SECOND EDITION, REVISED AND ENLARGED

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PREFACE.

THE Textual and the Historical Criticism of the Gospels are alike of modern growth. Neither of them was systematized and reduced to a science before the latter half of the nineteenth century. In the case of Textual Criticism particular praise is due to the Cambridge Professors, Bishop Westcott and Dr Hort, for perfecting what a long line of pioneers had begun. In consequence of their labours individuals can no longer select from a mass of variants the particular reading which they prefer. Regard must be paid to genealogical descent and to scientific method. The last word indeed has not been spoken on the subject; the battle over "Western readings" has still to be fought out; but the main lines on which the discussion must proceed have been traced.

The Historical Criticism of the Gospels, though not as yet so much reduced to a science, has exactly the same work to perform in a still more important field. Historical Criticism cannot, any more than Textual Criticism, establish the truth of the Gospels, but it can to a great extent determine what was the earliest form of the Gospels and at what stage the later accretions came in. It can show to what extent the Tradition was modified by the various forces which were at work around it. In fact it likewise proceeds on genealogical and scientific methods. And the result will be once more to put a check upon individual caprice.

Both sciences therefore are essential to the apologist. Indeed even our latest apologies are greatly in need of revision to make proper allowance for the influence of the Synoptic Problem.

This book has been prepared to facilitate the Historical Criticism of the Gospels by the comparative method. The first edition was a skeleton, the second has been to some extent clothed with flesh. Practical usefulness has been aimed at, rather than the strict method of the former edition. Experience has led to some improvements. For example, when dealing with a Marcan section as found in SS. Matthew or Luke, instead of removing the non-Markan accretions, I have printed them at length in small type and enclosed them in square brackets. These marks sufficiently indicate their foreign character; at the same time the student is encouraged to notice the additions and to search for the causes which led to their insertion. The result is that many passages are printed twice or oftener, but the increase in the bulk of the book is a small matter, the educational value to an intelligent student and the convenience to the Lecturer may often be great. Various readings have been added, for without them a book is of little use for the higher purposes of study. Any time spent on them will bring ample reward. An Introduction, many critical and a few grammatical notes have been added, but *exegesis* has rarely been attempted, that department having been supplied elsewhere. It has been my principal aim to make the student acquainted with the facts. Whatever his views, whatever his critical standpoint, it has been my ambition to meet his need. But at the same time I have felt it right to interrogate, classify, and interpret the facts according to my own apprehension of them. I have no desire to force my own opinions upon anyone, but I believe that the free expression of opinion, supported by argument, is most likely to advance the subject and serve the cause of truth.

For there is much debatable ground, and there are many things of which we must say "Adhuc sub iudice lis est." Foremost amongst these must be placed the oral hypothesis. Not that I am beginning to doubt its truth; on the contrary, though I have made many modifications to meet criticism and to grapple with facts, I am more convinced than ever that it gives the simplest and most satisfactory solution of the Synoptic problem, that it is most in accordance with the habits of the Apostolic age, and that it has never yet been seriously refuted by the adherents of the documentary hypothesis. But while so many scholars of distinction pronounce, more or less decidedly, against it, it would be arrogance in me to ignore their opposition. I therefore restate my arguments, invite my readers to consider them, and leave the decision to the arbitrament of time.

In the same spirit I submit the division of the authorities into five main Sources and Editorial Notes, the theory of Conflations, the influence of Church Lessons and many other hypothetical suggestions. In so far as they are true, they will meet with acceptance. "We can do nothing against the truth, but we are powerful when truth is on our side."

It has been said of Drs Westcott and Hort that they published a radical text, but with regard to the authority of the Books belonged to the conservative school¹. In the same way it is possible to be a convinced and even advanced Historical critic and yet hold fast to all the articles of the Christian Creeds, nay, to find in criticism a confirmation of the faith. In this volume critical methods are defended against the harmonists, but the chief battle has been for the historical truth of Christianity.

The doctrine of Holy Scripture should be compared with the doctrine of the Person of Christ. It is easy on the one hand to regard our Lord as a mere man, differing in no essential particular from Moses or Socrates or Confucius. It is easy on the other hand to regard Him as possessing a divine mind in a human body, and therefore entirely free from human infirmities, incapable of doubt, of ignorance, and of temptation. It is difficult to accept the Scriptural view that He possessed a human mind with its essential limitations, inseparably united with the fulness of the Godhead. This paradox, this dualism, transcends human thought but satisfies human need. We maintain it as a mystery, not to be measured by human intelligence, but essential for human salvation. The Church exists to uphold this central truth, which reconciles us to the present condition of our race and assures us of its future destiny.

So also with the doctrine of Holy Scripture. It is easy to think on the one hand that the Gospels differ in no essential particular from other books. It is easy to think on the other that they were written in human language by a human pen, but dictated by the Holy Spirit and therefore absolutely true in every particular. It is difficult to maintain that literary methods were applied to them, so that they possess the peculiarities and defects of human work and yet are the gift of the Holy Spirit, instinct with life and capable of leading to life and to God those who believe. But this paradox, this dualism, must be accepted, though it cannot be comprehended. The Scriptures themselves testify to its truth, and the experience of the Church in all ages confirms it. And it is just because the human side of Scripture is necessarily insisted on in this book, that these protests are entered, again and again, about the divine.

Those who have no adequate grasp of the great fact of the Incarnation or think little of the ever-present working of the Holy Spirit are ill equipped to maintain the truth of the Gospel.

In preparing this edition for press I have received much valuable advice and assistance from (1) Professor Dr Eberhard Nestle of Maulbronn, (2) the Rev. A. H. McNeile, M.A.,

¹ Dr Salmon's *Criticism of N.T. Text*, p. 10.

Fellow and Lecturer of Sidney Sussex College, Examining Chaplain to the Lord Bishop of Worcester, and from the following members of my own College: (3) the Rev. F. H. Chase, D.D., President, Norrisian Professor of Divinity, Vice-Chancellor of the University of Cambridge during the years 1902-4, Examining Chaplain to his Grace the Archbishop of York, (4) the Rev. J. H. Gray, M.A., Fellow, Dean and Lecturer, Examining Chaplain to the Lord Bishop of Peterborough, (5) the Rev. R. H. Kennett, M.A., Fellow, Regius Professor of Hebrew, Canon of Ely, formerly Lecturer in Hebrew and Syriac to the College and Reader in Aramaic to the University, (6) the Rev. C. H. W. Johns, M.A., Lecturer in Assyriology, (7) the Rev. F. S. Ranken, M.A., Rector of S. Walsham, and (8) the Rev. C. T. Wood, M.A., Fellow and Lecturer, Examining Chaplain to the Lord Bishop of Winchester who was formerly our President. To all these my thanks and the thanks of my readers are due.

I have also to acknowledge permission to print the Westcott and Hort text of the Gospels, Dr Swete's edition of the Gospel of S. Peter, and Messrs Grenfell and Hunt's edition of the Oxyrhynchus Fragment of Sayings of Jesus.

With a few exceptions I have followed the Westcott and Hort text throughout. The principal exceptions are (1) I have accepted the rule that foreign words, when they have not been Hellenized in form, should retain their own accent, e.g. I print Βηθλέεμ, Ἑλεάζαρ, σαβακτάνει, &c. (2) I have made a few changes in orthography, θηῆσκω, σφίζω, Γαλιλαία, Σειών, &c. (3) I have occasionally altered the punctuation. (4) Clauses which WH print in the text within double brackets I have transferred to the margin. (5) I have generally ignored those of their marginal readings which give variations in order without any apparent difference in meaning.

A good deal of labour has been expended in the department of Textual Criticism. It has been my endeavour to give all the variants of the first four Greek Uncial MSS. with the following exceptions: (1) I have neglected or even quoted with corrections the common itacism of *αι* for *ε* or *ε* for *αι*. To record these would trouble the reader with many thousands of readings possessing as a rule no importance whatever. (2) Variations in the order of words when the sense is not appreciably affected are ignored. The reader would only be fatigued by their record. (3) I have not felt bound to notice every passage where *καί* and *δέ* are interchanged. These are numerous and disturb the surrounding words so much that they cannot be briefly noted. (4) I have disregarded such variations in spelling as *εἶπαν* or *εἶπον*. They are the fashion of the fourth century rather than the product of the first. (5) I have not noticed every case where Ἰησοῦς or ὁ Ἰησοῦς is added in some MSS. These are for the most part liturgical.

The readings of Codex A and of the later Uncials are only given when they are supported by one or more of the versions. No modern critic values highly the "Syrian" text. The readings of the cursives are ignored. No notice is taken of the readings of the *Textus Receptus* except when they are found in one of the said four MSS. or in the versions.

The readings of the Old Latin and of the Old Syriac Versions, viz. the Curetonian Syriac and the Lewis-Gibson Syriac, are given when they indicate a variant in the Greek text which the copyist used, but no notice is taken of their paraphrases, curiosities or blunders. The Latin Vulgate of S. Jerome and the Syriac Vulgate, commonly called the Peshitta, have seldom been noticed. But in a few cases of exceptional interest, especially if both the Old Syriac versions present a *lacuna*, readings from the later Syriac have been given.

In the preparation of the variants Tischendorf's eighth Edition has been used, but his testimony has been verified by reference to the photographs or reprints of Greek MSS. Where he differs from the photograph or reprint, I have assumed that he is wrong, which

is perhaps not always the case. The evidence respecting the readings of Cod. N is sometimes perplexing, and as the MS. has not been photographed, it is impossible to decide in every case whether there is a misprint in the reprint or an error in the statement.

I have unearthed from the MSS. and versions a large number of variants which are usually ignored. Most of them consist of clerical errors, misspellings, or blunders. I hold however that they ought to be noticed, partly to show the degree of care which was expended upon the production of the MS., for this greatly affects its value as evidence, partly to show the decay of the Greek language. Many of what are commonly supposed to be oversights are the natural product of the age or country in which the MS. was written.

I have never found time to make a special study of the Old Latin Versions, and in this edition they have received scant justice as compared with the four Greek MSS. or the two Syriac versions. Their *lacunae* are not given (that would be an endless task) and their readings have seldom been verified. They are treated as though they could be counted and did not deserve weighing. Yet every student knows that they are by no means of equal value. One is of first importance, another has been so corrected by the Vulgate as to lose weight. Still, though I am *homo vehementer occupatus*, such is the importance of these versions, that I should have made an effort to verify their readings, if experts did not warn us that most of the reprints of them are inexact. This remark does not apply to the reprints issued from the Clarendon Press which I have continually used.

Professor Kennett is chiefly to be thanked for supplying the Syriac readings, and Mr Ranken for the pains which he has taken to verify my account of the readings of the Greek and Latin MSS.

INTRODUCTION.

CHAPTER I

ANALYSIS OF THE GOSPELS.

COMPARATIVE Criticism of the Gospels had its first beginnings in the second century, as soon as the four books were collected into one volume, recognised as canonical and separated from apocryphal works. It was soon perceived that the Gospels contained some matter which is common to two, three, or even four Evangelists, while there is much which is found only in one. To deal with these *phenomena*, criticism was demanded. Naturally the first efforts were in the direction of harmonizing. The Gospels had to be defended against adversaries, and their authority could ill be maintained, if contradictions or serious discrepancies existed within them. Tatian therefore removed these by constructing a *Diatessaron* or continuous history made up by combining the four, and in many Churches of the East this curious compilation is recorded to have taken the place of the Gospels to the great loss of the congregation¹. Other workers for more than a century removed difficulties by harmonizing the wording of the Gospels, reducing them for the most part into conformity with S. Matthew's, which, as bearing the name of an Apostle, was more honoured than the Gospels of SS. Mark and Luke. This harmonizing was carried to such an extent, that in Cod. D the names have actually been removed from that part of S. Luke's genealogy which is common to SS. Luke and Matthew; the names given by S. Matthew have been substituted for them, except that the four names omitted by S. Matthew have been inserted and the whole has been exactly harmonized with the Septuagint. But throughout the Gospels harmonized readings are so plentiful, that Textual Critics have established the rule that those readings in the text of one Gospel are to be preferred, which differ most widely from the text of the other Gospels. In the fourth century better counsels began to prevail. The Ammonian Sections and Eusebian Canons marked out those parts of the Gospels which were found in four, three, two, or one

of the Evangelists. Men became more ready to accept divergence and to seek for the lessons which it conveyed. Reverence for the text of Scripture put some check upon the mischievous working of the harmonist, whose efforts were diverted into the domain of Exegesis, where unhappily he was long supreme, and where he still bears far too much sway.

S. Augustine spent considerable labour upon what is now called the Synoptic Problem, which he attempted to solve by assuming that the Evangelists copied from their fellows. Naturally he held that S. Matthew, being an Apostle, was the first to write; S. Mark was his humble follower and abbreviator¹; S. Luke came next and made use of the two predecessors; S. John came last. S. Augustine's authority was paramount in the Western Church, and his opinion, though quite indefensible, was accepted almost without challenge until the nineteenth century. Modern critics, however, have strongly maintained that S. Matthew's Gospel is a composite work, whose redactor was neither an Apostle nor an eye-witness of the events which he narrates. At the same time it has been shown that S. Mark's Gospel, so far from being an abbreviation of S. Matthew's, is fuller and nearer to the original record. In fact the priority of S. Mark—or at least of the oldest form of it—has been proved to the satisfaction of most scholars.

In 1794 it was suggested that our Evangelists were unacquainted with each other's works, and that their agreement was due to the use of the same Sources. This hypothesis, propounded by Eichhorn, was a distinct advance. From his time the search for Sources has been prosecuted, with some degree of success. After much examination an "Urmarkus"²

¹ *De consensu Evan.* i. 4.

² An Urmarkus means a first edition of S. Mark, now lost, and generally supposed to be considerably shorter than our second Gospel. An Urmatthæus is a short document containing discourses only, which have been embedded into the two Gospels of SS. Matthew and Luke.

¹ Theodoret, *adv. Hæres.* i. 20.

and an "Urmatthæus" were proposed as the two documents which accounted for the common matter.

It was not long, however, before the extreme improbability of this hypothesis was perceived. *Litera scripta manet*, and if two such documents not merely existed but were so widely circulated that three Evangelists working in different Churches possessed a copy of the first, and two—or as some said three—of the second, it is impossible that these pristine documents should have so completely perished, that there is no mention of them in the Church Fathers. Men like Clement of Alexandria, Origen and Jerome were eager in searching for the original Hebrew of S. Matthew: they could not have kept silence about these more important records, had there been any tradition about them.

The oral hypothesis was started by Gieseler to remove this and many other difficulties. Bishop Westcott maintained to the last that it was the only satisfactory solution of the problem, and although it has been generally abandoned on the continent of Europe, in America, and in many highly influential quarters in this country, my readers will be invited to consider the arguments for it. If these arguments can be met by others, by all means let that be done. My sole desire is to discover truth. Let no one however think that the matter can be settled by appeals to modern use, still less by an *Ipsæ dixit*.

The oral hypothesis is chiefly valuable, because it gives the critic the liberty which he requires. A document is a rigid thing; oral teaching is flexible. A document admits of none but clerical errors; oral teaching is affected by the defects of the memory. A document is lifeless; oral teaching grows like a tree. Take a tree when it has stood for ten years, and you will find a sturdy but slim growth; come ten years later, and though it retains the same general form it will be thicker; come again five years later, and you will find it larger than ever but still growing. Branches may be lost by pruning, by wind or by lightning, but the tree is the same and is easily recognised. Just so is it with oral teaching. It gives all the advantages of an Urmarkus without the improbability. S. Luke, we maintain, used the oral Mark, about ten years after it was commenced, when it was much shorter than we know it. This we call the proto-Mark. S. Matthew used it about ten years later, when a few sections had been lost, but the bulk had greatly increased. This is the deuterio-Mark. Finally S. Mark's Gospel, as we know it, was written some years subsequently, when there had been still further expansion. This is the trito-Mark.

At present the hypothesis of an Urmarkus having been discredited and generally abandoned, the supporters of documents insist—in spite (as I think) of very serious difficulties which they have not yet removed—that S. Mark's Gospel itself was used by SS. Matthew and Luke. Another document, called the *Logia* of S. Matthew (though the Dean of Westminster¹ objects to this title as question-begging) is supposed to have been used by SS. Matthew and Luke. The critics who take this view are numerous and influential, and it is often said that the two-document hypothesis holds the field. But the agreement is in name only, for the widest divergence of opinion exists respecting the size and contents of the second document.

The Rev. Canon Sir John C. Hawkins² treats the *Logia* as a short document, containing no more of the non-Markan matter than is common to SS. Matthew and Luke; all other non-Markan matter he assigns to oral teaching or private research. But as it is undeniable that S. Luke has not given us the whole of S. Mark, is it not probable that the same reasons which made him omit so much from the Marcan cycle would also cause him to omit a good deal from the Matthean cycle? For (1) if he rejected what would not suit his readers, why should one-third of S. Mark offend, but the whole of the *Logia* give satisfaction? (2) If he could not find room for twenty Marcan sections, why had he abundant space for Matthean? (3) If he used an Urmarkus, why not (as the earlier critics believed) use an Urmatthæus? And if he did so, there is nothing to prevent that Urmatthæus from developing into a much larger document, as is supposed to have happened in the case of the Urmarkus.

Next let us consider those who make the *Logia* a very large document from which two, three, or even four Evangelists drew materials. (For some critics hold that S. Mark and even S. John used the *Logia*.) If this was the case, we must suppose that the Evangelists selected what would suit their readers and rejected what was unsuitable. That they really did so to some small extent is highly probable. Thus S. Matthew appears to have deliberately rejected those two sections of S. Mark in which mention is made of widows. We must allow that if widows were mentioned in the *Logia*, he omitted those passages also, for there is no mention of widows from beginning to end of his Gospel. But when critics account for all other omissions in this way, we feel it necessary to examine in detail what they are asking

¹ *The Study of the Gospels*, p. 69.

² *Hora Synoptica*, p. 88 ff.

us to believe. According to the extreme wing, with whom we are now dealing, all the following sections occurred in the *Logia*; according to a more moderate estimate the first four did not:—the Baptist's Birth, Jesus in the Manger, the Star of Bethlehem, the Flight into Egypt; the Parables of the Rich Man and Lazarus, the Unmerciful Servant, the Ten Virgins, the Unjust Steward, the Pearl of great Price; the Story of the Prodigal Son, of the Good Samaritan, of the Pharisee and the Publican; the history of Zacchæus; the journey to Emmaus. Have not most of these been favourites—justly—with the great mass of Christian people? Do not many of them excel in literary attractiveness and in Christian doctrine? What should we think of the historical capacity or of the spiritual insight of an Evangelist, who deliberately excluded them? Of course his Gospel must be kept within certain limits; indeed I have propounded a special reason why it should be so; but I cannot believe that any pressure on space will account for the exclusion of these gems.

No, whether the oral hypothesis be accepted or not, we may lay down this as a golden rule, that if a section is not found in an Evangelist, the presumption is that he was not acquainted with it. Of course our rule is not absolute; it must be applied (like other rules) with discretion and with full allowance for the evidence in each case. Under the oral hypothesis, it is simple and easy of application in all conditions. Under the documentary hypothesis, those who agree with Sir John Hawkins adopt it in the case of the *Logia*, but reject it in the Marcan sections. Those who accept an Urmarkus, can do justice to it in both.

Reserving our arguments in defence of the oral hypothesis until the next chapter, we proceed with the help of our golden rule to offer an analysis of the Gospels into sources. The reader will notice that the analysis may hold good, whether the oral or the documentary hypothesis be finally adopted. We identify five main Sources and 'Editorial Notes.'

1. *S. John contrasted with the three Synoptists.*

But the first step in the analysis of the Gospels consists in dividing them into the Fourth Gospel and the Three. S. John's Gospel does indeed contain a considerable amount of matter which has been drawn from the Synoptic record, and, if the oral hypothesis be true, there is reason to think that every one of the Three has borrowed at the least a few words from S. John's oral teaching¹. But, in spite of this,

¹ For examples see the Index to the Notes.

S. John's design and his method are so widely different from those of the Three, that we are justified in putting his Gospel into a class by itself.

2. *Analysis of the Synoptists.*

(a) *The First Division: S. Mark's Gospel.*

Our next step consists in dividing the Synoptic Gospels into Marcan and non-Marcan sections. The Marcan sections form my first Division, to which the significant and helpful term of the Triple Tradition has been applied by Dr Abbott¹.

(b) *The Second Division: the Matthean Logia.*

We next attempt to analyse the non-Marcan matter into what we hold to be its component parts. Strict adherents of the two-document hypothesis are saved the labour of doing this, for they attribute all non-Marcan matter to the *Logia*. But surely it is irrational to believe that three persons—SS. Peter, Matthew and John—should have furnished the whole of the Gospel records. To assume that a great part of the work was done by three great teachers is reasonable, but place must be found for obscurer workers. Apostles, Prophets, Evangelists (in the New Testament sense of the term), Deacons, and private Christians, were ready to help. Whosoever had seen some notable act or heard some gracious utterance of our Lord would feel constrained to repeat it to his friends; and, if it met their need, it must gradually have attained to a wider circle. In time it would force its way into the public teaching. Every considerable Church must have had treasures of its own, and the more important of these would pass into neighbouring Churches, until we find (1) an Eastern Gospel, represented by S. Matthew's, (2) a Western Gospel, represented by S. Luke's, and (3) a Neutral Gospel, represented by S. Mark's. We therefore feel compelled to subdivide the non-Marcan matter. It is true that we have no precise criterion

¹ *Encyclopædia Britannica*, Gospels. The term Triple Tradition is used in two senses. Sometimes it is strictly applied to those sections, words or even letters, which are actually found in three Synoptists. Sometimes it is less strictly applied to the whole Marcan Cycle. For there occurs in S. Mark (1) a triple tradition, (2) two double traditions, one of them common to SS. Mark and Matthew, the other common to SS. Mark and Luke, (3) a single tradition. But it is more convenient to reserve the term Double Tradition for that Cycle which is found in our Second Division. And because of the ambiguity we prefer, as a rule, to avoid these terms altogether.

for doing this. A certain amount of ambiguity and uncertainty hangs over our steps. The case is like that of the 'Western readings' in textual criticism. There is no certain method for discovering 'Western readings' and yet the critic is seldom in much doubt as to which readings belong to this class. So for practical use we find the following rules sufficient for the purpose of distinguishing the *Logia* from other matter: (1) absence from S. Mark, (2) presence in S. Matthew, for it is reasonable to hold that, as all the Marcan sections are to be found in S. Mark, so all the Matthean sections are to be found in S. Matthew. (3) The matter must consist of *Logia*, or Utterances of our Lord.

Now there are in S. Matthew five remarkable collections of discourse matter, which, as we shall hereafter explain, we hold to be 'Conflations' or artificial speeches, made up by collecting together a number of isolated *Logia* and arranging them into discourses adapted for Church reading. These are (1) the Sermon on the Mount (chapters v.—vii.), (2) the Charge to the Twelve (x.), (3) a collection of seven Parables, two of which are Marcan (xiii.), (4) the Woes on the Pharisees (xxiii.), and (5) the Eschatological discourses (xxiv.—xxv.). These five collections we take as our first *nucleus* of the *Logia*. Not that they are so absolutely; there is reason to think that they contain a few paragraphs, which belong to my Fourth Division, for there is always some mixture in the use of sources, as there is in MSS. With these Conflations we arrange three other Parables, viz. the Unmerciful Servant, the Discontented Labourers, and the Two Sons. These, with one or two more *Logia*, constitute our Second Division, which claims to reproduce those *Logia* which Papias attributed to S. Matthew. The whole of it is found in S. Matthew, the more ancient parts of it in S. Luke, and, if the oral hypothesis be true, a few scraps of it in S. Mark. One sentence¹ is frequently repeated in S. John.

(c) *The Third Division: The Pauline Sources.*

In S. Luke's Gospel we observe a remarkable group of nineteen Parables, stories and discourses, of which there is little or no trace in the other Gospels. They stand aloof and proclaim their own unity. Our golden rule prevents us from supposing (as many have held) that they belong to the *Logia*, for in that case S. Matthew must have been acquainted with them and we fail to imagine any reason why he should have discarded so attractive and instructive a

collection. To distinguish them, we call them Pauline in character and connect them with the name of the great Apostle of the Gentiles. We confidently put them into a class by themselves and call them the Third Source. Of course we are not quite sure about their precise number. One or two of the nineteen may belong rather to my Fourth Source. Possibly one or two sections should be withdrawn from my Fourth Source and one¹ from the Fifth to swell the Third. But until further examination has been made, we may be content to let the matter rest where we have left it.

The Third Source has been little recognised, most critics preferring the two-document hypothesis, but when once it has been pointed out, I feel hopeful that it will commend itself to the reader's judgement.

(d) *The Fourth Division: Anonymous Fragments.*

We have already argued that historical criticism compels us to find a place for very numerous contributors, some of whom supplied several, some only one fragment. They may have been Apostles or Church officers, but we have no doubt that some of them were less exalted personages. They are anonymous, and to recover their names is a far more hopeless task than to discover the name of the author of the Epistle to the Hebrews. An attempt has been made to classify these fragments and more may be done that way in the future; but we have not materials for clearing up the mystery. Enough that there were anonymous workers to whom we owe a great debt.

The Fourth Division is in a certain sense new, but I think that most of my readers will admit that it is necessary to the completion of the analysis of the Gospels.

(e) *The Fifth Division: The Gospel of the Infancy (S. Luke).*

Our Fifth Division embraces S. Luke's first two chapters. In subject-matter, in style, in vocabulary they stand apart. We cannot class S. Matthew's opening chapters with them, as Dr Resch does². He regards them all as parts of a much larger work called the Gospel of the Infancy. But not only would this view demand a flagrant violation of our golden rule, but it appears certain that the two accounts—Ss. Matthew's and Luke's—come from different Sources, for they regard the history in a

¹ Matt. xi. 27 = Luke x. 22.

¹ Luke vii. 11—17.

² *Das Kindheitsevangelium*.

different way. S. Matthew takes S. Joseph for his hero and makes everything depend upon him; S. Luke's heroine is the blessed Virgin, who alone was in a position to narrate many of the things in these chapters. Indeed Dr Ramsay and others with good reason regard her as S. Luke's ultimate authority. In the Fifth Division we include also S. Luke's Genealogy, the visit to Nazareth, and the Raising of the Widow's Son at Nain. All these except the last exhibit that intimate acquaintance with the Holy Family and their surroundings which is characteristic of this Division.

(f) *Editorial Notes.*

Lastly, under the title of Editorial Notes we classify everything which the Evangelists wrote on their own responsibility without the authority of a Source. Such notes are numerous and important in S. Luke, fewer in S. Matthew and fewest in S. Mark.

Such are our main Divisions. Future research may do something to modify and correct them. But at least they enable us to set forth the material of the Gospels in a form convenient for study, while they agree in the main outline with what is told us by tradition.

It is generally conceded that not much less than forty years passed between the Ascension of our Lord and the writing of the first Gospel. It is also allowed that oral teaching supplied the need of the Church during those years. The only point in question is whether that teaching was so definite and stereotyped that it will account for the similarities in our Gospels or whether we must postulate a document to do this. If the oral hypothesis be true, we hold that all five cycles of teaching were of gradual growth and took many years to expand, and only ceased to grow when they were committed to writing. During the latter part of their career they existed side by side, partly independent, partly blended together.

S. Mark's Gospel, or rather the proto-Mark, is the most ancient part of the Gospels, the nearest to the pristine teaching. But, as we have seen, it is quite probable that a few boughs have been cut off, which once formed part of this tree. For example

the Healing of the Centurion's Servant¹ is not found in S. Mark, but is common to SS. Matthew and Luke; yet we cannot persuade ourselves that it is a *Logion*. There is far too much narrative about it for that. It would be unique if it were put (as most critics put it) into the Second Source. Either it belongs to the First and was dropped by S. Mark when he came to write his Gospel; or else it must be put (as I have put it) into the Fourth Source. For if the oral hypothesis be true, it is not merely probable, but necessary, that some of the Fourth Source fragments should have found their way into two Gospels, in consequence of the communications which undoubtedly existed between the East and the West. As a matter of fact we recognise eight such cases of transference². Again, the saying about Salt losing its savour is found in three Gospels, yet we assign it with confidence to the Second Source, supposing that the trito-Mark borrowed it from the Matthean oral teaching at a late stage, for it is plainly an excrescence on his narrative and neither S. Luke nor S. Matthew supports him in the order. In that respect the verse is almost unparalleled. Our golden rule prevents us from accepting the view, which once prevailed, that S. Mark was acquainted in any intimate sense with the *Logia*, but we see no difficulty in supposing that in his old age he adopted one or two scraps from it in the same way in which we believe him to have adopted a few scraps from S. John's oral teaching ('N. T. Problems,' p. 10).

The dividing line between the Second Division and the Fourth is often faint, and several fragments which I have assigned to the Second may really belong to the Fourth. These things remain for further investigation.

S. Mark's Gospel may be described as *simplex*, because it rests upon one main Source; S. Matthew's as *duplex*, because it rests on two main Sources; and S. Luke's as *triplex*, because it rests on three; but probably all the Gospels contain some anonymous fragments, though it is only in SS. Matthew and Luke that these are conspicuous. Certainly all of them have Editorial Notes and carry signs of extensive Editorial manipulation. For an ancient author took more pains, than is usual now, to impress his own style upon the materials which he used.

¹ Matt. viii. 5—13 = Luke vii. 1—10.

² See pp. 252—255.

CHAPTER II.

THE ORAL HYPOTHESIS.

✓ We have seen that for about forty years oral teaching supplied the need of the Church. Some critics try to reduce this period. The Dean of Westminster would fain bring it down to twenty-five. If he believed in the existence of an Urmarkus, I should find it difficult to refute him. But as he is even more decided in rejecting that impossible figment than I am, he seems to cut the ground away from under his own feet. For the sister science of Textual Criticism, to which I already owe so much, comes to my help and declares that the Gospel of S. Mark, having lost its concluding verses, was not copied during S. Mark's lifetime, and was therefore for some years used in one Church only or not used at all. How are we to account for this? My answer is simple: The written Gospel was not valued because the oral teaching was so perfect. The wealth of the oral teaching, which is now embodied in SS. Matthew and Luke, competed successfully with the written document of S. Mark's brief chronicle, and so it came to pass that S. Mark was as little popular on his first publication, as he has been till criticism rehabilitated him. Humanly speaking, his Gospel narrowly escaped extinction.

We come back, therefore, to our statement that oral teaching sufficed for forty years.

✓ 2. 'Commit nothing to writing' was a maxim with the Rabbis¹. There was a very good reason why it should be accepted in the Church. The possession of documents might lead to torture and death, but no one could discover or erase the treasure in the heart.

S. Paul appears to know nothing of written Gospels. In one of his earliest letters he divides Christian instruction into his own Epistles and oral teaching². He frequently mentions teachers, and once writes of 'those who catechize' and 'those who are catechized.'³ All this points to systematic oral teaching of some kind. What was the subject-matter of it? Many of the advocates of documents will allow that it must have been our Lord's words and works. Some, e.g. Dr Stanton, admit that this oral teaching did much to mould the form in which our Gospels are cast and to settle their contents. Others will not hear of this. There was

teaching, but no special class of teachers, and above all no definite lessons.

It is something, however, to have won the concession that oral teaching satisfied the need of the Church for so many years. That this really was so is shown by the significant fact that it is just those things which were most necessary and universal that differ most in the tradition. We have evidence to show that the Lord's Prayer was recited from very early times in divine worship. And it has come down to us in two recensions¹. The Baptismal Formula used in the East is different from that which was used in the West². The words of Institution in the Eucharist are preserved by S. Paul and in three Gospels³; not one of them exactly agrees with another; one puts the Cup before the Bread, and there are some striking additions in the words used. The older the tradition, the more has it suffered during transmission. The more important it is, the less has it kept to one form. This seems a sure sign of oral teaching.

1. *Learning by heart.*

But what is meant by oral teaching? Unless we get clear ideas on that point we shall make no progress. The common assumption is that S. Peter gave *ex tempore* addresses on Gospel history, and repeated them so often that they assumed in his mind a fixed form. We on the other hand maintain that S. Peter gave formal lessons, which his Catechumens committed to memory. The fixity of form was due rather to the Catechists than to S. Peter himself. The Catechists were simply the most proficient of the pupils, who having thoroughly mastered the lesson kept it in memory by daily repetition, partly at the services of the Church, partly in the classes of boys. This is the crucial point: did the Gospels originate in the pulpit or at the lectern? If in the pulpit, I should be the first to admit that the correspondences between the Synoptists are too numerous and too minute to be accounted for by oral teaching. But if the Gospel lessons were learned by heart and a professional class was set apart for preserving them, I

¹ Jost, *Geschichte des Judenthums*, i. 367.

² 2 Thess. ii. 2, 15.

³ p. 199.

² p. 180 f.

³ p. 140 f.

see no limit to the possibilities of oral teaching, for a lesson once learned and daily repeated can be retained in nearly all its minutiae for years.

Did S. Peter act as teacher himself or did others help him? If the former alternative be accepted, in what request must he have been! When S. Paul founded a new Church, the work could not have been regarded as complete until S. Peter had instructed it. Nor could the instruction be imparted in a week or a month. It would require at least a year, and would soon need repetition. Yet as a matter of fact there is no indication that S. Peter's presence was sought or obtained. And why should it be? Was it impossible for him to work by deputy? Was it in that age even difficult? A generation which retained the *Halacha* and *Haggada* by oral repetition, could have no great difficulty in retaining the Gospel sections. "A few ballads," the Dean of Westminster says, "may have been thus preserved!" What would he say about the Traditions of the Elders?

The Church at Jerusalem could not but be affected by the atmosphere by which it was surrounded. That Church was large and important. It had hundreds of Christian children who must be educated. Should they sit at the feet of a Rabbi and learn those Traditions of the Elders which our Lord had so strongly condemned? Or could some better *pabulum* be provided? S. Luke tells us that the neophytes "continued perseveringly in the teaching of the Apostles" (Acts ii. 42). Nor can we imagine that education was for any long time neglected, or that it was conducted on other lines than those which obtained in the Synagogue. S. Mark was a *ῥητορ* (Acts xiii. 5). This term is used by S. Luke (iv. 20) to designate the *Chazzan* of the Jewish Synagogue, whose duty was to act as schoolmaster in teaching the boys¹. Professor Schürer has found an inscription in which *ῥητορ* on a tombstone is used to describe a Jewish official, and Dr Chase infers that S. Mark was a *Chazzan* of the Synagogue before and after his conversion to Christianity². This is not improbable; only, when S. Mark passed from the Jewish to the Christian Synagogue, the scope of his lessons would be altered. He would still teach reading and writing and still teach the Old Testament, but in place of the Tradition of the Elders he would teach Gospel sections. If we ignore the existence of the Christian Church, we can easily deny the oral teaching; but if we awake to realities, we cannot dispense with it.

¹ Letter to the *Pilot*, June 1900.

² Schürer, *Hist. Jewish People*, II. 11 p. 67.

³ Hastings' *Dict. of the Bible*, III. p. 245.

The Bishop of Worcester¹ complains that the order of Catechists is shadowy and that there exists little indication of their existence. But does not that argument prove too much? Are there not many Christian institutions to which few allusions are made in the New Testament? 'Teachers' and 'teaching' are frequently mentioned: what else but Catechists can be meant? In the Pastoral Epistles the clergy are paid and already have taken upon themselves the duties which were formerly discharged by Catechists. Hence we account for much silence. The Catechist soon disappeared. The Presbyter, who took his place, must be "apt to teach."

But we return to the point that teaching means learning by heart. To this day in the unchanging East it continues to have that meaning. Teaching in India is not educating the logical faculty or training the powers of observation, but consists in storing the memory with the wisdom of the ancients. In Egypt also the same practice prevails. I have stood in the Mosque of Ashar at Cairo and heard Mualim students commit the Quran to memory. Every boy amongst them is fired with the ambition to become a sheikh: perhaps one in a hundred succeeds, the others give up the attempt at various stages. To account for the genesis of our Gospels I desire nothing more than to throw back the scene eighteen centuries and a half. Theophilus "was catechized" in his youth; so was S. Luke. But Theophilus had other work to do, and in mature years let the lesson fade from his memory: S. Luke persevered, and having served as a Catechist was enabled to become an Evangelist. Apollos, "having been catechized in the way of the Lord...taught with accuracy the facts concerning Jesus²." If he taught (as I believe he did) the sections of the proto-Mark, could we have a better description of its contents? It simply presents the facts concerning Jesus, though of course the phrase is capable of a much wider application.

In S. Paul's Epistles, especially in the latest of them, we meet with abundant quotations from Christian instruction. There are extracts from a creed³, from a liturgy⁴, from a hymnal⁵, from a book of rules of life⁶. Yet (as we have seen) S. Paul in his earlier days speaks of his own Epistles as the only Christian documents; all other teaching he declares to have been oral. Few critics will maintain that any of the above-mentioned works existed during the first century in writing. Together with the oral

¹ Article in the *Pilot*, Aug. 2, 1901.

² Acts xviii. 25.

³ 1 Cor. xi. 23 ff.

⁴ 1 Tim. i. 15, iii. 16.

⁵ Eph. v. 14.

⁶ Tit. iii. 8.

Gospel they go to make up that good deposit, τὴν καλὴν παραθήκην, which Timothy is twice exhorted to keep. This "good deposit" is contrasted with the old wives' fables and the pretensions of a false knowledge. The presbyter must be "apt to teach" where so much was to be learned. He must "hold fast the faithful word according to the teaching"—every term here indicating that the records were not written. Timothy's duty was to guard them as the Rabbis guarded the traditions of the elders. That he and his fellows were faithful in doing so is proved (we maintain) by the existence of our Gospels.

Will any supporter of documents, who admits the reality of oral teaching in the first days, explain exactly what he means? I feel sure that in many cases there is practical agreement between us. For I admit that S. Luke from the first made use of literary methods, committing the tradition to writing for his own use and manipulating it while in a written form. The only thing upon which I insist is that he first received the teaching in oral form. And this because it is impossible to fix upon any document that would satisfy the conditions except the discredited Urmarkus. To say that S. Luke omitted what would not suit his readers seems untenable, because it requires us to believe that amongst these omissions must be placed the Healing of the Syro-phœnician Woman's Daughter. That is to say, S. Luke, being confessedly a Gentile and writing for Gentiles, omitted the only case in which our Lord is recorded to have shown mercy to a Gentile! "He was afraid of reporting that our Lord called the Gentiles dogs." And he had not the skill, I suppose, to omit—if need be—that part of the dialogue.

Again, some sections are very much more altered than others. This is especially conspicuous in the *Logia*. The believer in oral teaching accounts for the difference easily. Those sections which exhibit few changes passed from East to West, by letter or over the sea, direct; those which exhibit much change went overland from Church to Ohurch, being altered a little at every stage in the transit. A third group were carried in the original Aramaic, for the thoughts are the same but the Greek dress is different. The believer in documents attributes these differences to the varying mood of the redactor, who at one moment had a scrupulous reverence for our Lord's words, at another had little or none. Either of these explanations is possible: but which is the more probable?

There are many cases where S. Luke's record, and even S. Matthew's, is distinctly inferior to S. Mark's. Take for example the case of Proper Names. There are but few of these in S. Mark, 86 altogether, but

25 of them are absent from S. Luke. Now Proper Names give the assurance of definite information and of historic truth, which no reasonable author can afford to neglect. S. Luke was an historian, and in the Acts of the Apostles shows the instincts of an historian. Is it conceivable that he should have deliberately omitted so many names from his Gospel, if he had them before him in writing? I think not. But let us glance at two test cases. (1) S. Mark writes, "And Jesus went forth and His disciples to the villages appertaining to Caesarea Philippi¹," for which S. Luke gives, "And it came to pass, as He was praying in a solitary place, His disciples were with Him." (2) S. Mark writes, "Bartimæus, the son of Timæus, a blind beggar²," for which S. Luke gives, "A certain blind man." What motive can be conceived for this deliberate preference of the indefinite?

Now it is clear that this argument presses heavily against those who hold that S. Luke possessed a written copy of S. Mark's Gospel: but it has no power against those who concede him only an Urmarkus; for it is highly probable that the Urmarkus was deficient in Proper Names. Nothing is commoner than for an author to begin without Proper Names and to fill them in afterwards. In this *Synopsis* a large number of S. Mark's Proper Names are assigned to the trito-Mark.

But if judicial fairness compels us to look somewhat more favourably upon the possibility of an Urmarkus than modern critics are in the habit of doing, there must be no misconception about its publication. We cannot allow that it was ever published at all. For if so supremely important a document had circulated widely amongst the Churches, the copies cannot in a few years have so entirely disappeared that the early Fathers of the Church had no recollection of their existence. If therefore we are to maintain the existence of a written Urmarkus, we must suppose that S. Mark, following Horace's rule for authors

"nonumque prematur in annum³,"

kept back his book and rewrote it at least twice. We must suppose that the first rough copy was submitted to S. Luke, who copied it for his own work and returned it. S. Mark then revised and enlarged his history and submitted the new copy to S. Matthew, who also copied it for use and returned it. Finally S. Mark wrote his third edition and destroyed all the rough drafts.

¹ Mark viii. 27.

² Mark x. 46.

³ *Ars Poet.* 898.

This is the utmost that we can concede to the supporters of documents. It assumes (what is certainly possible) that the three Evangelists were close friends and confederates. It assumes that there was no demand for Gospels and no hurry about their production.

The improbability of all this is greatly increased, if we supplement the supposed Urmarkus with an Urmatthæus containing the earlier *Logia*, as the older critics had no hesitation in doing. S. Luke was no doubt an enterprising man and a diligent searcher for information about the Life of Christ, but he must have been singularly fortunate to obtain access to two such documents before anyone else was aware of their existence.

2. *The question of order.*

Many critics insist on the use of a document, because S. Mark's order is closely followed by the other Evangelists. Now this question of order is second in importance to none, but I cannot admit that it has the slightest weight against the oral hypothesis. For if you learn a lesson by heart, you must adhere to the order. The science of Mnemonics depends upon association and order. You must even take artificial means to preserve it, as Cicero did. All the great speeches of Demosthenes and Cicero were delivered *memoriter*. The ancients were quite familiar with the capacity and with the defects of the memory, and they employed a *Memoria technica* to assist them. My difficulty is rather to explain the departures from order, and I do so by assuming that S. Luke and the redactor of S. Matthew's Gospel used writing materials and copied down the oral teaching in its common form before working it into shape for publication. We shall have more to say on this subject when we consider the art of conflation.

3. *S. Luke's Marcan Scraps.*

There are twenty cases in which S. Luke gives us a scrap from S. Mark, but not in S. Mark's order, nor (as a rule) with S. Mark's setting. Our explanation of these remarkable scraps is that they belong to the deutero-Mark, and were sent to S. Luke from Jerusalem without note or comment, a few at a time.

S. Luke recognised their value and accepted them as genuine, but probably did not know that they were Marcan, nor could he distinguish them from the numerous scraps from other Sources which reached him from the same city. He was therefore in this dilemma: either he must neglect them or he must find places for them in his teaching. If the latter course were adopted, he must boldly put them into some convenient niches by conjecture, or by inference, exactly as he worked into his narrative the *Logia*, the Pauline source, and the scraps of the Fourth Division. He was necessarily not fastidious about the exact chronology, which could not be discovered, but cared more for the edification of the Church. That such was his method of working has been maintained in my edition of his Gospel.

If this was the case, we should expect the wording of these twenty scraps to agree with S. Matthew rather than with S. Mark, for they were carried westwards at about the same date as that at which the deutero-Mark was carried (to Egypt?) from Jerusalem to be worked up in S. Matthew's Gospel. Most of the scraps are quite short and contain little that is distinctive, but of the longer pieces we select that about casting out demons by Beelzebul¹. Not only does the wording of S. Luke in this extract agree very closely with S. Matthew against S. Mark, but the *Logion* "If I by Beelzebul cast out demons, by whom do your sons cast them out?" is appended to it in SS. Matthew and Luke, although not found in S. Mark. The same peculiarity is to be seen in the Parable of the Grain of Mustard Seed². Not only is the wording of S. Luke much nearer to S. Matthew's recension than to S. Mark's, but the non-Markan Parable of the Leaven immediately follows in both Gospels. Compare also the case of the Baptist's Preaching³. A believer in documents may maintain that these narratives occurred in two sources—S. Mark and the *Logia*,—so that S. Luke had two forms to choose from and made some use of both. This is certainly possible, but it does not account for the remaining eighteen scraps. We are asked to believe that S. Luke ruthlessly tore them from their proper setting and put them, like boulders, in places which are clearly not their own, from some editorial wantonness, which we are loth to attribute to him either as a Christian or as a literary man.

This argument therefore tells strongly against the two-document hypothesis, but not against the hypothesis of an Urmarkus supplemented by a certain amount of oral teaching.

¹ I. § 11 b.

² I. § 18 c.

³ I. § 1 c.

4. Assimilation.

We come therefore to our last and strongest argument—assimilation. In copying from a document it is likely that similar events will retain whatever distinctive differences they originally possessed. But in oral teaching there is a tendency to assimilate them until they become identical. This is done quite unconsciously by the natural working of the memory. As an example we take the 144th Psalm, "Lord, what is man that Thou art mindful of him?" and the 8th Psalm, "What is man that Thou art mindful of him?" If the Psalms had been preserved by oral repetition, we have no hesitation in saying that these two passages would long ago have been assimilated. "Lord" would have been dropped from the one or added to the other. This would be done unconsciously but inevitably.

Take a similar case from the Gospels. Voices from Heaven attested our Lord, (1) at His Baptism, (2) at His Transfiguration¹. In both cases the voice seems to echo the words of Isaiah xlii. 1, "Behold my Servant" (LXX. *παῖς*, which may be, and often is, applied to a son) "whom I have chosen, my Beloved in whom my soul is well pleased." But in S. Luke (whom we suppose to have faithfully preserved the proto-Mark) the two voices have nothing in common except the words "My Son." In the trito-Mark the assimilation begins, for they both give "My beloved Son." But in S. Matthew by a double assimilation they become identical, not only in themselves, but in the introductory clause, "And behold a Voice out of the Heavens—or Cloud—saying, This is my beloved Son in whom I was well pleased. † Hear ye Him." How can the believer in documents explain this assimilation? Will he say that S. Matthew, when he wrote down the voice at the Baptism, recollected that there was a similar voice at the Transfiguration, and turned over his MS. till he found the place and adopted some additions and alterations from it? Then, when he came to the Transfiguration, did he turn back to his own account of the Baptism and adopt some additions and alterations from that? But what motive did he serve by this wasted and misleading labour? He did not bring the voices nearer to Isaiah, if that was his desire. Did he think that voices from Heaven would be more readily believed if they were identical? We cannot but press these questions, because cases of assimilation—especially in S. Matthew—are numerous and demand more attention than they have usually received. They also furnish an argument in which the Urmarkus hypothesis fails to explain the facts.

¹ p. 8.

If it be pleaded that Textual Criticism reveals exactly the same tendency to assimilate, we may reply that the assimilations of Textual Criticism are nearly always attempts to make one Gospel harmonize with another; the assimilations, with which we are dealing now, have no such purpose. In the one case the Harmonists have been at work, and their intention is perfectly clear. In the other case there is nothing of the kind. The changes are made within the same Gospel and nothing is gained by them. Take the case of the Feeding of the Five Thousand and the Feeding of the Four Thousand: in S. Mark the differences in the two narratives are considerable; in S. Matthew the latter part of them is assimilated till they become almost identical. It may be pleaded that the Evangelists were not copying documents which were new to them: they knew the book by heart and unconsciously wrote without verification. If they could do that, why insist on the presence of the document at all?

It is much to be noticed that assimilation is far more frequent in S. Matthew in which there are many other indications of *memoriter* repetition, than in S. Luke, where these indications are few; for learning by heart was less practised in the West than in Oriental circles.

5. S. Luke's Preface.

S. Luke's Preface¹ is a stronghold of the oral hypothesis. Not only do the terms *ἀνατάξασθαι, παράδοσαν*, and *κατηχήθης* distinctly favour oral methods, but with all his modesty of expression S. Luke plainly hopes to produce a work more worthy of the acceptance of Theophilus than his predecessors in writing had done; a result which he aimed at (1) by more carefully drawing upon the original sources which were open to everybody, and (2) by drawing upon private resources which were accessible to himself, not by plagiarizing from writings which he describes rather as inchoate attempts than as perfected histories. His authorities, he says, were not written documents, but partly eyewitnesses, partly professional Catechists². He was one of many workers, and in the main body of their work neither he nor they depended upon each other, but turned alike to the original Sources. I do not say that this is the only interpretation of the weighty words of the preface, but at least it seems the simplest and the most natural.

¹ Luke i. 1—4.

² So I understand the words, but it is certainly possible that one class of persons only is meant, eyewitnesses who had also been made ministers of the word.

6. *Further considerations.*

Two other considerations may be urged in support of the oral hypothesis. (1) It explains the ready and rapid reception which the four Gospels undoubtedly received. They contained little that was new. They simply reproduced teaching which had been the treasure of numerous and flourishing Churches for a generation. (2) It helps to explain the quotations from the Gospels in Justin Martyr and other early Fathers. These are frequent and unmistakable, yet they seldom agree exactly with any of our Gospels. This is partly accounted for by the fact that the Fathers quoted from memory, but also by the fact that they are not quoting (as we believe) from any written Gospel, but from the oral teaching which they had learned in their boyhood. This naturally agrees as a rule with S. Matthew, sometimes with S. Luke, seldom with S. Mark. Oral teaching would continue long after the books were in existence.

7. *Editorial Changes.*

The oral hypothesis enables us to account for a multitude of divergences in the Gospels by the unconscious working of the memory. But we fully admit that a very large number of changes were deliberately made and may therefore be called editorial. It is reasonable to hold that S. Luke who had a literary training, and the redactor of S. Matthew, who scarcely comes behind S. Luke in literary skill, were dissatisfied with S. Mark's style. They did not like in a Greek work of art to find Latin words and Semitic sentences. S. Mark, like S. John, coordinates his sentences where a Greek writer would subordinate them. He joins them together with *kai* or *kai evθvs*, till they become monotonous. He uses many Latin words. Some of his Greek words are unintelligible, some were condemned by polite writers. Hence it may well have been the ambition of the later authors so to correct S. Mark's Greek as to produce something which would be more acceptable to an educated congregation. This they did by working over his language and editing it. The task was considerable, but ancient authors were accustomed to undertake it. Livy has thrown the glamour of his own style over the numerous documents which he copied, many of which must have been barbarous or archaic. Herodotus and Thucydides have not merely quoted their sources, but have improved upon them. Demosthenes in his Private Orations, although he has sometimes aimed at verisimilitude by reproducing something of his client's rude story, has introduced much of his own. Similarly SS. Matthew and Luke may have deliberately

set themselves to improve upon S. Mark. But it is probable that much of even this work was done for them during oral transmission: their Gospels read like an oft-told story.

Again, when we reflect on the Latin and Syriac versions of the New Testament we see that in ancient times enormous labour was expended in the use of the file. In no case which has been preserved to us prior to the Vulgate Latin and Vulgate Syriac is one MS. a simple copy of another. The scribe always seems to have had the Greek before him, his ambition being either to approach nearer to the Greek original or to produce something more correct or more idiomatic in the vernacular. Hence it is quite possible that some of the variations in SS. Matthew and Luke are due to a reference back to the original Aramaic, in which we know that the *Logia*, and have good reason to believe that the Petrine records, were first composed.

So much we gladly admit; but when it is argued that all the classes of errors which can be detected in the Septuagint would be found also in the Gospels, we demur¹. There is a difference between deciphering an old document and a recent one. The handwriting alters so much, that for example a thirteenth century MS. can be read now only by a specialist, and if the writing is faded, the letters broken off, the subject obscure, and the memory of it faint, mistakes will multiply. But the Gospels were new, the writing was fresh, the memory was kept alive by the living voice, a Greek version existed side by side with the Aramaic. All these things narrow the field of mistake. A living Church preserved the living oracles. Hence, though we have admitted some interesting variations of this kind in the case of Dalmanutha², and of "giving that which is holy to the dogs³," we do not believe that reference back to the Aramaic accounts for very many of the divergences.

It is a poor hypothesis which does not occasionally throw unexpected light in a quarter which has hitherto lain in darkness. There exist in the Triple Tradition not a few passages in which S. Luke presents us with what commends itself as the oldest form of the Tradition. Some of these cases have been pointed out in the notes⁴, others will be detected by the attentive reader. Now if S. Luke used the proto-Mark, but the deutero-Mark and the trito-Mark added to, or improved upon, the proto-Mark, while S. Luke faithfully repeated what he had been taught, S. Luke in such cases will exhibit the primitive form, and, if

¹ Dr Abbott, *The Corrections of Mark*.

² p. 76. ³ p. 203. ⁴ See Index.

the change was made by the deutero-Mark, SS. Mark and Matthew will be united against him, if by the trito-Mark, S. Luke will agree with S. Matthew against S. Mark.

To be able freely to admit the occurrence of such cases is of enormous value to the critic. It explains what I mean by claiming that the oral hypothesis gives him liberty.

To sum up, there is abundant evidence that oral teaching existed in the early Christian Church, and that it had been largely used in the Jewish Synagogue. A great number of words and facts in the New

Testament appear to point to it. The choice seems to lie between an unwritten proto-Mark or a written Urmarkus. The former hypothesis suits all the facts better and falls in with what we know of the habits of the time and place; it has to contend with prejudice and the slowness of our imagination to picture a state of things so entirely different from what we see around us.

*Si quid novisti rectius istis,
Candidus imperti: si non, his utere mecum*¹.

¹ Horace, *Ep.* i. vi. 68.

CHAPTER III.

ANTIQUITY OF THE SOURCES.

THE traditional view of the Gospels regards them as absolutely true; we insist on their Historical truth. The traditionalist will have all or nothing. He regards every word in the sacred volume as equally inspired, equally trustworthy, equally full of instruction. We consider some things to be not so well attested as others. Popular feeling is entirely in favour of the traditional view. "As true as the Gospel" is a proverb, and disparagement of any word in the Gospels is thought to be an undermining of the Faith.

Yet the Scriptures themselves protest against the traditional view. "We know in part," S. Paul writes, "and we prophesy in part; when that which is perfect is come, that which is in part will be done away." And if this be true of the prophetic utterances of so highly inspired an Apostle as S. Paul, much more should we expect it to be true of the chronicles of SS. Mark and Luke. It is difficult for the ordinary man to believe that the Gospels may be like the image in Daniel, which was constructed partly of gold, partly of miry clay, and yet are authoritative and demand the allegiance of the faithful. But if this is the true and scriptural view of the matter, we must accept it. It will save us, as all truth does, from much perplexity. We shall no longer regard the Gospels as a chain, the strength of which is simply the strength of its weakest link, but acknowledging that there are weak places, we shall insist on those which are strong. We shall not put a strain upon our sense of truth, as the harmonist does, by defending what is indefensible, but with a good conscience shall reserve our strength for the real conflict. There may be some mythical

elements in the Gospels, there may be some false chronology, there may be some Rabbinical treatment of the fulfilment of Scripture: we have no difficulty in acknowledging all these defects and yet maintaining that these elements are very small and do not destroy the historic truth of the records.

We have endeavoured to show that the oral hypothesis is probably true; we shall have no difficulty in showing that, if true, it is useful in apologetics. An Urmarkus might have originated in a garret, and on being combined with the *Logia* by an artist who had little or no acquaintance with the events which he related, would account for the literary form of our Gospels. Then their inherent charm might have sufficed to commend them to an unscientific age which delighted in the marvellous. But this supposition takes no account of the Church Catholic; and indeed the impugnors of the historic truth of the Gospels have been slow to recognise its existence and its influence. But "these things were not done in a corner." The existence of the Church cannot be denied, and that Church is sponsor for the Gospels.

There is strong internal evidence that S. Luke's Gospel was written after the destruction of Jerusalem, which took place in 70 A.D. We put it in the decade 70—80¹. There is equally strong evidence that S. Matthew's Gospel was composed—we do not say written—before the destruction of Jerusalem². It may have been actually written about 75 A.D. S. Mark's Gospel was probably a little earlier, and S. John's a little later than this, but all (we maintain) were written well within the first century.

¹ 1 Cor. xiii. 9 f.

¹ 'Comp. of the Gospels,' p. 54.

² p. 127, note.

But the date of the writing of a Gospel is not so important as the date of the Sources out of which it was constructed. These must be earlier, and probably are considerably earlier. The first question which encounters us is, Which is the older composition—the proto-Mark or the *Logia*? Those who deny the possibility of miracles have vehemently contended for the priority of the *Logia*, because there is hardly a single miracle in them, but teaching only. We insist, however, upon the duty of regarding this matter without prejudice on the strength of historical evidence only. (1) The early Church must have been more anxious to know the facts about our Lord's life upon earth and His death upon the cross, than the details of His teaching. History necessarily comes before teaching. Until the facts were established, no one would care for the doctrine. If Christ was God incarnate, if He was the Messiah, if He died for our sins and rose from the dead, then what He said was important. When, therefore, in the Acts of the Apostles Christianity is introduced to strangers, a brief outline of the historical events is given¹, not a selection of our Lord's sayings; and we cannot believe that the contrary method would have succeeded. (2) To the historical student the priority of the Marcan source is shown also by its wide distribution. It forms the backbone of three Gospels and is largely used in the fourth. It is frequently alluded to in the Epistles, in the Acts of the Apostles, and in the Apocalypse. With this wide distribution of the Marcan Source contrast the comparatively narrow range of the *Logia*, which are confined to two Gospels; indeed the greater part of them according to our reckoning figures only in one. S. James is the only author in the Canon who frequently uses them. S. John has contact with one sentence², S. Paul quotes another³. This extremely narrow range we account for by their later date; it cannot be accounted for by any lack of interest, for when once the Gospel was established as true, the second division became far more popular than the first. From its intrinsic attractiveness it won its way into the affections of men more deeply than the colder chronicle of S. Mark could ever hope to do. The First Division for babes in Christ, the Second and the Third for full-grown men, is the obvious order.

We have good *a priori* reason to hold that the account of the Passion and of the Resurrection is the earliest part of the proto-Mark, for it is what most Christians would be anxious to learn. There is also

corroboration of this supposition in S. Paul's Epistles, where the doctrine of the Cross receives much attention⁴.

But what is the date of the proto-Mark? The reader must remember that it consists of that part of S. Mark's Gospel which is embedded in S. Luke and there retains the Marcan order of the events. S. Luke received it as a whole, as distinguished from the deutero-Mark, small portions of which came to him in scraps without any clue to their proper setting. The biographical facts known to us respecting SS. Paul and Luke are therefore our guide in this matter. Now there is an epoch in S. Paul's life when he set out on his first missionary journey, about 45 A.D., and took S. Mark with him, because S. Mark either was a *Chazzan* or was willing to act as such. S. Mark, being a Hebrew of Hebrews, turned back when he discovered that the mission was addressed to Gentiles. He could not move so fast. Time was needed to persuade him, as eventually it did, that S. Paul was doing right. But he would never have started if he had not had something to teach, and that something can hardly be anything but the first beginnings of the proto-Mark. Again, the Church at Philippi was founded A.D. 52, and S. Luke, who was journeying with S. Paul, stayed behind to work in it⁵. If we are right in assuming that he became a Catechist—for on the oral hypothesis none but a Catechist would be able to write a Gospel—we cannot suppose that he long delayed in setting to work. No sooner were presbyters appointed to govern the Church than they would look out for Evangelists and Teachers to take the services. The proto-Mark could be brought from Jerusalem in a few weeks, and we may regard this epoch as the date of its completion.

Papias connects S. Mark with S. Peter⁶, whose translator he was, and whose Aramaic lessons he reproduced in Greek. S. Luke tells us that S. Peter's work of teaching commenced immediately after the great day of Pentecost⁷. We have no desire to take his words too literally. A few months may have elapsed before the formal teaching began, but we cannot postpone it much longer than that. Time is needed for the collection of the lessons and for their diffusion, but the extremely early date of the first of them is as much assured as their Apostolic authorship.

¹ See references on p. 162.

² The 'we-sections' are dropped at Acts xvii. and resumed at Acts xx. 5.

³ 'Comp. of the Gospels,' p. 18 f.

⁴ Acts ii. 42.

¹ Acts ii. 22 ff., iv. 9 f., x. 37 ff., xiii. 26 ff.

² Matt. xi. 27 = Luke x. 22.

³ Matt. x. 10 = Luke x. 7.

And if the proto-Mark be S. Peter's work, taken in hand soon after the events, we have the strongest guarantee of its historic trustworthiness. It originated with the chief of the Apostles, himself an eyewitness of what he records. It was accepted by the Church, when the history was fresh in the minds of many. It was eagerly upheld in all the changing scenes which followed. It is practically preserved intact in three Gospels.

Cases are pointed out in the notes where S. Paul's phraseology and his theology have found their way into the earlier and simpler record, but by comparative criticism we can always recover the primitive wording. Take for example the interesting question of the proper style for alluding to our Lord. In the oldest Source He is simply called Jesus. But as time went on preachers were inclined to use some less familiar designation. Following S. Paul's leading, people became accustomed to substitute "The Lord" for the simple "Jesus," precisely as in our day the pulpit uses "Our Lord." Now this title "The Lord," as applied to Him by others than Himself, is entirely absent from SS. Mark and Matthew. The Sources which they used were too ancient to admit it, and the Churches for which they wrote lay out of the track of modern innovation, so that they do not even introduce it in an editorial note. But when we come to SS. Luke and John the case is different. Sixteen times in S. Luke, twelve times in S. John, does "The Lord" stand for Jesus. Twice has S. Luke introduced it in supplementing the First Source, "The Lord turned and looked upon Peter," "And Peter remembered the word of the Lord" (xxii. 61). Once in an addition to the Second Source, "John sent to the Lord" (vii. 19). Five times it occurs in the Third Division, which we have good reason to regard as of comparatively late origin; twice in the Fourth Division, the fragments of which are of various dates. Twice in the Fifth Division, which is probably the latest part of S. Luke's Gospel. The four remaining cases are in editorial notes.

That S. John should use it twelve times proves how irresistible fashion is, for in his early days the phrase was unknown. Most significant of all is the fact that it occurs twice in the last twelve verses of S. Mark, a final proof that those verses are not genuine¹.

But if Pauline phrases have found their way into the tradition, the language of Stoicism and Plato-

nism has occasionally affected it also¹. It would be strange if it had not, but the influence is slight and can easily be detected. The more closely we examine, the more satisfied we are that the primitive record for the most part remains unaltered or can be recovered.

We shall presently show that the proto-Mark in every section testifies to the truth of the Incarnation. Based on that rock the Gospel stands firm. The more closely we criticise, the more clearly is the great truth established. The later accretions are added to this and agree with it. They are more popular than the first, more attractive, more winning, more suited to the needs of the reader, but they would cease to appeal, if the rock on which they are built were overthrown.

But while we insist on the antiquity and Apostolicity of the proto-Mark we must not be understood to be disparaging the later accretions. Some of them are doubtless to be preferred even to the Petrine record. S. Peter stood afar off when others ventured to the foot of the Cross. And a witness who could only attest to a single fact would be more likely to hold it in a retentive memory than he who testified to a hundred. The Second and Third Divisions show signs of more editorial manipulation than the First. Large parts of them exist in only one Gospel and therefore cannot be treated by the comparative method. Harmonists regard them as absolutely true, because we have no variations on record. The historical student will take a more reasonable view of them, but he will not be unduly sceptical. Some men have felt special doubts about the Finding of the Coin in the Fish's Mouth²; others have seen mythical elements in the Visit of the Magi³. We may reasonably allow some latitude in the treatment of such details while upholding the general integrity of the Gospels. For my part, long study of the subject has confirmed my *a priori* suspicion that the weakest link in the Gospels is to be found in the Editorial Notes, which often offer us difficulties in chronology and arrangement, which would be perplexing if we felt bound always to maintain their truth. Also there are in S. Matthew certain fulfilments of Scripture which can hardly be justified to our Western logic⁴. These, it is important to observe, are no part of the original Sources, but are later accretions, representing the state of Biblical study in that age.

¹ Luke xii. 5 note, p. 211, Luke xxii. 40 ff., p. 148.

² p. 262, note.

³ p. 259, note.

⁴ Fourth Division, 54—68.

¹ See an article by Rev. J. Reid of Dundee in the *Expository Times*, June 1901.

CHAPTER IV.

THE FIRST SOURCE.

IN S. Mark's Gospel, and especially the proto-Mark, gives us the earliest of the Gospel records, it becomes important to discover its plan and purpose. What views did its author intend to set forth? What particular facts did he deem essential or important?

Now (1) S. Mark's Gospel is a narrative concerning Christ. John the Baptist, S. Peter, and a few other persons figure in it, but to a very small degree and only when they come in contact with Christ. In the proto-Mark our Lord stands forth in every section, in the deutero-Mark in every section except that which gives the murder of the Baptist.

But (2) what special view of Christ is presented to us? That is clearly set forth in what is probably the original title-page, in which our Lord is declared to be (1) the Messiah, (2) the Son of God¹. That is to say, He is not the Messiah according to the popular Jewish expectation. The Messiahship must be united with Divinity. If Christ be not God, there is no Gospel.

In accordance with this plan the narrative begins with the Baptist, first to show the fulfilment of prophecy, but chiefly to point out the immeasurable distance between the servant and his Lord. John is commissioned to baptize Christ, but confesses that he is not worthy to unbuckle His sandals.

At the Baptism the Holy Spirit descended upon our Lord and entered into Him to equip Him for the work of the Ministry. Thus though He was Son of God from all eternity, yet He was first anointed to be Messiah at His Baptism. S. Mark does not ignore nor contradict the doctrine of *κένωσις* which S. Luke, following S. Paul, insists on, but neither does he take much pains to teach it. Far more anxious is he to maintain the truth of the Divinity.

The first proof of our Lord's superhuman power is shown in His dealings with Satan. He vanquishes the adversary in the wilderness and He expels demons who acknowledge Him to be Son of God, Son of the Highest, the Holy One of God, their Tormentor and Destroyer. They hate Him and would fain avoid Him, yet, seeing Him afar off, they must be silent and go forth at His bidding. The Pharisees attribute this power of exorcism to an unholy alliance with

Satan, but their doing so is blasphemy against the Holy Spirit which hath never forgiveness.

A large part of the narrative is taken up with accounts of healing the sick, which are given as specimens of our Lord's work, rather than as a complete record. Every kind of disease—leprosy, deafness, blindness, even death itself—finds in Him its Master. Twice He calms the tempest, twice He multiplies bread.

Again, He claims a power upon earth to forgive sins which in heaven is the peculiar prerogative of God. In the same way He claims authority over the Sabbath, including the right to modify, explain, correct and set aside one of the Ten Commandments. He abolishes the permission to divorce their wives which God had given the Jews by Moses. He declares that eating swine's flesh or other unclean foods does not defile a man, in spite of Pentateuchal legislation. His teaching on all points was with authority, entirely different from that of the scribes. How revolutionary this method of dealing with holy Scripture was can scarcely be realised by us in these latter days.

Though the teaching of our Lord is far less prominent in the First Division than in the Second and Third, still abundant specimens of it are given, together with the astonishment which it excited, the crowds of hearers and their eagerness. The opposition of enemies follows, for the antagonism between good and evil, between Christ and Satan, begins in S. Mark's second chapter and gradually progresses till it culminates in the Crucifixion. The multitudes at first left Him no time even to eat, but they were gradually estranged through the malice of the scribes. At first He taught openly, then by Parables, at last He withdrew from public life and devoted Himself to the training of the Twelve. But even the Twelve were slow and unsympathetic, so stupendous was the truth which at last broke upon them.

S. Peter's confession of the Messiahship of Jesus is a climax in the history. Everything in S. Mark leads up to it and down from it. Not that the idea of Messiahship was new to the Apostles. Destructive critics have laboured hard to maintain that our Lord Himself had never thought of it until S. Peter suggested it to Him! But this position is only

¹ p. 8, note.

gained by repudiating the express testimony of S. John, and it ignores the title "Son of Man," which our Lord claimed for Himself from the first. This title, which in Aramaic means no more than 'THE MAN,' was no new invention of our Lord, but had a history in apocalyptic literature. In the book of Enoch it is a glorified name for the Messiah, and it would be recognised as such. Not the novelty of conviction, but the triumph of faith in S. Peter was remarkable. In spite of increasing opposition, desertion and calumny, in spite of Pharisees and Sadducees, he stood firm, for his faith did not depend upon intellectual conviction only, but—as our Lord says—upon revelation of the Holy Spirit.

Immediately after the Confession comes our Lord's first prediction of His approaching death, but this was no ordinary death; it was the one true sacrifice, a ransom, a new covenant; it would be followed by Resurrection and by a return in glory.

The question "How could David's Son be David's Lord?" is not answered in the Gospels, because the answer was obvious to the least instructed Christian.

Christ goes forth to meet death of His own free will. The prospect cost Him an agony in Gethsemane, for He was true man; but He triumphed. The Transfiguration preceded His death; the rending of the Temple veil, the three hours' darkness and the Centurion's confession accompanied it. It was followed by the Resurrection as its necessary completion. It is true that the loss of the last sheet of S. Mark's Gospel has cut short his description of the Resurrection, but there is no lack of evidence that S. Mark's original ending has been practically

preserved in S. Matthew, nor could uncertain testimony to this cardinal article of the Christian creed have been given by a Gospel, which in its earlier pages makes so much of the Resurrection as to foretell it thrice¹.

Thus from first to last the entire division is a testimony to the Messiahship and to the Divinity of the Son of Man. Not so much the teaching, not the purity of life, not the contrast with sinners, but the superhuman nature is that which underlies and explains everything.

At the same time the true humanity of our Lord is equally asserted. He refuses the title "Good" until His probation is finished. He says that He cannot give chief seats in His kingdom to personal friends. He could not work miracles at Nazareth. He does not know the exact date of His second coming. He feels the need of prayer and of solitude after His first day of toil (i. 35), after feeding the five thousand (vi. 46), and in Gethsemane. He is hungry, tired, angry, amazed; He sighs, reproves, loves, sympathizes. He is agonized in the garden. But with all this He excites admiration, astonishment, and awe. His disciples are afraid to ask Him. As He walks in front of them they follow in amazement. A greatness and majesty which forbade familiarity envelopes Him. Being perfect Man, He is also perfect God. If the formal definitions of later theology find no place in S. Mark, the essential truth is fully expressed, and those who would profitably study the Gospels must begin by adoring Him whose person and work they reveal.

¹ 'N. T. Problems,' pp. 115—124.

CHAPTER V.

THE SECOND SOURCE.

1. *How the Logia existed originally.*

THE recent discovery of the Oxyrhynchus fragment of "Sayings of Jesus" has given us an object lesson in the meaning of the word *Logion*; for though that word does not occur in the said fragment, few will deny that the Sayings which are there loosely strung together with the preface "Jesus saith" are correctly called *Logia* or 'Utterances of our Lord.' And it is not improbable that S. Matthew's *Logia*, of which Papias speaks, were, when first collected, as isolated and destitute of arrangement, or of notes of time, place and occasion, as are the sayings in the

Oxyrhynchus fragment. Instead of "Jesus saith" S. Luke indicates rather the shorter introduction "He said."

That the *Logia* circulated in the Church of Jerusalem without prefaces is a supposition probable in itself and not a little confirmed by four remarkable cases in which S. Matthew applies to the Pharisees certain utterances which S. Luke applies to the rabble. Now S. Matthew's Gospel is an impeachment of the Pharisees and a vindication of God's judicial punishment of them by the destruction of Jerusalem. And S. Luke's dislike for the rabble, who were the very antithesis of the Pharisees, is

clear to every attentive reader of the Acts of the Apostles¹. It is therefore much to be noticed, (1) that the scathing words of the Baptist "O generation of vipers," &c., are declared by S. Matthew to have been addressed to "many of the Pharisees and Sadducees who came to his baptism" (Matt. iii. 7), but S. Luke, who denies that the Pharisees ever were baptized by John (vii. 29 f.)², declares that the speech was directed against the rabble. (2) The Utterance about the Sign of Jonah is addressed in S. Luke (xi. 29 ff.) to the rabble, in S. Matthew (xii. 38 ff.) to "certain of the Scribes and Pharisees." (3) In S. Luke (xi. 14 f.) some of the rabble declare that our Lord cast out demons by Beelzebûl, in SS. Mark and Matthew the Scribes or the Pharisees say this. (4) In S. Matthew (xvi. 1 ff.) the Pharisees and Sadducees demand a sign. The text of what follows is uncertain, but in S. Matthew the words are addressed to them, in S. Luke they are diverted to the rabble (xii. 54).

In all these cases it is possible that S. Matthew follows the *Logia* and that S. Luke, presumably because the extracts were sent to him without preface, departs from it. But it is at least equally probable that the *Logia* in many cases had no further prefaces of their own than "John said" or "Jesus said," so that both Evangelists have supplemented the prefaces by conjecture or inference, in which each was guided by his own prepossessions, and possibly both are wrong.

If S. Matthew's *Logia* were indeed a similar (oral) collection to that of the Oxyrhynchus Fragment, we should understand much which is at present puzzling in the Gospels of SS. Matthew and Luke. To begin with, the collection of Sayings, if oral, would be sure to grow larger by accretion, as time went on. If S. Luke therefore received it from Jerusalem at a comparatively early date, he would be sure to get a smaller mass than eventually existed. In other words there was a proto-Matthew as well as a proto-Mark, and S. Luke's omissions are accounted for.

The next thing to notice is that S. Luke's arrangement of the *Logia*, except in a few cases where S. Mark gives him a clue, is entirely different from S. Matthew's. Even where, as in the Sermon on the Mount, the Temptation, the Queen of the South, and the Woes on the Pharisees, S. Luke agrees with S. Matthew in bringing certain clauses together, he does not arrange them in the same order. Now of course it is possible that S. Luke, being fastidious and confident in his own literary skill, thought to

improve upon S. Matthew's arrangement and deliberately broke up S. Matthew's Speeches, for the pleasure of piecing them together again after his own ideas, the vanity of the author (if I may be allowed to use this expression without giving offence) overcoming that laziness which is characteristic of all animals and not least of man. But it seems much more probable that both he and S. Matthew received the *Logia* of which these sections are composed, in a state of chaos, their *disiecta membra* being widely scattered over the Source. The two Evangelists then collected together such Sayings as obviously dealt with the same subject and finally arranged them, each according to his own notions of what was best. This supposition is confirmed by the fact that whereas in the case of the Temptation, of the Queen of the South, and of the Woes on the Pharisees, where the different *Logia* are strongly marked by their subject, each Evangelist brings the same sentences together, though not in the same order; in the Sermon on the Mount, where the subject-matter is by no means so well marked, S. Luke adds a few sayings which S. Matthew puts elsewhere, and transfers to other conflations many sayings which S. Matthew collects into the Sermon. Also both in the Sermon and in the Woes to the Pharisees S. Matthew gives many Sayings which are unknown to S. Luke, as belonging—I presume—to the deutero-Matthew.

Sir John C. Hawkins and many others believe that in all these cases S. Luke has preserved the original arrangement of the *Logia*, because he has in some parts been more faithful than S. Matthew in preserving the order of S. Mark, and therefore ought to have the benefit of the doubt in this case also. But Professor Stanton pleads with justice that S. Luke's arrangements are generally harsher than S. Matthew's. For our part we decidedly incline to the belief that the *Logia* originally possessed no sort of methodical arrangement and needed classification before they could be worked into a volume. If S. Matthew's arrangement is smoother than S. Luke's we attribute the improvement to the fact that oral teaching was more strenuously practised in Egypt than in Europe, for there is nothing like it for removing roughness.

2. Conflation.

It was impossible that the *Logia* should have long continued to be read in Churches and taught in Schools without an attempt at logical arrangement. Hence arose the art of Conflation, to borrow a term from the sister science of textual criticism. By this

¹ Acts xvii. 5, xix. 23 ff., xxi. 30 ff., &c.

² Even S. Matthew admits this in xxi. 25.

✓ art various *Logia* which dealt with the same subject were brought together, and by the help of a few editorial connecting links were welded into speeches, furnished with introduction and conclusion, and then assigned a place in Church teaching. When S. Mark supplies a few verses for a basis, S. Matthew builds upon it, but S. Luke prefers, where possible, to keep S. Mark's verses intact and to assign to the conflation a niche of their own.

Conflation converted fragments into discourses. S. Mark—except perhaps in chapter xiii.—never conflates. Literary artifice was not suited to his simplicity. Utterances of our Lord he gives in abundance, but they are either embedded in narrative till they form a complete section, or else they are loosely strung together without any attempt at cohesion¹. S. Matthew conflates, partly into long discourses, like the Sermon on the Mount, which spreads over three chapters, or the Eschatological discourses which fill two; partly by inserting short fragments of non-Markan matter into the midst of Marcan sections. S. Luke's conflation never exceed one chapter in length and are generally kept distinct from Marcan matter, but we count as many as thirty-two in his Gospel.

In most of S. Luke's conflation and in all of S. Matthew's the welding is complete. But S. Luke has sometimes left his work unfinished, through lack (we suppose) of information and unwillingness to make larger use of conjecture. For though the very art of conflation implies boldness, there can be no question that S. Luke was a conscientious worker. And on this account there are several places in the central third of his Gospel, where isolated *Logia* are loosely strung together², as they are in S. Mark. He seems to have been waiting to collect further information about them.

¹ Mark iv. 21—25, ix. 49 f.

² Luke xi. 33—36, xvi. 18—19, xvii. 1—10.

We have pointed out in the notes several places where conflation has been done mechanically, *Logia* being put together, not because they contain similar teaching, but because they have the same catchword. These are weak spots, indicative of human agency. But on the whole the conflation, especially in S. Matthew, run smoothly. We notice, especially in S. Matthew, the abundant use of refrains. These are, as a rule, editorial repetitions, but their rhetorical effect is peculiarly happy.

The *Logia* consist of teaching. There are no detailed Miracles in this division and few allusions to our Lord's power to work Miracles, but still He comes before us as One who teaches with authority. Whether it is His own authority or whether He speaks as a prophet in the power of the Holy Spirit, is a difficult question to which very different answers have been given. The Scriptural view of the *κένωσις* favours the idea that during His Ministry He willed to do nothing of Himself; but there is no doubt that He speaks with authority; it meets us at every turn. If Miracles are not in the front, they certainly lie in the background.

Our belief is that the *Logia* circulated for many years in the Church at Jerusalem as a distinct collection, in a chaotic state, not amalgamated with S. Mark into one Gospel, but existing side by side in friendly rivalry. That they should slowly increase in bulk by accretion, as S. Mark's sections also did, was inevitable, if the oral hypothesis be true. And the earlier part of the collection—the proto-Matthew—was taken over to S. Luke at Philippi at a comparatively early date, but still some years after the arrival of the proto-Mark. S. Luke invented the art of conflation and successfully applied it with much literary skill. Others learned it from him, and the redactor of S. Matthew's Gospel applied it still more successfully, but on independent lines as far as detail work went, for the perfecting of his Gospel. ✓

CHAPTER VI.

THE THIRD SOURCE.

IF S. Luke had good authority for connecting Zacchæus with Jericho—and on that point we have no evidence beyond the fact that he has done so—it was reasonable that he should put the narrative about Zacchæus into the only section at which S. Mark takes our Lord to Jericho. Similarly the story of the Penitent Robber and that of the two

men journeying to Emmaus were necessarily put in the places which he has assigned to them, for these three sections were fixed by their subject-matter. It is otherwise with the remaining sections of the Third Source, which contain little or nothing to indicate their date. Nor is it easy to see why S. Luke put the Anointing of our Lord's Feet to-

gether with certain *Logia* to form the third collection of non-Markan matter in his Gospel, as he has done. That problem we leave others to solve. The remaining fifteen sections of this Source are placed within the great "Travel Narrative," which forms the central third of S. Luke's Gospel and is the most perplexing collection in it. The general view of critics who believe in documents has been that S. Luke found this great collection in a document and incorporated it bodily into his Gospel. If so, the document itself was a composite work, containing a few Marcan scraps, a large portion of S. Matthew's *Logia* and much new matter. Under the oral hypothesis we are free to hold that this great collection began with a small nucleus, which was gradually expanded by the addition of new undated materials which were brought to S. Luke from the East, a few at a time, or were accumulated by him during his two years' residence in Palestine.

The harmonists give an entirely different account of this matter. To them it is essential that the chronology of S. Luke should be defended. They speak therefore of a grand Persean ministry, lasting about six months and broken up by one or more visits to Jerusalem. During this ministry our Lord is held to have repeated much of His Galilean teaching and also to have given utterance to new matter. This notion is uncritical and ill agrees with S. Luke's introductory words (ix. 51), which plainly indicate that the Crucifixion was close at hand. We regard the arrangement as almost entirely ecclesiastical, for the convenience of Church teaching, through lack of information about the true order of events. Most of the sections really belong to the earliest stage of our Lord's Ministry.

We may test our hypothesis in several ways. (1) The "Travel Narrative" contains a considerable number of *Logia* which S. Matthew arranges differently, and while few critics believe S. Matthew's arrangement to be correct, there is good reason to think that S. Luke's is even less so. (2) S. Mark tells us that at a certain stage of our Lord's ministry He withdrew from simple teaching and spoke in Parables only. At a later stage He gave up Parables also and devoted Himself to the training of the Twelve. Now this supposed Persean mission belongs to the close of the ministry, but it contains some of the simplest of our Lord's addresses. The Stories of the Good Samaritan, the Rich Fool, the Pharisee and the Taxgatherer, the Rich Man and Lazarus, and the Prodigal Son, are not Parables but lessons of the plainest kind. The harmonist may plead that in Person our Lord was not bound by the restrictions

which He had laid upon Himself in Galilee, for the Perseans had not shut their ears and hardened their hearts; on that question the Perseans are too shadowy for us to pronounce. (3) Again, we have a group of five Parables, four of which are put close together and are followed by the fifth after the interruption of a few verses. We cannot think that these five Parables, any more than the group of seven in S. Matthew xiii., were spoken at one sitting. The first three of them are closely bound together by several literary connecting links, but how artificial these links are is proved by the fact that one of these Parables—that of the Lost Sheep—is found also in S. Matthew, and in his recension of it every one of the links disappears.

No, we value the jewels, but care little for their setting. We attach great importance to the Source, not much to the editorial notes. The Story of the Prodigal Son is introduced with the words "And He said," that of the Rich Man and Lazarus by the conjunction "And." We take these to be indications (1) that S. Luke did not know to what audience or on what occasion the words were spoken, (2) that he could make no satisfactory inference on these points from the contents, (3) that he was too conscientious to resort to conjecture.

The sections in this Source are amongst the most attractive in our Lord's teaching. They far surpass in pathos, in literary beauty, in appeals to the heart of suffering humanity, anything which we find in the Second Division. The woman who had been forgiven much and loved much, the man who fell amongst thieves, the Prodigal Son, the Penitent Robber on the cross, the Taxgatherer's cry "God, be merciful to me the sinner," will be, while humanity sins and suffers, the most healing, the most consolatory of Evangelical records.

We do not forget that our Lord was the Speaker. We claim for Him the glory, but there is something also due to the collector and the redactor. And whether it was S. Paul, S. Luke, S. Philip the Evangelist or an unknown worker, our hearts go out to him with thankful feeling. The amazing thing is that these soul-stirring sections should be found in one Gospel only. We believe that their comparatively late date is the true explanation. We must not therefore venture to connect them directly with S. Paul, though we are certainly justified in calling them Pauline. The idea that they are *verbatim* reports of what our Lord said is more than usually untenable, and the attempt to recover their true order must be abandoned for lack of evidence.

CHAPTER VII.

THE FOURTH SOURCE.

THE Fourth Division is so fragmentary and so diverse that no concise description of it is possible. It contains in our opinion some of the strongest and some of the weakest parts of the Gospels. S. Matthew's Genealogy, and his fulfilments of Scripture, "Out of Egypt did I call My Son," "He shall be called a Nazarene," "I will open My Mouth in parable," we reckon amongst the weak things. If there be anything mythical in the Gospels, many would see it in the Star of Bethlehem and in the Flight into Egypt. I do not say that these are myths, I do not think so. Yet if any think otherwise, we insist that the rejection of these sections does nothing to invalidate the rest of the Gospel, which depends upon well-attested sources.

The strong things in the division are numerous. Pilate's wife's dream is thoroughly helpful in explaining his action. Pilate's sending of our Lord to Herod is exactly what he would be likely to do. The story of the Penitent Robber on the cross is as intrinsically probable as it is theologically important. Some also of our Lord's deepest sayings are here. We select the following: "They that take the sword shall perish by the sword," "Every idle word that men shall speak, they shall give account thereof in the day of Judgement," "Except ye turn and become like the children, ye will not enter into the kingdom of the Heavens," "I have given you power to tread upon serpents and scorpions and upon all the power of the evil one, and nothing shall harm you," "The servant that knew his lord's will and did it not shall be beaten with many stripes," "When ye have done all that was commanded you, say 'We are unprofitable servants,'" "Let him that hath no money sell his cloak and buy a sword," "Daughters of Jerusalem,

weep not for Me, but weep for yourselves and for your children," "Father, into Thy Hands I commend My Spirit."

We do not believe in the criticism which would disparage these fragments, because of their limited circulation and later date. No doubt, they are far from being *verbatim* reports. The editorial element is conspicuous in preparing them for publication, by filling up their gaps, supplying introductions to them and concluding them with commonplaces and refrains; but the fact that nearly all such additions are either doublets or inferences from the narratives themselves ✓ proves the Evangelists to have been careful workers who did not feel at liberty to invent freely. That we have our Lord's teaching here is proved by the fact that no one else could have given it. "Never man spake like this Man."

As these fragments with few exceptions figure in one Gospel only, it has been usual to assume that they are always placed in their true chronological order. It is hardly necessary at this stage to warn the reader that such an assumption is unwarranted. In many cases, no doubt, the narrator would remember the occasion on which our Lord spoke, but most of these sayings had probably wandered far away from the original eyewitness, before they were inserted in the Gospel cycle of teaching. They had circulated orally for many years, before they were accepted by any Church. The true chronology is in most cases not to be recovered. We have attempted to group a few of them which seem to come from one source, but our contention is that the ultimate authorities were numerous and often obscure. They all come to us on Church authority, but we repudiate the notion that they are all recollections by Apostles.

CHAPTER VIII.

THE FIFTH SOURCE.

THE Fifth Division is peculiar to S. Luke, and there is reason to think that it is one of the latest parts of his Gospel and never came into his oral teaching. Had it been earlier, these highly attractive narratives must have been used by S. Matthew and even by S. Mark. At present, though S. Matthew

traverses the same ground, he uses independent sources, which differ largely in spirit from S. Luke and are often difficult to reconcile in detail with his work.

These chapters present difficulties about dates which are discussed in my edition of S. Luke's

Gospel. If the Source rests, as it probably does, on the testimony of the Virgin Mary, direct or indirect, the dates are S. Luke's own contribution and deserve no higher consideration than we accord to editorial notes.

Throughout these chapters the chief actors are women. In S. Matthew's Gospel Oriental objection to bring women to the front has made S. Joseph the actor. Every vision is seen by him. Every act is ordered by him. But here Elisabeth and Mary are the heroines, Joseph is kept in the background.

The reader should notice the fervent faith, religious spirit and simple piety which pervade these chapters. Let him remember that the actors were not Christians but Jews of the synagogue. We are so accustomed to measure the merits of that age by the Scribes and Pharisees, that we are apt to forget that there was another side to the question. The ruling classes, the priests, the scribes, were corrupt, formal and worldly, but there was no lack of loyal worshippers amongst the lowly. Had it been otherwise, the Messiah could never have been sent.

CHAPTER IX.

EDITORIAL NOTES.

THE Evangelists, living near the events and freely mixing with eyewitnesses and other authorities, had opportunities for gathering information which are unknown to us. An enormous mass of tradition was in existence which has now been lost, and many a short observation by S. Luke or by the redactor of S. Matthew's Gospel may depend upon excellent authority, though we cannot trace it.

This is perfectly true and must always be borne in mind, but still such scrutiny as we can apply establishes the fact that many of the editorial notes are mere inferences made by the Evangelist himself from the passage which lay before him. It seems clear that in many cases he had no information and was compelled either to omit the section or to put it by conjecture into a convenient niche in his oral lessons, inventing for it a context. It is when we compare S. Matthew with S. Luke that our attention is drawn to this peculiarity.

Take for example Luke xi. 14—28. This section begins with the cure of a demonized mute. The spectators are divided. Some admire the miracle, others attribute it to Satan. Our Lord replies to the latter. Many were convinced by His reasoning, others wavered and suspended judgement. To them our Lord addressed a warning. Neutrality, He said,

was impossible. Anyone who attempted it would become Satan's slave worse than he was before. A woman from the audience congratulates our Lord's Mother on the possession of such a son, but He makes light of human ties in comparison with the paramount duty of doing God's will. Who can deny that the whole section coheres most closely? The actors seem to stand before us. And yet when we look at the other Gospels we shall find the incidents broken up and scattered over widely different contexts. For S. Luke has only given us a conflation, and his editorial notes are merely literary connecting links.

If this were an isolated case, we might plead that S. Luke's arrangement could be defended on the assumption that our Lord was in the habit of repeating Himself, but when we find the same thing recurring scores of times, that favourite device of the harmonist is discredited. That our Lord repeated some of His sayings is probable, but the question is, How were the sayings preserved? How did S. Luke get hold of them? And how did he deal with them?

In the interest of Apologetics it is supremely important to estimate these editorial notes at their true value—neither too high nor too low.

CHAPTER X.

S. MARK'S GOSPEL.

1. *The unity of S. Mark.*

MANY critics insist on the unity of S. Mark. Some maintain that the whole of his Gospel is S. Peter's work. To us, who distinguish between the proto-Mark, the deutero-Mark, and the trito-Mark, this seems less probable. The proto-Mark we believe to consist mainly of S. Peter's recollections. Probably much of the deutero-Mark may be attributed to S. Peter. But the trito-Mark is chiefly editorial work, consisting of only four new sections and of a large number of phrases and of single words. Possibly the trito-Mark is a redactor and not the Evangelist himself¹.

S. Mark's style is usually described as picturesque; the trito-Markan descriptions are often regarded as the proof of an eyewitness. It may be so, but sometimes at least they seem to us to be rather the fancy of an author. Look for example at the word *ἔσφυσσεν* in the history of the Paralytic². What a picture it paints of digging a hole through the roof; yet how impossible it is to concede that the thing was actually done, for who would stand below while the dirt and dust fell! Again in our Lord's Anointing the trito-Mark tells us that the woman crushed the alabaster box³. S. John says that it held a pound weight of nard⁴, and the price of it (£12) agrees with this; but from our knowledge of alabaster cruses of that size we doubt whether it could be crushed to pieces. The author has pictured in his mind a tiny phial and has described accordingly. Thirdly, the trito-Mark twice tells us that Bethsaida was a village⁵, but in reality it was a fortified town. There is reason to think that he had never visited the Lake, and this mistake is only one indication of many that he was not acquainted with the scene. The trito-Mark attributes to Isaiah a quotation from Malachi⁶, confuses Abiathar with Ahimelech⁷, quotes "Defraud not" as the tenth Commandment⁸. There is, as S. Paul teaches⁹, a weak element in all Scripture, and, if we mistake not, the weak element in the trito-Mark is that exuberant fancy, which could not rest content with the simplicity of the Source.

¹ See Mark vii. 2, note.

² Mark ii. 4.

³ John xiii. 3.

⁴ Mark i. 2.

⁵ x. 19.

⁶ xiv. 8.

⁷ Mark viii. 23, 26.

⁸ ii. 26.

⁹ 1 Cor. xiii. 9, 2 Cor. iv. 7.

2. *S. Mark's quotations.*

S. Mark says little about the fulfilment of Scripture and never formally draws attention to it, yet he would have been less than human, if, living in that age, he had taken no interest in it. And the trito-Mark inserts a prophecy from Malachi¹, from Jeremiah and from Isaiah², he completes a prophecy by an important addition³, quotes a Psalm⁴ and the Pentateuch⁵.

3. *S. Mark's order.*

We gain much in Apologetics by declining to make S. Peter responsible for every statement in S. Mark. Particularly is this the case when we consider the question of S. Mark's order. Papias tells us that S. Mark's Gospel is not written in order, but consists of a number of lessons put together for convenience of teaching. Commentators have done their best to minimise the import of these words, but we feel confident that they have made a great mistake in doing so. The arrangement of S. Mark is topographical. His first nine chapters are devoted to events in Galilee, the remaining seven to events in Judea⁶. The first nine chapters are commonly held to cover a ministry of three years, the next seven are supposed to be contained within a fortnight. Now we do not agree with that hypothesis. Real history never moves so fast. To imagine that the questions put by the Scribe, by the Pharisees, by the Sadducees, and by our Lord, occupied one morning and followed each other in rapid succession is not satisfactory. Time, considerable time, is demanded to mature a popular cry. S. John is right in saying that our Lord paid several visits to Jerusalem. If we want to restore S. Mark to chronological order, we must take his two periods, break them up and dovetail them together. S. John helps us to do this. He puts the Cleansing of the Temple in our Lord's first visit to Jerusalem⁷, which is the natural place for it. S. Mark puts it in the last period⁸, because the exigencies of his arrangement compelled him to do so. Men feel no scruple in saying that S. Mark's first

¹ i. 2.

² xi. 17.

³ vi. 84.

⁴ John ii. 13 ff.

⁵ viii. 18, ix. 48.

⁶ xiv. 18.

⁷ See Table.

⁸ Mark xi. 15 ff.

nine chapters must be interrupted by journeys to Jerusalem: why should they object to interrupt his last seven chapters by journeys to Galilee? But if the Cleansing of the Temple belongs to the first visit, the question "By what authority doest Thou these things?" belongs to the same visit. And the subsequent questions may belong to later visits rather than to the last of all. We cannot hope to restore the true sequence of all the events. S. Mark has given us a series of Church Lessons, "Gospels for the day," and not an ordered history. Let us frankly acknowledge the fact and we shall be on the true path to understand the structure of the Gospels.

For S. Mark's order, wrong though it be, is the guide which S. Matthew's redactor and S. Luke followed. Having little knowledge about the true sequence of events, they gladly accepted S. Mark as the backbone of their history, studding it with narratives from other sources which were still more destitute of chronology.

S. John does much, the Synoptists very little, to disentangle chronological difficulties. S. John puts the supper at which the Anointing took place, on Sunday night in Holy Week: S. Mark puts it on the following Wednesday night, which is much too late¹. S. John puts the Crucifixion on the 14th of Nisan: S. Mark on the 15th². All these cases are discussed in the notes, and in all of them reason is given for preferring S. John's account. What other object could he have in correcting S. Mark except personal knowledge? S. Mark was seldom an eye-witness and we must not hold S. Peter responsible for S. Mark's arrangement of the sections.

But, it may be asked, Are not these dislocations incompatible with oral teaching? Could they have existed in a living Church without correction? My answer is that, if the Gospels had been regarded as histories, they could not. But if they were merely a

collection of Church Lessons, one for every Sunday in the year³, there would be less feeling of incongruity and less disposition to take the trouble of putting them right. It was generally known, as Papias asserts, that they were wrongly arranged, but edification was desired rather than history. Neither S. Mark, the redactor of S. Matthew, nor S. Luke had the requisite knowledge to restore the chronology; S. John had the knowledge and he has made a number of corrections silently in his own way.

4. *S. Mark unprogressive.*

S. Mark, when he left S. Paul, went with his cousin S. Barnabas to Cyprus and perhaps abode there many years. This will account for his standing aloof from the *Logia* and from the other sources. With unwise conservatism he resisted progress. He stuck fast to the old teaching, refusing to find place for the new. He set his face against expansions and improvements except within his own narrow circle. Other teachers were wiser in their generation. They "brought out of their treasures things new as well as old⁴." They welcomed the attractive teaching of the *Logia* and the more attractive teaching of the Pauline source. They found room for fragments and scraps from all sides. S. Mark may have served the purpose of the Cypriotes, but when he went to Rome he found himself old-fashioned. Those who were acquainted with the fuller teaching of S. Luke had no taste for the austerity of S. Mark. It is only in quite modern times that the true value of his Gospel has been discovered. Hence, when he wrote, he found his book to be in no demand. And so it lay, neglected and never copied, until after his death, when the last sheet had been torn away and could not be replaced, for not a single catechist adhered to his cycle of teaching. Only by critical processes can we do anything to restore the missing verses.

¹ xi. 27 ff.

² p. 186, § 45 b, note, and p. 109, § 86, note.

³ p. 188, § 46, note.

⁴ Below, Chapter xv.

⁵ Matt. xiii. 52.

CHAPTER XL

S. MATTHEW'S GOSPEL.

1. *It is a composite work.*

WHEN the Tübingen school of critics under Baur in 1840 led the attack upon the traditional view of the Gospels, they agreed with S. Augustine in putting S. Matthew first. This they did for dogmatic and not for critical reasons. They held all miracles

to be unhistorical,—later accretions upon the original story. And as the miraculous element is proportionally less in S. Matthew than in S. Mark, they insisted on the priority of S. Matthew and upon the special antiquity of the *Logia* which, as we have seen, are practically free from miracles. Keim and Hilgenfeld adhered to this view for the same reason,

but it is quite discredited and may at length be disregarded.

The recognition of S. Mark's priority, however, carries with it one corollary, viz. that the author of S. Matthew's Gospel was not the Apostle S. Matthew, nor indeed any Apostle or eye-witness¹. The Gospel is correctly called the "Gospel according to S. Matthew" because the distinctive feature in it is the Matthean *Logia*, but in the earliest or Marcan sections there are no indications of an eyewitness. The author shows no acquaintance with the geography of Palestine or with its special features. His information is distinctly second-hand.

This position may be painful to those who have been brought up on traditional lines, but I fear that there is no escape from it, and the demands of truth must be admitted.

2. *Its place of birth was Alexandria(?)*.

✓ S. Matthew's Gospel is commonly said to be intended for Jewish readers. Rather we should say it assumed its present form in a community of Greek-speaking Jews. Where that community was settled, there are few indications. It was outside Palestine, for the author calls Palestine "Syria" after the name of the Roman province. S. Luke calls it "Judæa," i.e. "the country of the Jews". Other writers in the New Testament have no distinctive name for the whole land, but speak of its component parts, Galilee, Samaria, and Judæa. I have for some time suspected that Alexandria was the home of this Gospel. In that city there existed an abundance of Greek-speaking Jews, a flourishing Christian Church and all the requisites to meet the case. Moreover the Flight into Egypt of the Infant Jesus is found in this Gospel only² and may indicate local interest.

3. *Its division into seven parts*.

✓ The Gospel is divided by its redactor into seven parts (see Table IV.). The number is doubtless chosen to symbolize completeness. Five of the seven divisions are introduced by the formal phrase "And it came to pass, when Jesus had finished" &c. The first division contains the Gospel of the Infancy, the second reaches to the end of the Sermon on the Mount, the third to the end of the Charge to the Twelve, the fourth to the end of the seven Parables, the fifth to the end of a second Charge to the Twelve, the sixth to the end of the Eschatological Discourses, the seventh

concludes the book. Every one therefore of these divisions is clearly marked, and the introductory note is a guide to the memory. They are quite original, there being nothing corresponding to them in SS. Mark or Luke.

4. *Alternate Marcan and non-Marcan sections*.

S. Matthew's Gospel consists of Marcan and non-Marcan sections in alternate layers. In five cases the non-Marcan sections are unmixed, being taken entirely from the *Logia*. In all other cases there is some mixture, chiefly by the introduction of fragments from my Fourth Division. The first Marcan section is so heavily charged with extracts from the *Logia*, that we may call it a mixed conflate section. In other cases the mixture is on a smaller scale. S. Matthew's literary work therefore differs considerably from S. Luke's, for S. Luke seldom resorted to mixture, very seldom when he was dealing with Marcan matter. S. Matthew prefers mixture, but usually on a small scale. ✓

5. *Departures from Marcan order accounted for*.

In the second, fifth, sixth, and seventh divisions of his Gospel the redactor of S. Matthew has scrupulously preserved S. Mark's order, except that once in the case of the Barren Fig-tree he transposes a few verses in order to heighten the miracle by making the fig-tree wither suddenly. But in the third and fourth divisions there are some remarkable inversions of order which have long been a standing difficulty. Thus the Cleansing of the Leper is put a little earlier, and a group of five narratives, viz. the Stilling of the Storm, the Gerasene Demoniac, Jairus's Daughter, the Mission of the Twelve, and the Charge to the Twelve, are brought very much earlier in the Gospel than S. Mark has put them. They do not indeed stand close together, for some non-Marcan matter is interspersed between them, but they preserve their relative order.

I believe that this dislocation has been made for a very simple reason. The redactor had to provide Church Lessons, one for every Sunday in the year¹. But he was working in a Jewish Church where the Jewish feasts and fasts were observed. Passover, Pentecost, and Tabernacles,—possibly Purim and Trumpets—were the feasts, the day of Atonement was the fast, and an appropriate Lesson must be found for each of them. Now if we compare the

¹ 'Comp. of the Gospels,' p. 188 ff.

² iv. 24.

³ p. 17, last note.

⁴ ii. 18 ff.

¹ See Chapter xv.

Gospel according to S. Matthew with the Jewish calendar, we find that the Sermon on the Mount falls to be read at Pentecost, the collection of seven Parables at Tabernacles; Good Friday and Easter Day had the history of the Crucifixion and Resurrection, while the Sundays preceding Easter, constituting at a later date the season of Lent, would have the introductory parts of the Passion.

The other Gospels were written for Gentile

Churches, and I can find no trace in them of the observance of Jewish festivals¹ save that they provided for the universal recognition of Good Friday and Easter Day.

¹ That Christians should keep Jewish festivals at all may seem incredible to many, yet the Acts of the Apostles represents S. Peter and the early Christians as diligent in attendance at the Temple, and even S. Paul goes up to keep the feast and offers sacrifice.

CHAPTER XII.

S. LUKE'S GOSPEL.

✓ To a critic S. Luke's Gospel is the most interesting of all, because it is the most complex and gives rise to the most difficult questions. It rests on five Sources as against three in S. Matthew and one in S. Mark. It is the richest of the Synoptic Gospels and deserves to be the most popular. Certainly it would have been so if S. Luke had been an Apostle. The fact of his inferior rank in the Church has robbed his Gospel of that distinction.

S. Luke's Gospel can only be read piecemeal in this book, so completely does its order differ from that of S. Matthew in the Second Division. It can however be read continuously with the parallels from the other Gospels in my edition of S. Luke, to which the reader must be referred for a discussion of the problems which present themselves.

CHAPTER XIII.

S. JOHN.

S. JOHN'S Gospel has not been printed at length in this Synopsis nor would it be proper to argue at length the question of its genuineness. One point however, which belongs to historical criticism, must be considered. We are sometimes asked to believe that this Gospel, which emphatically claims¹ to have been written by an eyewitness—a claim which is again insisted on in the opening words of the first Epistle²—was really composed by an anonymous author in or about the year 130 A.D.; and that the author had access to Johannine teaching and also to the Gospel of S. Mark, but was unacquainted with the Gospels of SS. Matthew and Luke, though he and they resemble each other in a single sentence (Matt. xi. 27 = Luke x. 22) which may have been derived from the same ancient Source³.

¹ John xix. 35, xxi. 24.

² 1 John i. 1.

³ This of course is not our view of the matter. If the words were really spoken by our Lord, it is not surprising that they should appear as they do in SS. Matthew and Luke from one Source, in S. John from his own recollection of them.

W. S.²

I leave the moral question for the present and confine my remarks to the historical situation. In the year 130 A.D. S. Matthew's Gospel was widely, if not universally, accepted and used; S. Luke's circulated in perhaps a somewhat more restricted area; S. Mark's had long existed in a single mutilated copy, and although it was now being acknowledged as equal in authority to the other Gospels, quotations in the Fathers of the Church indicate its comparative unpopularity. Antiquaries like Papias knew its value. Harmonists like Tatian—soon after this date—made full use of it. Irenæus, whose birth cannot be put very much later than this, was taught to regard the four Gospels as the necessary pillars of the Church. But still S. Mark's Gospel was the least popular. Is it not therefore strange that the supposed author of the fourth Gospel should have confined himself to it?

Under the oral hypothesis S. John is not correcting the Gospel of S. Mark, but the Cycle of oral teaching which was the earliest and most widespread. ✓✓✓

Believing then that this Gospel is what it claims to be, the work of an eyewitness, viz. S. John the son of Zebedee, we attach particularly high value to its testimony, especially in the following particulars:

(1) Whenever only one of the Synoptists contains a sentence in common with S. John, I maintain that the said sentence has probably been borrowed from S. John's oral teaching. This contention is not merely natural, but under the oral hypothesis such borrowings become inevitable. Esoteric though S. John's teaching was, it could not be wholly confined to his own circle. SS. Mark and Luke visited Ephesus, where S. John taught, and they could not but carry away some recollections. Certain rumours even reached the redactor of S. Matthew's Gospel in his distant (Alexandrian?) home.

(2) Where S. John traverses some statement made by S. Mark, as he often does, S. John (I maintain) is always to be preferred. An examination of these cases cannot be undertaken here, but they are discussed in the body of this book and in the 'New Testament Problems.' I have no hesitation in saying that in some of them S. John is assuredly right, in others the probability is in his favour, in none is the evidence clearly against him, unless indeed the explanation of the discrepancy about the hour of the Crucifixion be rejected¹.

But it is objected that the internal evidence is against the Johannine authorship. The difficulty arises, I think, from a mistaken view of what that authorship would imply. This Gospel most certainly does not contain *verbatim* reports of our Lord's Speeches. But neither do the Synoptists. In S. John, as much as in S. Luke or S. Matthew, the Speeches are Conflations. This admission removes at once a large amount of misapprehension. Again, the conversations, which are so numerous and brilliant in their natural simplicity, must not

¹ 'N.T. Problems,' p. 156.

be regarded as perfect recollections of what was actually said. Even in S. Mark much of the conversation is editorially manipulated. The actual words have been forgotten and the vacant spaces are filled in by borrowing from similar passages or even by conjecture. The same thing is conspicuous also in SS. Matthew and Luke. Much more did S. John, who probably began work at a later date than S. Peter, fail to recall the precise language which had been used. His own style is indelibly stamped on all that he writes. Whether our Lord or S. Peter or anyone else is the speaker, the form is Johannine. There is a peculiar mannerism throughout the Gospel. The curious way of stating objections and answering them or leaving them unanswered cannot always correspond to reality. The Oriental way of cultivating sameness, where a Western writer with greater truth would pursue diversity, is in a special manner to be seen in S. John. The editorial element is unusually strong. Many of our Lord's Utterances were deeply engraved on the memory of the Apostle and with loving zeal he repeated them again and again.

Lastly, S. John wrote as an Apostle. We hold him to be the only Evangelist who occupied that position. He was therefore bound by his office to teach and guide the Church. The Holy Spirit had been given to him more abundantly for this very purpose. None of the Evangelists, not even S. Mark, is a mere chronicler. All of them are Prophets, with a commission to interpret what they record. But S. John, by virtue of his office and his later date, felt particularly that he was in charge of the Church. He wrote, not to interest or even to instruct, but to engender faith. He never loses an opportunity for doing so. "They who are spiritual" have in all ages felt themselves touched by him. Others may find him monotonous, tedious, &c.; to them he is "a savour of life unto life."

CHAPTER XIV.

TOPOGRAPHY OF THE GOSPELS.

THE student is advised to study carefully the evidence afforded by Table V.

If we set aside the first two chapters of SS. Matthew and Luke, we shall find that—in spite of some marked dislocations in the earlier half of S. Matthew—the main body of the Synoptists follows the same plan. The Tradition is divided in every

case into four parts, whereof the first is placed in the Jordan valley in the South; the second consists of a long ministry in Galilee including a tour in Phœnicia and Decapolis; the third embraces the last journey to Jerusalem; the fourth narrates events which happened in Jerusalem. At this point the proto-Mark stops, but the deutero-Mark concluded

with an Appearance of the risen Lord in Galilee, which S. Matthew preserves and S. John confirms.

The four divisions of the proto-Mark form the backbone of the Synoptic history. The five divisions of the deutero-Mark form the backbone of S. Matthew, and of S. Mark as it originally stood before the last leaf was lost¹. SS. Matthew and Luke dovetail amongst the Marcan sections a considerable quantity of non-Markan matter. In S. Matthew this new matter is pretty evenly distributed over all four divisions, so as not to destroy the balance, but S. Luke has thrust the greatest part of it into the third division—which contains the last journey. By doing this he has seriously distorted the history, but he seems to have done so deliberately, under the ruling idea that as the Passion approached, the most striking of our Lord's teaching was brought forth. The conception is a noble one, but it can hardly be historically true. To speak, as harmonists do, of a great Persean ministry forces us to ask, Who were the Perseans and how should our Lord have found an audience among them? To suppose that the audience consisted of emigrants going up from Galilee to keep the feast does not seem probable and has never been maintained. The majority of such worshippers must at this date have been hostile to our Lord's claims. No, S. Luke's distortion of this division can hardly be defended. It was brought about, we believe, by a gradual process. New undated matter came gradually to S. Luke, while he taught at Philippi, and was stowed away by him here until such time as he could discover its proper

¹ It has been assumed throughout this book that the last page of S. Mark's Gospel was lost, because that is by far the simplest explanation of the abrupt ending and has been generally accepted as such by the critical world. Those who hold to the documentary hypothesis find this assumption specially useful in explaining the conclusion of S. Matthew's Gospel. Of course however the truth is unknown. Death or persecution or other causes may have caused the writer to leave the book in its present condition.

position. S. Matthew also gives a large part of this non-Markan matter, but he does not put it into this last journey. No critic supposes that his arrangement of it is historically correct, but it is artistically preferable. Neither of these Evangelists appears to have had the requisite knowledge to arrange our Lord's Utterances in the true order.

We return, however, to the proto-Mark and its quadruple divisions which are accepted in three Gospels. It has been the fashion to argue that the testimony of three men must be true. But if SS. Matthew and Luke simply adopted the arrangement of S. Mark and that arrangement was wrong, they are not independent witnesses. Mere repetition of an error does not set matters right. That the Synoptists are wrong in depicting a long unbroken ministry in the North, followed by a very brief ministry in Jerusalem, is shown not only by S. John but also by SS. Matthew and Luke. For when they record our Lord's saying¹ "Jerusalem... how often would I have gathered thy children together..." they make it plain that they are themselves wrong in taking Him to Jerusalem then for the first time. It is practically certain that the Galilean ministry was broken by several visits to the Holy City; I only ask the reader to believe that the Jerusalem ministry—as recorded by the Synoptists—was broken by several visits into Galilee. The historical developments make this supposition necessary. S. John, therefore, is once more silently correcting S. Mark, when he brings our Lord to Jerusalem again and again. To exalt the evidence of the Synoptists against that of S. John is unreasonable.

The general effect of these considerations is to throw considerable doubt on the chronology, but it is essential to settle this question before any progress can be made in the study of the Gospels. Most students would minimise the distortions: I am inclined rather to push them to the utmost.

¹ Matt. xxiii. 37 f. = Luke xiii. 34 f.

CHAPTER XV.

CHURCH LESSONS.

THE Gospels according to SS. Matthew, Mark and Luke are easily divided—so easily that they may be said to divide themselves—into fifty-three or fifty-four Lessons, which gives one for every Sunday in the year. In most cases the divisions are clear and convincing. In fact it is difficult to divide the

Synoptists in any other way. And this fact is the more striking, because S. John's Gospel cannot be divided into that number at all. I believe that these Divisions were intended.

There was precedent for the division of a sacred book into Lessons. In the Jewish Synagogue, which

malefactors, who were crucified with our Lord, reviled Him¹. S. Luke says that one reviled, but the other turned to Him for help². Many hold S. Luke's account to be mythical, regarding it as an attempt to represent in fact the theological doctrine that Christ "is able to save unto the uttermost." It may be so, but it is simpler to suppose that S. Luke drew his information from one who stood near.

And so with the teaching. We do not believe that the longer Parables, recorded in SS. Matthew and Luke, are *verbatim* reports of what our Lord said. We have pointed out many instances where a close examination of them shows traces of editorial

¹ Mark xv. 32.

² Luke xxiii. 39 ff.

work. But they are historically true, for no one else could have spoken them. They carry a witness in themselves by their appeal to the Christian heart.

Speaking generally it may be said that the later work is more perfect in literary form and more attractive in subject-matter, than the earlier recollections. The older records claim reverence from their venerable antiquity, the later win their way from their intrinsic charm. And so it has come to pass that S. Mark's Gospel, the earliest and in many respects most authentic, has always been the least valued. SS. Matthew and John have competed for precedence. S. Luke has had less favour than he deserves because he was not an Apostle.

CHAPTER XVII.

THE RESURRECTION.

THE proto-Mark contains two predictions of the Resurrection and a brief account of the empty tomb. It tells of the vision of angels who announced that the Lord had arisen; but it goes no further. The Resurrection is an essential part of the narrative. The whole book leads up to it and would be incomprehensible without it, but the Appearances of the risen Lord, which form so important a feature of the later records, are entirely absent¹.

The Resurrection is the central fact of the Christian creed; it behoves us therefore to treat it at greater length than we have been able to give to less important facts.

What is the precise significance of the absence of the Appearances from the proto-Mark?

It means that for the first twelve years or so after the great Day of Pentecost, on which the Church was founded, Easter was commemorated without the public recitation of any Appearance.

This does not prove that the Appearances were unknown in the Church. It is not too much to say that they must have been widely known. But it shows that for some reason or reasons it was not deemed expedient to bring them forward in the public services.

Now we have no difficulty in suggesting excellent reasons for their suppression.

I. In the first place they did not satisfy popular expectation. Our Lord had appeared to none but

His friends. Why did He not rather select His enemies? If His Resurrection was a reality, did it not behove Him to prove it to the gainsayers? Let Him convince the chief-priests, who were the rulers of the nation, let Him convince the Pharisees, who were the leaders of thought, and the path with others would be easy. Had not Pilate some claim to be considered? He had thrice¹ declared our Lord to be innocent and had done all that in him lay to release Him. Had Herod no soul to be saved? He had long been anxious to see and hear the Christ². But God's ways are not as our ways. Not a single outsider, so far as we know, was chosen as a witness.

Again, these Appearances ran counter to popular belief, which was in favour of the resurrection of the flesh. The old carnal life must be renewed. The old ties must be continued. But the command "Touch Me not"³ disappointed the expectants. Even now men are not prepared to accept S. Paul's teaching that "Flesh and blood shall not inherit the kingdom of God"⁴...that "We shall be changed, in a moment, in the twinkling of an eye"⁵. Yet that change appears to have been made in our Lord's body. He had been withdrawn, it would seem, from the grave-clothes without unwrapping them⁶. He could enter a room when the doors were shut⁷. He could vanish

¹ Luke xxiii. 22.

² Luke xxiii. 8.

³ John xx. 17.

⁴ 1 Cor. xv. 50.

⁵ 1 Cor. xv. 51.

⁶ Latham, *Risen Master*, pp. 84 ff.

⁷ John xx. 19.

¹ p. 174 note.

out of sight when His message was delivered¹. He was invisible except when He willed to be seen. His dearest friends met Him and talked with Him for hours without suspecting who He was². What wonder if the brethren hesitated before proclaiming these facts to a cold and unsympathetic world?

But the interviews were not only exclusively made to friends and rare and short, they were also for the most part of a highly confidential nature. None of them is better attested than the visit to S. Peter³, yet we have even now no information of what passed at that interview. We can readily believe that the first meeting between the glorified Lord and the disciple who had thrice denied Him would be of a peculiarly private character. S. Peter may have given some account of it to his brethren, but they would decide that nothing would be gained by revealing it.

The same may be said of the meeting with S. James⁴. There had long been great tension between our Lord and His kinsmen according to the flesh. It made our Lord declare that "A Prophet is not without honour save among his own kindred and in his own house⁵." Near the beginning of His ministry these brethren had declared that He was beside Himself⁶ and had sought to put Him under restraint. At no time do we read of their giving Him countenance or support. At the close of His work we meet their gibes⁷, to which the Evangelist significantly adds, "For neither did His brethren believe on Him." But by one brief interview the whole situation was changed. In the first chapter of the Acts our Lord's brethren stand next to the Apostles⁸. In a few years S. James was elected to an office which we may fairly describe as that of Archbishop or Patriarch of the Church at Jerusalem⁹.

Look again at the case of S. Thomas. It is easy for us now to say "Almighty and everliving God, who for the more confirmation of the faith didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's Resurrection¹⁰," but in those days, when everything was interpreted maliciously by powerful enemies, the declaration of his scepticism would assuredly be distorted; even amongst Christians his witness would be impaired by the damaging fact, that for a whole week he had continued in his state of unbelief¹¹. For my part I am not surprised that S. John was the first who ventured to put the history on record.

We are not told what took place at the meeting of above five hundred at once¹. Indeed we know not where it happened nor when. If anything important had been revealed, it must have been made public, seeing that so many were concerned. We can hardly be wrong in concluding that it was brief and formal. Little more can have been said at it than the salutation "Peace be unto you."

In the Appearances which are recorded, we can hardly wonder that there was some delay in revealing what passed. "O fools and slow of heart to believe" would not raise the brethren in popular esteem. "Whosoever sins ye remit, they are remitted; whosoever sins ye retain, they are retained" are words which are even now difficult to interpret; widely different explanations of them are current in the Church; they are better suited to the secret conclave than to the open congregation, to esoteric study than to popular presentation.

Such are the reasons which may have made S. Peter pause before inserting the Appearances into the cycle of instruction. He was surrounded by enemies to whom he could not afford to give a handle. There were other lessons to teach of more immediate moment. The fact of the Resurrection was insisted on. "We are witnesses²." But the world must wait for the revelation of details. It was essential that men should learn to walk by faith. Much may have been said in private which did not pass into the formal teaching.

But the season for reticence did not last long. S. Paul, writing at Ephesus to the Church at Corinth in the year 57, about 27 years after the Resurrection, alludes to six of the eleven Appearances in the briefest terms, as though all his readers were familiar with them³. S. Paul was an exceptionally good witness. Not only did he claim to have seen the risen Lord himself⁴, but he had spoken with two others—SS. Peter and James⁵—who had each received a special interview. He had formed the acquaintance of the Twelve⁶, to whom several Appearances had been vouchsafed. He can hardly have failed to converse with some of the five hundred brethren to whom the Lord had appeared. And if the knowledge of these Appearances had penetrated into Asia Minor and Europe at that early date, how much sooner must they have been familiar in the Church of Jerusalem? S. Paul's honesty, education and ability, are our best pledges that he was "not following cun-

¹ Luke xxiv. 81.

² Luke xxiv. 81.

³ 1 Cor. xv. 5, Luke xxiv. 84.

⁴ 1 Cor. xv. 7.

⁵ Mark vi. 4.

⁶ Mark iii. 21.

⁷ John vii. 8 f.

⁸ Acts i. 14.

⁹ Acts xii. 17, xv. 18, xxi. 18.

¹⁰ Collect for S. Thomas's Day.

¹¹ John xx. 24 ff.

¹ 1 Cor. xv. 6.

² Luke xxiv. 25.

³ John xx. 23.

⁴ Acts ii. 82, iii. 15, v. 82, x. 89, 41, xiii. 81.

⁵ 1 Cor. xv. 5 ff.

⁶ 1 Cor. ix. 1.

⁷ Gal. i. 18 f.

⁸ Gal. ii. 1 f., Acts xv. 2.

ningly devised fables" when he declared these facts to us.

II. But it has been objected that the accounts in themselves are so contradictory as to destroy their historical trustworthiness. We must therefore examine the extent of their divergences.

The deutero-Mark promises an Appearance in Galilee¹. S. Matthew, therefore, reproducing—we believe—the lost pages of St Mark's Gospel, gives the deutero-Markan account of that visit² and of the conversation which took place at it. So probably does the pseudo-Mark³. S. John likewise records a special Appearance to seven of the Twelve at the Lake of Galilee⁴, when the Draught of Fishes was granted. But SS. Luke and Paul say nothing whatever about this visit to Galilee. Indeed S. Luke seems expressly to exclude it by commanding the Apostles not to leave the Holy City⁵. It might have been pleaded that those words do not really exclude it, for they may have been spoken after the return of the Twelve from Galilee⁶. But it is impossible to accept that simple explanation, if we adhere to the belief that Luke xxiv. deals entirely with the events of Easter Day. We return therefore to our contention that lack of information is the true explanation. SS. Paul and Luke seem to have had no knowledge of that visit.

Such an admission a few years ago would have been regarded as serious, but criticism has taught us that Inspiration does not bestow omniscience. An inspired Evangelist did not know all the events concerning our Lord's ministry. He depended, like any other writer, upon the sources of information which lay before him. When these were defective he sometimes made mistakes.

Now the deutero-Mark was unknown to S. Luke. A few scraps of it—including the Draught of Fishes—reached him by accident or by the intervention of travellers. But these scraps are always misplaced in his Gospel. The Draught of Fishes he assigns to the time of S. Peter's Call⁷. It is therefore in no way surprising that the visit to Galilee, being part of the deutero-Mark, was unknown to S. Luke. And if S. Luke knew nothing of it, S. Paul and the Western Church generally would be equally in the dark. Their ignorance has led to a certain amount of disturbance in the records. But we cannot for a moment concede that ignorance of this detail—important though it is—destroys their testimony about other events or shakes our confidence in the general trustworthiness of the Gospels.

¹ Mark xiv. 28.

² xxviii. 16 ff.

³ xvi. 14.

⁴ xxi. 1 f.

⁵ xxiv. 49, Acts i. 4.

⁶ Acts xlii. 81.

⁷ Luke v. 1 ff.

The other great difficulty is this, that SS. Luke and Paul say nothing about those Appearances to women, which occupy the foremost place in the pages of SS. Matthew, John, and the pseudo-Mark¹.

It is obviously insufficient to plead that they attached little weight to the testimony of women, believing that women are misled by the strength of their affections, so that hard-headed men can have no sort of confidence in their words. Such a view might have prevailed in the East but certainly not in the West. S. Luke is particularly fond of emphasizing the ministry of women whenever he can. We believe that ignorance is once more the true explanation of his silence. Nor is this ignorance surprising. We can readily believe that Mary Magdalene during her life was unwilling to have attention drawn to herself by the publication of the honour which she had received. Compare for a moment the case of the man who had been born blind, as recorded in S. John's Gospel². Think of the inquisitorial cross-questionings to which he was subjected, and then ask yourself whether a woman in that age and in that city had not good cause to shrink from subjecting herself to such an ordeal. It is not merely that life would be endangered. There were plenty of people who possessed the martyr spirit. But the curiosity of friends and the malice of enemies would have been a heavy burden, and the message of the Saviour was of too personal a nature to be of great value to the general public. On the whole the facts point clearly in one direction. S. John, living in a distant country and working at a later date, was the first to introduce into his oral teaching the account of this Appearance to Mary. He had of old received the Mother of our Lord into his home³. This circumstance would bring him into closer relations with the band of women who stood at the foot of the Cross. He may well have known circumstances which were unknown to S. Peter and to the bulk of believers, or, more likely, he may have received permission to reveal after the Magdalene's death what the others had been requested to keep back during her life. If this was so, an epitome of the interview passed from S. John's oral teaching into S. Matthew, and a still shorter epitome into the pseudo-Mark.

There are many circumstances which favour this contention. (1) It fully accounts for the strange silence of SS. Luke and Paul. (2) It accounts for the pseudo-Mark. (3) It accounts for certain peculiarities in S. Matthew.

S. Matthew's Gospel is of slightly later date than

¹ Matt. xxviii. 9, John xx. 11, Mark xvi. 9.

² ix. 1 ff.

³ John xix. 27.

those of SS. Mark and Luke. It bears a few traces of that editorial embellishment which is the distinctive mark of the apocryphal Gospels. When, for example, S. Matthew writes of the angel who sat in the sepulchre that "His appearance was like lightning and his raiment white as snow. And for fear of him the keepers did quake and became as dead men¹," we recognise traces of the same indulgence in the fancy which produced the following narrative in the so-called Gospel of S. Peter: "And on the night which preceded the Sabbath, while the soldiers were keeping watch two by two at the tomb, a great voice arose in the heaven and they saw the heavens opened and two men descend from them holding a great light and drawing near to the sepulchre. And the stone which had been placed at the door rolled and retired a little and the sepulchre was opened and both the young men entered. So then those soldiers awoke the centurion and the elders, for they also were present watching. And when they had narrated what they had seen, again they see three men issue forth from the tomb, two of them supporting the One and the Cross following them. And the heads of the two men reached to the heaven, but the head of Him who was led by them reached beyond the heavens. And they heard a great voice from the heavens saying, 'Thou hast preached to those that sleep.' And from the Cross a response was heard, 'Yes!'"

The Gospel of S. Peter was written in the second century and is a good example of what that century could produce. The extract here given may be commended to the study of those who would fain attribute the Gospel of S. John to that dreary time. But

¹ xxviii. 8 f.

² p. 170.

we have no hesitation in attributing to S. Matthew's Gospel the first beginnings of that fanciful embellishment.

Now it is a peculiarity of S. Matthew to multiply persons and things. Again and again when the other Gospels use the singular, S. Matthew puts the plural¹. When therefore S. Matthew writes that our Lord appeared to women, while S. John says that He appeared to Mary of Magdala, we are entitled to suspect another pluralism. And this is the more probable, because when we come to look closely, we find that there is nothing new in S. Matthew's record. He does but repeat the command that the Apostles should go into Galilee and the promise that they should meet our Lord there. The fact of the Appearance is a reminiscence of S. John's oral teaching, the treatment of the details is editorial.

For oral tradition is of two kinds. Either a section is learned by heart and carefully preserved by the official custodians; or else a private member of the Church, being present at some foreign station, when the Gospel for the day is recited, carries away with him some imperfect recollection of it which may lead to a distortion of the truth.

These explanations may be of use to remove some intellectual difficulties, but the real proof of the Resurrection must always be found elsewhere. It lies in the lives of those who accept it. If it produces in us a death unto sin and a new birth unto righteousness, if it illumines our path through the wilderness of this world, if it helps us to enlighten those who sit in darkness, then indeed we may say "The Lord is risen." Then shall we rejoice in His triumph.

¹ Matt. xx. 80, note, p. 107.

CHAPTER XVIII.

THE VIRGIN BIRTH.

CERINTHUS and in later time the Ebionites represented our Lord to be the Son of Joseph¹. In our day the doctrine of the Virgin Birth is questioned or denied, not only by those who deny or make little of the doctrine of the Incarnation, but by some who hold fast to it. They are entitled to plead (1) the silence of SS. Paul, Mark and John, (2) the witness of the Genealogies etc., (3) the meaning of the Hebrew in Isaiah vii. 14, (4) the readings of Cod. s^a in Matt. i.

(1) S. Paul writes that "God sent forth His Son

¹ Irenaeus, i. 25.

born of a woman¹"—a remarkable phrase, but not necessarily involving the Virgin Birth. S. Mark writes "Is not this the Carpenter, the Son of Mary?" In S. Luke's parallel the expression is the more natural one "the Son of Joseph." For even if Joseph was dead, as is commonly supposed, it would be more usual to ask "Is not this the Son of Joseph?" than "Is not this the Son of Mary?" Can it be that S. Luke, as elsewhere, has preserved the original wording, and that the trito-Mark altered it from

¹ Gal. iv. 4.

² vi. 8.

'theological timidity'! The three Evangelists are giving the cry of the men of Nazareth, who had never been initiated into the mystery of our Lord's Birth, if we may assume for the moment that S. Luke's account of it is true. Theological timidity is elsewhere peculiar to S. Matthew, but there is nothing to prevent other writers from sharing it. And if the trito-Mark did so, we have in him an unexpected witness to the early acceptance of the doctrine¹. S. John is held to have written his Gospel against Cerinthus: it is certainly strange that he does not touch upon this question. Indeed he is sometimes quoted as a witness on the other side, for he makes S. Philip say to S. Nathanael "We have found Him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth the Son of Joseph²." Philip however was but newly convinced and very imperfectly instructed. It was as natural for him, as for the men of Nazareth, to speak thus. It is S. John's habit to make such persons say what the least instructed Christian would know to be false. Nor is this surprising, when our Lord Himself did not answer the difficulty which He raised about David's Son being David's Lord. Those who hold that S. John was acquainted with the Gospels of SS. Matthew and Luke may properly urge that, as he did not correct them in this particular, we must believe that he agreed with them.

(2) The Genealogies, both of them, give the line of descent of Joseph. And when S. Paul writes that our Lord "was born of the seed of David according to the flesh"³ and the writer of the Epistle to the Hebrews that it is "certain that our Lord sprang from the tribe of Judah"⁴, they seem to be thinking of His 'legal' descent. There is also emphasis in S. Matthew's words "Joseph, thou son of David"⁵. These are difficulties with which we are no longer in a position to deal fully. It may be that the Virgin was a near relative of Joseph, so that her genealogy was for the most part the same as his. But the Scriptures do not assert this; indeed by telling us that her kinswoman Elisabeth was of the daughters

¹ I suggest that the primitive reading was "Is not this the Son of Joseph the carpenter?" (cf. 2 Tim. iv. 14, Acts x. 48, xix. 24, etc.). S. Luke abbreviated it by omitting "the carpenter," the Church of Jerusalem expanded it by adding the other names. *Brevior lectio praeestat*. The trito-Mark altered. I do not make this suggestion for doctrinal, but for critical, reasons. I am convinced that in proto-Marcian sections S. Luke has often preserved the primitive reading (for examples consult the Index), and I see no reason why he should not have done so in a deutero-Marcian section like this.

² i. 45.

³ Rom. i. 3.

⁴ Heb. vii. 14.

⁵ i. 20.

of Aaron, they raise a slight presumption that the case was otherwise.

(3) We fully admit that the meaning of the Hebrew in Isaiah vii. 14 is to say the least indecisive. But we cannot allow that this verse gave rise to the doctrine. In other cases where quotations from the Old Testament are introduced with the formula "that it might be fulfilled etc." the quotation is later than the context: we see no reason to think that it is otherwise here. And although S. Matthew makes much of the quotation to confirm the doctrine, S. Luke teaches the doctrine without reference to the passage in Isaiah.

(4) We cannot allow that the readings of *σ*^a in Matt. i. are anything but an alteration of the Greek for dogmatic reasons¹. Yet it seems certain in S. Luke and probable in S. Matthew that the Genealogies have been altered editorially at the point where our Lord's name was introduced; so that in S. Matt. *σ*^a may really be going back to the primitive record. In S. Luke the editorial manipulation is so carelessly done that the natural meaning of the words is that Jesus "really was, as He was commonly supposed to be, the Son of Joseph." Yet it is certain that this is not what S. Luke intended to say.

To sum up, the evidence appears clearly to indicate that the doctrine of the Virgin Birth was not generally revealed in the earlier part of the Apostolic age. We have no proof that S. Paul was acquainted with it. The Genealogies appear to us to have been drawn up by persons who did not hold the doctrine. Like many other doctrines, we believe it to have been kept back until conflict with heresy brought it forward. We have repeatedly insisted upon the truth that the Apostolic age teemed with burning questions, and the Gospels as well as the Epistles attest to the presence of great variety of teaching and even of bitter controversies. We cannot allow that only the most ancient is historical. We have again and again asserted that though special honour is due to the proto-Mark, we must not disparage the later Sources. He who believes in the presence of Christ in His Church and in the work of the Holy Spirit, cannot admit that the decisions of the later Apostolic age are to count for nothing. The Gospels of SS. Matthew and Luke possess authority as well as those of SS. Mark and John. And as the doctrine of the Virgin Birth is clearly revealed in these two Gospels, which are independent witnesses, and as, we believe, further supported by the testimony of the trito-Mark, we regard it as a matter of faith, though we admit that it was introduced into Church teaching at a date later than the earliest time.

¹ There is a *lacuna* in *σ*^a Luke i. 16-38.

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2. Do not be sacrilegious		vii. 6		
3. Persevere in Prayer		vii. 7—11	xi. 9—13	
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[C. The Mission of the Twelve	iii. 13—19	x. 1*—6	ix. 1]	
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G. Salute the house on entering		x. 11*—14	ix. 4—6—x. 5*—11	
H. It will be more tolerable for Sodom than for the Cities which reject you		x. 15	x. 12	
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K. The Servant not greater than his Lord		x. 24, 25	vi. 40	[xiii. 16, xv. 20]
L. What ye hear (say) in secret, proclaim (will be proclaimed) on the Housetop		x. 26*, 27	xii. 3	
M. Fear not them that kill the body		x. 28	xii. 4, 5	
N. Ye are of more value than many Sparrows		x. 29—31	xii. 6, 7	
O. Those who confess Me will be confessed before My Father (before the Angels of God)	[viii. 38]	x. 32, 33	xii. 8*—10	
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P. I came not to bring Peace upon Earth		x. 34—36	xii. 49*—53	
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C. Men of Violence take the Kingdom of Heaven by Force		xi. 12*—15	xvi. 16	
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B. The men of Nineveh will condemn it . . .		xii. 41	xi. 32	
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13. The Parable of the Unmerciful Servant. (Page 223)				
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B. Pharisees touch not the Burdens which they lay on others . . .		xxiii. 14	xi. 52	
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K. Pharisees strain out the Gnat but swallow the Camel . . .				
L. Pharisees cleanse only the Outside of the Cup . . .				
M. Pharisees are like to whitewashed (unwhite- washed) Sepulchres . . .				
N. Pharisees restore the Sepulchres of the Prophets . . .				
O. The Blood of the Prophets will be required of this Generation . . .				
P. Your House is left unto you desolate . . .				

	S. Mark	S. Matthew	S. Luke	S. John
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B. Do not be credulous	xiii. 21-23	xxiv. 26-28 =xxiv. 23 -25	xvii. 22-25	
C. Comparison with the Days of Noah		xxiv. 37-39	xvii. 26*-30	
D. The one will be taken and the other left		xxiv. 40, 41	xvii. 34*-37	
E. If the Master of the House had known, he would have kept awake	[xiii. 35]	xxiv. 43, 44	xii. 39, 40	
F. Happy is the Faithful Servant		xxiv. 45-47 [xxv. 31, 32]	xii. 41-44	
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2. SS. James and John wish to call down Fire to consume a Samaritan Village. (Page 242)			ix. 51-56	
3. The Story of the Good Samaritan. (Page 243)	[xii. 28-31]	[xxii. 35-39]	x. 25-37 [= xviii. 18] x. 38-42 xi. 5-8 xii. 13-21	
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8. The Parable of the Barren Fig-tree. (Page 244)	[xi. 12-14]	[xxi. 18, 19] [xviii. 12-14]	xvi. 19-31	
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11. The Story of the Lost Son. (Page 245)			xviii. 9-14 [= xiv. 11]	
12. The Parable of the Unjust Steward. (Page 246)			xix. 1-10	
13. The Story of the Rich Man and Lazarus. (Page 247)			xxiii. 39-43	
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15. The Parable of the Widow and the Unjust Judge. (Page 248)				
16. The Story of the Pharisee and the Tax-gatherer. (Page 248)		[=xxiii. 12]		
17. The Narrative of Zacchaeus. (Page 249)				
18. The Narrative of the Penitent Robber. (Page 249)				
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FOURTH DIVISION: ANONYMOUS FRAGMENTS.

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B. An independent <i>Logion</i>		viii. 11, 12	xiii. 28-30	
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	S. Mark	S. Matthew	S. Luke	S. John
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4. Faith like a Grain of Mustard Seed. (Page 254) .	xi. 22	xvii. 20—xxi. 21	xvii. 5, 6	
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7. Ye shall sit on Thrones, judging the twelve Tribes of Israel. (Page 255) . . .		xix. 28 b	xxii. 28—30	
8. Where the Carcase is, there the Vultures will gather. (Page 255) . . .		xxiv. 28	xvii. 37	
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12. The Wise Men from the East. (Page 259) . .		ii. 13—15		
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14. The Murder of the Innocents. (Page 260) . .		ii. 19—22		
15. The Return to Nazareth. (Page 260) . . .		iv. 24, 25		
16. The Fame of our Lord spreads abroad. (Page 260)		ix. 27—31		
17. Two Blind Men healed. (Page 260) . . .		ix. 32—34 =	xi. 14	
18. The (Blind and) Dumb Demoniac. (Page 261) .		xii. 22—24		
19. Sheep without a Shepherd. (Page 261) . . .	vi. 34	ix. 36 = xiv. 14 a		
20. S. Peter walks on the Water. (Page 261) . .		xiv. 28—31		
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26. Pilate washes his Hands. (Page 263) . . .		xxvii. 24, 25		
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29. Appearance to Women and the Bribing of the Watch. (Page 263) . . .		xxviii. 9—15		[xx. 11—16]

IV. (2) FRAGMENTS PECULIAR TO S. MATTHEW (*continued*).

(b) SAYINGS.

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32. Avoid Gentiles and Samaritans. (Page 264) . .		x. 5 b, 6		
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34. John the Baptist is Elijah. (Page 264) . . .		xi. 14, 15 [cf. xvii. 12, 13]		
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FOURTH DIVISION.

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41. The Childlike will inherit the Kingdom. (Page 266)		xviii. 3 b, 4		
42. "Their Angels always behold the Face of My Father." (Page 266)		xviii. 10		
43. "Tell it to the Assembly." (Page 267)		xviii. 15—17		
44. "If two agree in asking for anything, it shall be done." (Page 267)		xviii. 19, 20		
45. Eunuchs. (Page 267)		xix. 10—12		
46. The Chief Priests object to the Children's Shouts. (Page 267)		xxi. 15, 16		
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49. "The Scribes sit in Moses' Seat." (Page 268)		xxiii. 1—3		
50. "The Sign of the Son of Man in the Sky." (Page 268)		xxiv. 30		
51. Judas asks, "Is it I?" (Page 268)		xxvi. 25		
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58. Light for Heathen Galilee. (Page 270)	iv. 14—16
59. "He bare our Sicknesses." (Page 270)	viii. 17
60. "A bruised Reed will He not break." (Page 270)	xii. 17—21
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66. The Pharisees refused John's Baptism. (Page 273)		vii. 29, 30	
67. The ministering Women. (Page 273)		viii. 1—3	
68. Details in the Transfiguration. (Page 273)		ix. 31—33 a	
✓ 69. The Mission of the Seventy. (Page 273)		x. 1	
70. John the Baptist taught a form of Prayer. (Page 273)		xi. 1	
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73. The Crooked Woman healed. (Page 274)		xiii. 10—17	
74. The Dropsical Man healed. (Page 274)		xiv. 1—6 [cf. xiii. 15]	
75. Our Lord bivouacked on the Mount of Olives. (Page 275)		xxi. 37, 38	
76. Malchus's Ear healed. (Page 275)		xxii. 51	
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81. Two Malefactors led with Him. (Page 276)		xxiii. 32	
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	S. Mark	S. Matthew	S. Luke	S. John
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B. Vision of two Angels	[xvi. 5—7]	[xxviii. 2—7]	xxiv. 3—8	
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✓ 92. "Do good to them that hate you." (Page 278)		vi. 27 b
✓ 93. "Do not lend hoping to receive back." (Page 278)		vi. 34, 35 a
✓ 94. "Condemn not and ye will not be condemned." (Page 278)		vi. 37 b, 38
✓ 95. "He that is but little amongst you is great." (Page 278)		ix. 48 b
✓ 96. The third Aspirant. (Page 279)		ix. 61, 62
✓ 97. "Salute no one on the Highway." (Page 279)		x. 4 b
✓ 98. Accept Hospitality. (Page 279)		x. 7—9
✓ 99. Insults to you are Insults to Me. (Page 279)		x. 16
✓ 100. The Return of the Seventy. (Page 279)		x. 17—20
✓ 101. "Blessed is the Womb that bare Thee." (Page 280)		xi. 27, 28
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✓ 103. Three conflate <i>Logia</i> . (Page 280)		
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B. "Sell your Possessions"		xii. 33, 34
C. "Let your Loins be girded and your Lamps burning"		xii. 35—38
✓ 104. Three conflate <i>Logia</i> . (Page 280)		
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✓ 107. "Herod will kill Thee." (Page 281)		xiii. 31—33
✓ 108. Two conflate <i>Logia</i> . (Page 281)		
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✓ 117. "Remember Lot's Wife." (Page 284)		xvii. 32
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FOURTH AND FIFTH DIVISIONS.

lv

	S. Mark	S. Matthew	S. Luke	S. John
✓ 120. "Whosoever shall fall upon this Stone will be broken." (Page 288)			xx. 18	
121. "Fearful Sights and Signs from Heaven." (Page 288)			xxi. 11 h, 12	
122. "I will give you a Mouth and Wisdom." (Page 288)			xxi. 14, 15	
123. "A hair of your Head shall not perish." (Page 288)			xxi. 18	
124. "Jerusalem will be trodden down by Gentiles." (Page 288)			xxi. 20—26	
125. "Your Redemption draweth nigh." (Page 288)			xxi. 28	
126. "Beware of Drunkenness and the Cares of Life." (Page 288)			xxi. 34—36	
127. "With desire have I desired to eat this Pass-over." (Page 288)			xxii. 14—16	
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B. "I have prayed for thee"			xxii. 31—34	
C. "Let him that hath no Money sell his Cloak and buy a sword"			xxii. 35—38	
129. Two conflate <i>Logia</i> . (Page 287)				
A. "Betrayest thou the Son of Man with a Kiss?"			xxii. 48	
B. "Shall we smite with the Sword?"			xxii. 49	
130. "This is your Hour." (Page 288)			xxii. 53 b	
✓ 131. "If I speak, ye will not believe me." (Page 288)			xxii. 67 b	
132. "Weep not for Me, but weep for yourselves." (Page 288)			xxiii. 27—31	
133. "Father, into Thy hands I commend My Spirit." (Page 288)			xxiii. 46	
134. Appearance to the Apostles. (Page 288)				
A. "Behold My Hands and My Feet"			xxiv. 36—39	
B. He ate before them			xxiv. 41—43	
C. He opened their understanding			xxiv. 44—49	

IV. (4) FRAGMENTS OUTSIDE THE GOSPELS

(a) FROM THE ACTS OF THE APOSTLES.

135. "It is happy to be a Giver rather than a Receiver." (Page 289)		Acts xx. 35 b
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(b) FROM EXTRA-CANONICAL SOURCES.

136. "Shew yourselves approved Money-changers." (Page 289)		Clem. Hom. ii. 51
137. "All drunken, none athirst." (Page 289)		Oxyrhynchus Frag. iii
138. "Lift the stone and you will find Me." (Page 289)		Do. Frag. iv
139. "A physician does not heal those who know him." (Page 289)		Do. Frag. v
140. "You hear in one ear." (Page 289)		Do. Frag. vii

TABLE I. E.

FIFTH DIVISION: NARRATIVES PECULIAR TO S. LUKE.

1. Promise of the Baptist's Birth. (Page 292)	i. 5—25
2. The Annunciation. (Page 293)	i. 26—38
3. Mary's Visit to Elisabeth. (Page 294)	i. 39—56
4. The Baptist's Birth. (Page 295)	i. 57—80
5. The Birth of our Lord. (Page 296)	ii. 1—7
6. The Shepherds. (Page 297)	ii. 8—20
7. The Circumcision. (Page 297)	ii. 21

	S. Mark	S. Matthew	S. Luke	S. John
8. The Presentation in the Temple. (Page 297) .			ii. 22—24	
9. Symeon. (Page 298)			ii. 25—35	
10. Hannah. (Page 298)			ii. 36—38	
11. The Return to Nazareth. (Page 298)			ii. 39, 40	
12. The Conversation with the Doctors. (Page 298) .			ii. 41—51	
13. Growth in Wisdom and Stature. (Page 299) .			ii. 52	
14. The Genealogy. (Page 299)		[i. 1—17]	iii. 23—38	[viii. 57]
15. The Sermon preached at Nazareth. (Page 301) .			iv. 16—30	
16. The Raising of the Widow's Son at Nain. (Page 302)			vii. 11—17	

TABLE II. A.

THE PROTO-MARK.

If the oral hypothesis be true, the division of S. Mark's Gospel into proto-Mark, deutero-Mark, and trito-Mark is not merely probable but for historical reasons almost necessary. Even if the documentary hypothesis be preferred, some parts of S. Mark may rest upon older materials than other parts.

The test for discovering a proto-Markan section under the oral hypothesis is that it should be found in all three Synoptists or in the two—SS. Mark and Luke—S. Mark's order being preserved. If the order be abandoned by S. Luke, we are dealing with a deutero-Markan scrap, usually short and incomplete.

The proto-Markan sections owe their special importance to their high antiquity and to their Apostolic origin, for there is good evidence that they are the work of S. Peter, at least in their Aramaic original.

As we should have expected, most of the sections are conflated, for it is natural that the oldest part of the Gospel should have been swelled by later accretions. See however the prefatory note to the next Table.

All deutero-Markan and trito-Markan additions are marked with an asterisk in S. Mark. And as the trito-Mark is for the most part editorial, Editorial Notes are treated as new matter. But in the case of SS. Matthew and Luke, Editorial Notes are ignored and an asterisk is only placed when foreign matter has been deliberately introduced from another source. This will account for the rare occurrence in these Gospels of the asterisks which are so frequent in S. Mark. The reader will notice at once how freely S. Matthew conflates and how seldom S. Luke does so. This distinction is most important as throwing light upon their literary methods.

Horizontal lines are used to mark places where the deutero-Mark and the trito-Mark added new sections to the narrative. One line indicates one section, two lines more than one, three many more.

S. Mark		S. Matthew	S. Luke	S. John
1. i. 2*—4	The Baptist's Mission	iii. 1*—3	iii. 2—4*	[i. 6, 23]
2. i. 7*, 8	The Baptist's Preaching	iii. 11*	iii. 16	[i. 26, 27]
3. i. 9*—11	John baptizes our Lord	iii. 13*—17 = xvii. 5	iii. 21, 22	[i. 32]
4. i. 12*, 13a*	The Temptation	iv. 1, 2*	iv. 1, 2a*	
5. i. *14 b*	Teaching in Galilee	iv. 12*	iv. 14a*	[ii. 12]
6. i. 21, 22	In the Synagogue	iv. 13 + vii. 28 b, 29	iv. 31, 32	[ii. 12]
7. i. 23—28	The Demoniac	iv. 24a	iv. 33—37	
8. i. 29*—31	S. Peter's Wife's Mother	viii. 14, 15	iv. 38, 39	
9. i. 32*—34	Exorcizing	viii. 16*	iv. 40*, 41	
10. i. 35*—39	Retirement	[iv. 23 = ix. 25]	iv. 42—44	
11. i. 40*—44*	Cleansing a leper	viii. 2—4	v. 12—15	
12. ii. *3*—12	Paralytic healed	ix. 2—8	v. 18—26	
13. ii. 14	Call of Levi (Matthew)	ix. 9	v. 27, 28	
14. ii. 15*—17	Eating with Sinners	ix. 10—12*	v. 29—32	
15. ii. *18 b*—20	Wedding Guests cannot fast	ix. 14, 15	v. 33—35	
16. ii. 21	New Cloth and old Cloak	ix. 16	v. 36	
17. ii. 22	New wine and old skins	ix. 17	v. 37, 38	
18. ii. 23*—28	Lord of the Sabbath	xii. 1*—8	vi. 1—5	
19. iii. 1*—6	Paralytic healed	xii. 9*—14	vi. 6—11	
20. iii. 7*—10a*	Popularity	xii. 15*	vi. 17—19	
21. iii. 13*—18a	Names of the Twelve	x. 1*—4	vi. 12*—16	[Acts i. 13 b]
22. iv. *1 b*—9	Parable of the Sower	xiii. 1 b—9	viii. 4—8	
23. iv. 10*—12a	Why speak in Parables?	xiii. 10*—13	viii. 9, 10	[xii. 20, 40]
24. iv. *14—20	Interpretation	xiii. 18—23	viii. 11—15	
25. iv. 21*—25	Four Utterances	†v. 15, x. 26 b, xiii. 12 = xxv. 20	viii. 16 = xi. 23, viii. 17 = xii. 2, viii. 18 a, 18 b = xix. 20	
26. iv. 35*—41	Stilling the Storm	viii. 18*—27	viii. 22 b—25	
27. v. 1*—20*	Geraseno Demoniac	viii. 28—34	viii. 26*—39	

TABLE II. A. THE PROTO-MARK.

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S. Mark		S. Matthew	S. Luke	S. John
28. v. *22*-43	Jairus	ix. 18-25	viii. 41-56	
29. vi. 6b-11	Mission of the Twelve	ix. 35*-x. 14* =iv. 23a	ix. 1-5 = x. 4-11*	
30. vi. 14*-16	Herod's opinion of Christ . . .	xiv. 1, 2	ix. 7-9	
31. vi. 30*-44	Feeding Five Thousand	xiv. 12b-21	ix. 10-17	[vi. 1-15]
32. viii. *27b-30	S. Peter's Confession	xvi. 13*-20	ix. 18-21	[vi. 67-69, xi. 27]
33. viii. 31	First Prediction of the Passion .	xvi. 21	ix. 22	
34. viii. 34*-ix. 1	Self-Renunciation	xvi. 24*-28 = x. 38, 39 [32, 33]	ix. 23-27 = xvii. 33 [xii. 8, 9]	[xii. 25]
35. ix. 2*-8 = i. 11	The Transfiguration	xvii. 1*-8 = iii. 17	ix. 28*-36 = iii. 23	[i. 14]
36. ix. 14*-26a	Demoniac boy	xvii. 14-20a	ix. 37-43	
37. ix. 31*, 32	Second Prediction of the Passion	xvii. 22, 23	ix. 43b-45	
38. ix. 33b*-37	Dispute about Precedence . . .	xviii. 1*-5 = x. 40	ix. 46-48 = xxii. 24 = x. 16	
39. ix. 38*-40	The Stranger exorcising		ix. 49, 50	
40. x. 13-15*	Blessing Children	xix. 13-15	xviii. 15-17	
41. x. 17*-22	Foraking all	xix. 16*-22	xviii. 18-23	
42. x. 23*-27	The Camel and the Needle's Eye	xix. 23-26	xviii. 24-27	
43. x. 28*-30*	Rewards of Discipleship	xix. 27*-29	xviii. 28-30	
44. x. *32b-34	Third Prediction of the Passion	xx. 17-19	xviii. 31-33*	
45. x. 46*-52	Bartimaeus	xx. 29-34	xviii. 35-43	
46. xi. 1*-10	Triumphal Entry	xxi. 1*-9	xix. 29-38*	[xii. 12-14a]
47. xi. *15b*-19	Cleansing the Temple	xxi. 12*-17	xix. 45-48	[ii. 12-17]
48. xi. *27b*-33	Question about John's Baptism	xxi. 23-27	xx. 1-8	
49. xii. 1*-12	Vinedressers slaying the Heir .	xxi. 33*-46a	xx. 9-19	
50. xii. 13*-17	Question of the Pharisees . . .	xxii. 15-22	xx. 20-26	
51. xii. 18-27, 34b	Question of the Sadducees . . .	xxii. 23-33, 46	xx. 27-38a*, 40	
52. xii. 35-37a	Question about the Messiah . .	xxii. 41-45	xx. 41-44	
53. xii. 37b-40	Warning against Pharisaism . .	xxiii. 1*-7a*	xx. 45-47 [- xi. 43]	
54. xii. 41*-44	The Widow's Mites		xxi. 1-4	
55. xiii. 1, 2	The Temple to be destroyed . .	xxiv. 1, 2	xxi. 5, 6	
56. xiii. *3b*, 4	The Disciples' Question	xxiv. 3	xxi. 7	
57. xiii. 5*-13	Preliminary Troubles	xxiv. 4-14 [- x. 17-22]	xxi. 8*-19 [- xii. 11, 12]	
58. xiii. 14*	Flee to the Mountains	xxiv. 15*, 16	xxi. 20, 21	
59. xiii. 17*-19a*	Woe to those who cannot flee . .	xxiv. 19-21a	xxi. 23	
60. xiii. 24-26*	The Advent	xxiv. 29*, 30	xxi. 25*-27*	
61. xiii. 28, 29	Lesson from the fig-tree	xxiv. 32, 33	xxi. 29-31	
62. xiii. 30*-33	Watch	xxiv. 34*-42 = xxv. 13	xxi. 32*-36a*	
63. xiv. 1, 2	Resolution to slay our Lord . . .	xxvi. 2b*-5	xxii. 1, 2	[xii. 1]
64. xiv. 10, 11	Judas agrees to betray	xxvi. 14-16	xxii. 3-6	[xiii. 2b]
65. xiv. 12*-16	Make ready the Passover	xxvi. 17*-19	xxii. 7-13	[xiii. 1]
66. xiv. 17, 22-25	The Eucharist	xxvi. 20, 26-29	xxii. 14, 17-19a	
67. xiv. 26, 32*-38*a	Gethsemane	xxvi. 30, 36 - 41a	xxii. 39-45	[xviii. 1, 2, 11]
68. xiv. 43*-49*	The Arrest	xxvi. 47*-56a	xxii. 47*-53	[xviii. 3-11]
69. xiv. 53, 54	The Examination	xxvi. 57, 58	xxii. 54, 55	[xviii. 12-16, 18]
70. xiv. 61b-64	The Oath	xxvi. 63b-66	xxii. 66b*-71	
71. xiv. 66-68a	S. Peter denies	xxvi. 69, 70	xxii. 56, 57	[xviii. 17]
72. xv. 1, 2*	Pilate	xxvii. 1*-11	xxiii. 1*-3	[xviii. 28-33]
73. xv. 6*-15	Barabbas	xxvii. 15*-26	xxiii. 18*-25	[xviii. 30, xix. 16]
74. xv. 20b*, 21	Simon of Cyrene	xxvii. 31b, 32	xxiii. 26*	[xix. 16b, 17a]
75. xv. 22*-32	The Crucifixion	xxvii. 33*-44	xxiii. 33*-39a*	[xix. 17b-22]
76. xv. 33*-38	Darkness and Death	xxvii. 45-51a*	xxiii. 44-46a*	[xix. 28-30]
77. xv. 39	The Centurion	xxvii. 54	xxiii. 47*	
78. xv. 40*, 41a	Women Present	xxvii. 55	xxiii. 49	[xix. 25-27]
79. xv. 42*-47	The Burial	xxvii. 57*-61	xxiii. 50-55	[xix. 28-29]
80. xvi. 1*-5*, 8	The Resurrection	xxviii. 1*-3, 8	xxiii. 56-xxiv. 4, 9	[xx. 1]

TABLE II. B.

THE DEUTERO-MARK.

The test for a deutero-Marcian section is that it should be present in SS. Mark and Matthew and either absent altogether from S. Luke, or given by him in a different order. In the latter case it will often be in an incomplete form and in a different setting.

The deutero-Marcian sections are of somewhat later date than the proto-Marcian and there is less reason for ascribing them to S. Peter, who however may certainly have been the author of all or of most of them.

Many of them are conflated, but not nearly so large a proportion of them as of the proto-Mark. This confirms their later origin.

The Lucan scraps are enclosed in round brackets. They deserve special study for their bearing upon the question of the oral hypothesis.

Braces are used when several sections of the deutero-Mark succeed each other without break, and small type is used when the addition is less than one section. A horizontal line marks places where there is a long gap without deutero-Marcian additions.

The deutero-Mark consists of the proto-Mark *plus* the following sections or parts of sections.

S. Mark		S. Matthew	S. Luke (scraps)	S. John
1. i. 5, 6	The Baptist's popularity, his Food and Clothing	iii. 4—6		
2. i. 9 b	"From Nazareth in Galilee"	iii. 13 b		
3. i. 13 d	"The Angels ministered to Him"	iv. 11 b		
4. i. 14 a, 15	"The Kingdom is at hand"	iv. 12 a, 17, [= iii. 2]		
5. i. 16*—20	The Call of S. Peter &c.	iv. 18—22	(v. 10, 11)	
6. iii. 12	"Not to make Him known"	xii. 16*		
7. iii. 22—26	"He hath Beelzebul"	xii. 24—26*, [= ix. 34]	(xi. 15*—18)	
8. iii. 27	"The Strong Man armed"	xii. 29*	(xi. 21, 22*)	
9. iii. 28, 29 a	Blasphemy against the Holy Spirit.	xii. 31*	(xii. *10 b)	
10. iii. 31—35	"Who is My Mother?"	xii. 46—50	(viii. 19—21)	
11. iv. 1 a b, de, 2 a	He taught in a boat.	xiii. 1 b, 2 b c, 3 a		
12. iv. 12 c	"Lest they be converted"	xiii. *15 f*		
13. iv. 30—32	The Grain of Mustard	xiii. 31, 32	(xiii. 18, 19)	
14. iv. 33*, 34 a*	"Nothing without a Parable"	xiii. 34*		
15. vi. 1—6 a	A Visit to Nazareth	xiii. 53—58	(iv. 16*—24*)	
16. vi. 14 f	"Therefore the powers work in him"	xiv. 2 d		
17. vi. 17—29	The Baptist's Death	xiv. 3—12 a	[iii. 19, 20]	
18. vi. 45*—51 a*	Walking on the Sea	xiv. 22—*32*		[vi. 16—21]
19. vi. 53*—56	Landing at Gennesaret	xiv. 34—36		[vi. 22—26]
20. vii. 1*—23	Eating with unwashed hands	xv. 1—*20		
21. vii. 24*—31	Syrophenician Woman's Daughter healed	xv. 21*—29*		
22. viii. 1 b—10	Feeding of Four Thousand	xv. 32—39		
23. viii. 11, 12	Sign from Heaven refused.	xvi. 1*—4 a, [= xii. 28, 30]	(xi. 16, 29*)	
24. viii. 13*—21	Leaven of the Pharisees	xvi. 4 b—11 a	(xii. 1)	
25. viii. 27 a	'Caesarea Philippi'	xvi. 13 a		
26. viii. 32 b, 33	S. Peter rebuked	xvi. 22, 23		[vi. 70]
27. ix. 9*—13 c*	Descent from the Mount	xvii. 9—13	[ix. 36 b]	
28. ix. 22 a	"It oft casteth him into fire or water"	xvii. 15 c		
29. ix. 28, 29	"Why could not we cast it out?"	xvii. 19, 20 a*		
30. ix. 30 a, 31 b	Prediction of the Resurrection	xvii. 22 a, 23		
31. ix. 42—47*	Causing scandals	xviii. 6—9, [= v. 29, 30]	(xvii. 1, 2)	
32. x. 1*—12	Divorce	xix. 1*—9, [= v. 31*, 32]	(xvi. 18)	
33. x. 16 b	"He laid His hands on them"	xix. 15		
34. x. 31	"The first last"	xix. 30	(xiii. 30)	
35. x. 32 a	Going up to Jerusalem	xx. 17 a		
36. x. 35—45	The ambitious Request	xx. 20—28, [= xxiii. 10]	[xii. 50], (xxii. 25, 26)	
37. x. 46 b	"As He was going from Jericho"	xx. 29		
38. xi. 3 c	"He will send it back"	xxi. 3 c		
39. xi. 8 b, 9 a	"Others cut branches" &c.	xxi. 8 b, 9 a		[xii. 13 a]
40. xi. 11*—14	The fig-tree cursed	xxi. 10 a*, 18, 19 a		

S. Mark		S. Matthew	S. Luke (scraps)	S. John
41. xi. 20—24	The fig-tree withers	xxi. 19 b—22— xvii. 20		
42. xii. 5 b	"Scourging some, slaying others"	xxi. 36		
43. xii. 28*—31 a*	The Scribe's Question	xxii. 34*—39	(x. 25—27*)	
44. xiii. 3 a	The Mount of Olives	xxiv. 3 a		
45. xiii. 10	The Gospel must be preached to all nations	xxiv. 14		
46. xiii. 14 b, 16, 18	On the housetop	xxiv. 15 c, 17, 18	(xvii. 31)	
47. xiii. 18	Pray that it be not in winter	xxiv. 20 a*		
48. xiii. 19 b—23	"The days will be shortened"	xxiv. 21 b—25*	(xvii. 21—23)	
49. xiii. 27	Sending His angels	xxiv. 31*		
50. xiii. 32	"No man knoweth the day"	xxiv. 36		
51. xiv. 3*—9	Anointing at Bethany	xxvi. 6—13	(vii. 37, 38*)	[xii. 2—8]
52. xiv. 18*—21	Prediction of Betrayal	xxvi. 21—24*	(xxii. *22)	[xiii. 21 b]
53. xiv. 27*—31	Prediction of Denial	xxvi. 31—35	(xxii. 33*, 34)	[xiii. 38]
54. xiv. 32 b, 33, 34	"My soul is sorrowful"	xxvi. 36 b, 37, 38		[xii. 27]
55. xiv. 38* b—42	Second and third Agony	xxvi. 41 b—46		[xii. 23, xiv. 31 d]
56. xiv. 43 c—44, 46	Swords and staves	xxvi. 47 c, 48, 50 b		[xviii. 3]
57. xiv. 50	They forsook Him and fled	xxvi. 56 b		
58. xiv. 55*—61 a	Seeking for evidence	xxvi. 59—63 a		[ii. 19]
59. xiv. 65	Mockery by the police	xxvi. 67, 68	(xxii. 63—65)	
60. xiv. 68* c—72	Second and third Denials	xxvi. 71—75	(xxii. 69*—62)	
61. xv. 3—5	Silence before Pilate	xxvii. 12—14		
62. xv. 10—12	The Chief Priests press for Barabbas	xxvii. 18*—22 b		[xviii. 39 b, 40]
63. xv. 16—20	Mockery by the Soldiers	xxvii. 27—*31	(xxiii. 11)	[xix. 2, 3]
64. xv. 23	The myrrhed wine	xxvii. 34		
65. xv. 29, 30	"Save Thyself"	xxvii. 39, 40	(xxiii. 37)	
66. xv. 34—36	"Elahi, lemana sebaqtáni?"	xxvii. 46—49		
67. xv. 40 b	Names of the women	xxvii. 56		[xix. 25]
68. xv. 44*, 45	Pilate gave the body	xxvii. 58 b		[xix. 38, 39]
69. xvi. 6, 7	"He goeth into Galilee"	xxviii. 5—7		

TABLE II. C.

THE TRITO-MARK.

The test to discover a trito-Markan section, phrase or word, is that it should be present in S. Mark but absent from SS. Matthew and Luke. This test however is not quite absolute. Some Marcan words of the single tradition bear internal marks of belonging to the proto-Mark and have been reckoned as such in spite of their isolation. Especially is this true of the deutero-Mark, in which we lose S. Luke's guidance; for S. Matthew shows at times such a tendency to curtail that we cannot regard him as a safe guide for the omission of a phrase or word. Also it must be clearly understood that many, perhaps very many, of those which are included in this list may really belong to the proto-Mark, yet for some reason have been lost during the oral stage from two Gospels.

There is sure to be difference of opinion on this point. And it is a proof of the general value of the oral hypothesis that it can so freely admit the possibility of error in judgment in detail work without abandoning the main position.

Thick type is used when a trito-Markan addition extends to a whole section.

The trito-Mark consists of the deutero-Mark *plus* the following:

S. Mark	
1. i. 2 b	"Behold I send my Messenger."
2. i. 7 c	"Stooping."
3. i. 13 c	"He was with the lesser beasts."
4. i. 20 c	"With the hired servants."
5. i. 29 c	"And Andrew with James and John." Cf. No. 121.
6. i. 33	"The whole city was gathered at the door."
7. i. 35 b	"Far in the night."
8. i. 35 c	"And there He prayed."
9. i. 36 a	"Simon and those with him."
10. i. 39 c	"And casting out the demons."
11. i. 43	"He straitly adjured him." Cf. No. 126.
12. i. 45	"He was in desert places."
13. ii. 1, 2	"He came again to Capernaum." Cf. No. 89.
14. ii. 4 c	"They dug a hole through."
15. ii. 8 a	"By His Spirit."
16. ii. 9 c	"Take up thy bed."
17. ii. 13	Teaching by the sea.

S. Mark	
18. ii. 15 e	"They were many."
19. ii. 16 b	"He eats with sinners."
20. ii. 18 a	"John's disciples and the Pharisees were fasting."
21. ii. 19 d	"While the Bridegroom is with them," &c.
22. ii. 25 c	"He had need."
23. ii. 26 b	"In the high-priesthood of Abiathar."
24. ii. 27 b	"The Sabbath was made for man."
25. iii. 5 b	"With anger, being grieved," &c.
26. iii. 7 b	"To the son."
27. iii. 8 b	"From Idumea and beyond Jordan."
28. iii. 9	He commands a boat to wait on Him.
29. iii. 10 b, 11	"Thou art the Son of God."
30. iii. 14 c	The Apostles were to be with Him and to preach.
31. iii. 17 c	"Sons of thunder."
32. iii. 19 b—21	"He is mad."
33. iii. 29 c, 30	"Guilty of a life-long sin."
34. iv. 10 a	"When He was left alone."
35. iv. 13	"How shall ye know all the parables?"
36. iv. 23	"If any man hath ears to hear let him hear." Matt. xi. 15, xiii. 9, 43, Luke viii. 8, xiv. 35.
37. iv. 24 a, c	"And He said unto them '.....With what measure ye mete,' &c. Matt. vii. 2, vi. 33, Luke vi. 38, xii. 31.
38. iv. 26—29	The Seed growing secretly.
39. iv. 33 b	"As they were able to hear."
40. iv. 34 b	"He interpreted all things to His disciples."
41. iv. 36 c	"Other boats were with Him."
42. iv. 38 b	"In the stern on a pillow."
43. v. 3 b—5	Description of the demoniac. Cf. Luke viii. 29 b.
44. v. 13 e	"About two thousand."
45. v. 20 b	"In Decapolis."
46. v. 20 d	"And all marvelled."
47. v. 21	"He crossed again," &c.
48. v. 26	"She rather grew worse." Cf. Luke viii. 43 b.
49. v. 29 b	"She felt that she was healed."
50. v. 30 b	"He recognized the power that had gone from Him."
51. v. 32	"He looked round to see her," &c.
52. v. 34 d	"Be whole of thy plague."
53. vi. 12, 13	Anointing the sick with oil.
54. vi. 30 c, 31	"Come into a desert place and rest."
55. vi. 34 c	"Sheep without a shepherd." Matt. ix. 36.
56. vi. 37 d	"Two hundred francs' worth." John vi. 7.
57. vi. 45 d	"To Bethsaida."
58. vi. 48 f	"He wished to pass them."
59. vi. 51 c, 52	"Their heart was hardened." Cf. No. 71.
60. vi. 53 b	"They cast anchor."
61. vi. 56 a	"They laid the sick in the streets."
62. vii. 2—4	The tradition of the Elders.
63. vii. 8	"Ye hold the tradition of the Elders."
64. vii. 13 b	"Many such things ye do."
65. vii. 19 d	"He cleansed all foods."
66. vii. 24 c	"He wished no one to know, but could not be hid."
67. vii. 27 b	"Let the children first be fed."
68. vii. 31*—37	The deaf man healed.
69. viii. 1 a	"Having nothing to eat."
70. viii. 14 b	"They had only one loaf."
71. viii. 17 e, 18 a	"Have ye your heart hardened?" Cf. No. 59.
72. viii. 22—26	The blind man of Bethsaida.
73. viii. 32	"He spake the word with boldness."
74. viii. 35 d	"And for the Gospel's sake."
75. viii. 38 b	"In this sinful and adulterous generation."
76. ix. 1	"And He said to them."
77. ix. 2 d	"Alone."
78. ix. 3 c	"As no fuller on earth can whiten."
79. ix. 8 b	"With themselves."
80. ix. 10	"They kept the saying with themselves," &c.
81. ix. 13 d	"As it is written concerning him."
82. ix. 15, 16	"The crowd saluted Him."
83. ix. 21	"How long has this happened to him?"
84. ix. 22 c—24	"If Thou canst!"
85. ix. 25 a	"Seeing that a crowd was gathering."
86. ix. 25 b	"I charge thee, come out of him."
87. ix. 26 b, 27	"He became as one dead."
88. ix. 30 b	"He willed that none should know it."

S. Mark	
89. ix. 33 a	"They came into Capernaum." Cf. No. 13.
90. ix. 35	"The first will be the servant of all." (Cf. Mark x. 43, 44)
91. ix. 36 b	"He took it up in His arms."
92. ix. 39 b	"None can do a miracle in My name," &c.
93. ix. 41	"A cup of cold water," &c. Matt. x. 42.
94. ix. 48	"Where their worm dieth not."
95. ix. 49, 50	Three Utterances respecting Salt. Matt. v. 13, Luke xiv. 34.
96. x. 10	"His disciples asked Him."
97. x. 16 a	"He took them in His arms."
98. x. 19 c	"Defraud not."
99. x. 24	"The disciples were astounded at His words."
100. x. 30 b, c	"Houses, brothers," &c.
101. x. 32 b, c	"Jesus was walking before them," &c.
102. x. 46 d	"Bartimaeus the son of Timaeus."
103. x. 49 b, 50	"Arise, He calleth thee."
104. xi. 4 b	"Tied at the door outside at the passage."
105. xi. 11 b	"He retired to Bethany."
106. xi. 13 d	"It was not the fig season."
107. xi. 15 a	"They come to Jerusalem."
108. xi. 16	"He suffered none to carry a vessel," &c.
109. xi. 17	"To all the nations."
110. xi. 25	"When ye pray, forgive." Matt. vi. 14.
111. xi. 27 a	"They come again to Jerusalem."
112. xi. 30 c	"Answer Me."
113. xii. 14 a	"When they came."
114. xii. 14 g	"Must we give or must we not give?"
115. xii. 27 b	"Ye do greatly err."
116. xii. 29 b	"Hear, O Israel," &c.
117. xii. 31 c—34 a	Praise of the scribe.
118. xii. 41 a	"Sitting over against the treasury."
119. xii. 42 b	"Which are a <i>quadran</i> ."
120. xiii. 3 b	"Over against the temple."
121. xiii. 3 d	"Peter, James, John, and Andrew." Cf. No. 5.
122. xiii. 34—37	"Keep awake."
123. xiv. 3 d	"Pistic nard." John xii. 3.
124. xiv. 3 e	"She crushed the box."
125. xiv. 5 b	"For above three hundred francs." John xii. 5.
126. xiv. 5 d	"They murmured at her." Cf. No. 11.
127. xiv. 7 b	"Whenever ye will, ye can do them good."
128. xiv. 15 b	"Ready."
129. xiv. 18	"Who eateth with Me."
130. xiv. 30 c	"Twice." Cf. Nos. 137, 138.
131. xiv. 36 a	"Abba."
132. xiv. 40 c	"They knew not what to answer."
133. xiv. 44 c	"Lead Him away safely."
134. xiv. 51, 52	The young man with the linen cloth.
135. xiv. 56 b	"The testimony did not suffice."
136. xiv. 59	"Not even so did the testimony suffice."
137. xiv. 72 a	"A second time." Cf. Nos. 130, 138.
138. xiv. 72 e	"Twice." Cf. Nos. 130, 137.
139. xv. 21 d	"The father of Alexander and Rufus."
140. xv. 24 c	"Who should take which."
141. xv. 25	"It was the third hour." John xix. 14.
142. xv. 41 d	"Women, who came up with Him to Jerusalem."
143. xv. 42 b	"It was Friday." Luke xxiii. 54, John xix. 42.
144. xv. 44 b, 45 a	"Pilate wondered whether He were dead."
145. xvi. 1 c	"And Salome."
146. xvi. 2 c, 3	"Who will roll away the stone?"
147. xvi. 4 b	"It was very great."
148. xvi. 5 b	"On the right."
149. xvi. 7 b	"And to Peter."

TABLE III. A.

THE PROTO-MATTHEW.

An asterisk indicates that Deutero-Matthæan matter is intruded into a section of the Proto-Matthew.

Horizontal lines show the points at which the Deutero-Matthew has added a new section. One line implies one section, two lines more than one, three several.

The letters a, b, c signify that portions of these sections (in addition to the complete sections numbered 1-6, 14, 48, 49, 81, 87, 92, 141, 146, 149) are peculiar to S. Matthew.

a=IV. (2) (a) 'Historical incidents,' pp. 256 ff.

b=IV. (2) (b) 'Sayings,' pp. 264 ff.

c=IV. (2) (c) 'Fulfillments of Scripture,' pp. 269 ff. These last are indicated in sections 2, 4-6, as being later additions to S. Matthew's Gospel.

S. Matthew		S. Mark	S. Luke	S. John
1. i. 1-17	The Genealogy		[cf. iii. 23-38]	
2. i. 18-25	The Betrothal of Mary to Joseph . c			
3. ii. 1-12	The Wise Men from the East			
4. ii. 13-15	The Flight into Egypt c			
5. ii. 16-18	The Murder of the Innocents c			
6. ii. 19-23	The Return to Nazareth c			
7. iii. 1-3	The Baptist's Mission	i. 2-4	iii. 2-4	[i. 6, 23]
8. iii. 4-6	The Baptist's Popularity, his Clothing and Food	i. 5, 6		
9. iii. 7-12	The Baptist's Preaching	i. 7, 8	iii. 7-9, 16, 17	[i. 26, 27]
10. iii. 13-17	John baptizes our Lord b	i. 9-11	iii. 21	[i. 32]
11. iv. 1-4 a*, 5-11	The Temptation	i. 12, 13	iv. 1-13	
12. iv. 12-16	Teaching in Galilee c	i. 14, 15	iv. 14 a	[ii. 12]
13. iv. 17-22	Call of SS. Simon, Andrew, James and John	i. 16-20	v. 1, 2, 10, 11 [cf. vi. 12-20]	
14. iv. 23-v. 2	The Fame of our Lord spreads abroad		vi. 20 b, 21	
15. v. 3, 4*, 6*	Beatitudes: (a) three short		vi. 22, 23	
16. v. 11, 12	(b) one longer			
17. v. 29, 30	Morality: (a) <i>Logion</i> ; If thine eye &c.	ix. 43, 47		
18. v. 31, 32	(b) Divorce	x. 11, 12	xvi. 18	
19. v.* 39 b-42	(c) Retaliation		vi. 29, 30	
20. v.* 44-48	(d) Love your enemies		vi. 27, 28, 32, 33, 35 b, 36	
21. vi. 9-13	The Lord's Prayer		xi. 2-4	
22. vi. 19-21	Warnings &c.: (a) Lasting treasures		xii. 33, 34	
23. vi. 22, 23	(b) Spiritual blindness		xi. 34, 35	
24. vi. 24	(c) God and Mammon		xvi. 13	
25. vi. 25-33	(d) Anxiety is folly		xii. 22-31	
26. vii. 1, 2	Rules: (a) Do not be censorious	iv. 24 b	vi. 37 a, 38 b	
27. vii. 3-5	(b) <i>Logion</i> ; Reform yourself		vi. 41, 42	
28. vii. 7-11	(c) Persevere in prayer		xi. 9-13	
29. vii. 12	(d) Treatment of others b		vi. 31	
30. vii. 13, 14	Self-delusion: (a) The narrow gate		xiii. 24 a	
31. vii. 16-20	(b) The test of sincerity		vi. 43, 44	
32. vii. 21	Warning &c.: (a) Deeds, not Words		vi. 46	
33. vii. 22, 23	(b) Depart		xiii. 26, 27	
34. vii. 24-viii. 1	The house on the rock		vi. 47-vii. 1	
35. viii. 2-4	Cleansing of a Leper	i. 40-44	v. 12-14	
36. viii. 5-13	Healing of Centurion's Servant (Son)		vii. 1-10 + xiii. 28-30	
37. viii. 14, 15	S. Peter's wife's mother healed	i. 29-31	iv. 38, 39	
38. viii. 16, 17	Healing and Exorcizing c	i. 32-34 a	iv. 40, 41 a	
39. viii. 18-22	Two Aspirants		ix. 57-60	
40. viii. 23-27	Stilling the Storm	iv. 35-41	viii. 22-25	
41. viii. 28-34	The Gadarene Demoniac	v. 1-17	viii. 26-37	
42. ix. 1-8	Paralytic healed	ii. 1-12	v. 17-26	
43. ix. 9-13	Our Lord and Tax-gatherers b	ii. 13-17	v. 27-32	
44. ix. 14, 15	Wedding Guests cannot fast	ii. 18-20	v. 33-35	
45. ix. 16	New Cloth and Old Cloak	ii. 21	v. 36	
46. ix. 17	New Wine and Old Skins	ii. 22	v. 37, 38	[v. 8, 9]

TABLE III. A. THE PROTO-MATTHEW.

lxiii

S. Matthew		S. Mark	S. Luke	S. John
47. ix. 18—26	Jairus's Daughter &c.	v. 21—43	viii. 40—56	
48. ix. 27—31	Two blind men healed			
49. ix. 32—34	Dumb Demoniac			
50. ix. 35—xi. 1	Charge to the Twelve a bb	vi. 6b—13 [ix. 41]	[x. 1—12; ix. 1—6, 46—48; vi. 40; xii. 3—10, 49—53; xiv. 25—27]	
51. xi. 2—19	Four <i>Logia</i> respecting John the Baptist b		vii. 18, 19, 22—28, 31—35; xvi. 16	
52. xi. 20—24	Woe to Chorazin &c.		x. 13—15	
53. xi. 25—27	Mysteries of God		x. 21, 22	
54. xii. 1—8	Lord of the Sabbath b	ii. 23—28	vi. 1—5	
55. xii. 9—14	Paralytic healed	iii. 1—6	vi. 6—11 [cf. xiv. 5, xiii. 15]	
56. xii. 15—21	The healed are not to make Him known c	iii. 7, 10, 12	vi. 17, 18	
57. xii. 22—28	"He hath Beelzebub"	iii. 22—26	xi. 14—20	
58. xii. 29, 30	The Strong Man armed	iii. 27	xi. 21—23	
59. xii. 31, 32	Blasphemy against the Holy Spirit	iii. 28—30	xii. 10	
60. xii. 33—35	The tree known by its fruit		vi. 43—45	
61. xii. 36, 37	Every idle word &c.			
62. xii. 38—45	An Evil Generation	[viii. 11, 12]	xi. 24—26, 29—32 [x. 16]	[ii. 18, vi. 30]
63. xii. 46—50	"Who is my Mother?" &c.	iii. 31—35	viii. 19—21	
64. xiii. 1—9	Parable of the Sower	iv. 1—9	viii. 4—8	
65. xiii. 10—17	"Why speak in Parables?" b	iv. 10—12	viii. 9, 10; x. 23, 24	
66. xiii. 18—23	Interpretation of The Sower	iv. 13—20	viii. 11—15	
67. xiii. 31, 32	Parable of the Grain of Mustard Seed	iv. 30—32	xiii. 18, 19	
68. xiii. 33	Parable of the Leaven		xiii. 20	
69. xiii. 34, 35	Nothing without a Parable c	iv. 33, 34		
70. xiii. 53—58	Visit to Nazareth	vi. 1—6 a	iv. 16—24	[iv. 43, vii. 15]
71. xiv. 1—12 a	John the Baptist's Martyrdom	vi. 14—29	ix. 7—9 + iii. 19	[iii. 24]
72. xiv. 12 b—21	Feeding of the Five thousand	vi. 30—44	ix. 10—17	[vi. 1—15]
73. xiv. 22—33	Walking on the Sea a	vi. 45—51		[vi. 16—21]
74. xiv. 34—36	Landing at Gennesaret	vi. 53—56		[vi. 22—26]
75. xv. 1—20	Eating with Unwashed Hands	vii. 1—23	[cf. xi. 38, vi. 39]	
76. xv. 21—28	Canaanitish (Syrophenician) Woman's Daughter b	vii. 24—30		
77. xv. 29—31	Many Healings of Divers Sick Folk	vii. 31, 37		
78. xv. 32—39	Feeding of Four Thousand	viii. 1—10		
79. xvi. 1—12	The Pharisees	viii. 11—21	xi. 16, 29, 30; xii. 1	[ii. 18, vi. 30]
80. xvi. 13—20	S. Peter's Confession b	viii. 27—30	ix. 18—21	[vi. 67—69]
81. xvi. 21	First Prediction of Passion	viii. 31	ix. 22	
82. xvi. 22, 23	S. Peter's Rebuke	viii. 32, 33		
83. xvi. 24—28	Self-Renunciation	viii. 34—ix. 1	ix. 23—27	[xii. 25]
84. xvii. 1—13	Transfiguration	ix. 2—13	ix. 28—36	
85. xvii. 14—21	Demoniac Boy	ix. 14—29	ix. 37—43 a	
86. xvii. 22, 23	Second Prediction of Passion	ix. 30—32	ix. 43 b—45	
87. xvii. 24—27	Coin in the Fish's Mouth			
88. xviii. 1—5	Dispute about Precedence b	ix. 33—37	ix. 46—48	[xiii. 20]
89. xviii. 6—9	Of causing Scandals	ix. 42—47	xvii. 1, 2	
90. xviii. 10, 11	"Their Angels always behold" &c.			
91. xviii. 12—14	Parable of the Lost Sheep		xv. 3—7	
92. xviii. 15—20	Three fragments, on the Church			
93. xix. 1—12	Divorce b	x. 1—12	xvi. 18	
94. xix. 13—16	Blessing little Children	x. 13—16	xviii. 15—17	
95. xix. 16—22	The Great Refusal	x. 17—22	xviii. 18—23	
96. xix. 23—26	The Camel and the Needle's Eye	x. 23—27	xviii. 24—27	
97. xix. 27—30	Rewards of Discipleship	x. 28—31	xviii. 28—30	
98. xx. 17—19	Third Prediction of Passion	x. 32—34	xviii. 31—33	
99. xx. 20—28	The Ambitious Request	x. 35—45	xii. 25—27	
100. xx. 29—34	Two Blind men healed (Bartimaeus)	x. 46—52	xviii. 35—43	
101. xxi. 1—11	Triumphal Entry a c	xi. 1—11	xix. 29—40	[xii. 12—15]
102. xxi. 12—17	Cleansing the Temple a b	xi. 15—19	xix. 45—48	[ii. 13—17 ix. 1 ff., v. 1 ff.]
103. xxi. 18—22	Barron Fig-tree	xi. 12—14, 20—23		
104. xxi. 23—27	Question about John's Baptism	xi. 27—33	xx. 1—8	
105. xxi. 33—40	Vinedressers slaying the Hoir b	xii. 1—12	xx. 9—10	

S. Matthew		S. Mark	S. Luke	S. John
106. xxii. 1—10	Marriage Feast (Great Dinner) . . .		xiv. 15—24	
107. xxii. 16—22	Question of Pharisees . . .	xii. 13—17	xx. 20—26	
108. xxii. 23—33	Question of Sadducees . . .	xii. 18—27	xx. 27—40	
109. xxii. 34—40	Question of Scribe . . . b	xii. 28—31	x. 25—29	
110. xxii. 41—46	Question about Messiah . . .	xii. 35—37	xx. 41—44	
111. xxiii. 1—4	Scribes &c.: (a) bind Burdens . . . b	xii. 38 a, b	xi. 46	
112. xxiii. 6, 7 a*, 11	(b) love chief Seats . . .	xii. 39, 38 d, x. 43	xi. 43=xx. 40 b, xxii. 20 b	
113. xxiii. 12, 13	(c) "He that exalts himself" &c. . .		xiv. 11=xviii. 40	
114. xxiii. 14	(d) lock up Heaven . . .		xi. 52	
115. xxiii. 23	(e) tithe trifles . . .		xi. 42	
116. xxiii. 25, 26	(f) cleanse the outside . . .		xi. 39, 41	
117. xxiii. 27, 28	(g) are whitewashed Sepulchres . . .		xi. 44	
118. xxiii. 29—33	(h) restore Prophets' Sepulchres . . .		xi. 47, 48; iii. 7	
119. xxiii. 34—36	(i) Blood of Prophets will be required . . .		xi. 49—51	
120. xxiii. 37—39	(k) Your House is left desolate . . .		xiii. 34, 35	
121. xxiv. 1—9	Destruction of Temple, and Troubles . . .	xiii. 1—9 a, 12 a, 13 a	xxi. 5—11, 16, 17	
122. xxiv. 13, 14	Gospel to all Nations . . .	xiii. 13 b, 10	xxi. 19	
123. xxiv. 15—22	Flight commanded . . .	xiii. 14—20	xxi. 20—23 + xvii. 31	
124. xxiv. 23—28	Do not be credulous . . .	xiii. 21—23	cf. xvii. 21, 23, 24, 37	
125. xxiv. 29—42	Coming of Son of Man . . . b	xiii. 24—33	xxi. 25—36 + xvii. 26, 27, 30, 34, 35	
126. xxiv. 43, 44	The Master of the House . . .		xii. 39, 40	
127. xxiv. 45—51	Faithful and Unfaithful Servants . . .		xii. 42—46	
128. xxv. 14, 15*, 19—30	Parable of Talents (Pounds) . . .		xix. 12—26	
129. xxvi. 1—5	Resolution to slay our Lord . . .	xiv. 1, 2	xxii. 1, 2	[xii. 1]
130. xxvi. 6—13	Anointing . . .	xiv. 3—9	vii. 36—40	[xii. 2—8]
131. xxvi. 14—16	Judas agrees to betray . . .	xiv. 10, 11	xxii. 3—6	[xiii. 2 b]
132. xxvi. 17—19	Make ready the Passover . . .	xiv. 12—16	xxii. 7—13	[xiii. 1]
133. xxvi. 20—25	Prediction of Betrayal . . . b	xiv. 17—21	xxii. 14—22	[xiii. 21, 22, 26 a]
134. xxvi. 26—29	Eucharist . . .	xiv. 22—25	xxii. 17—19	
135. xxvi. 30—35	Prediction of Denial . . .	xiv. 26—31	xxii. 33, 34, 39	[xiii. 37, 38]
136. xxvi. 36—46	Gethsemane . . .	xiv. 32—42	xxii. 40—46	[xviii. 1, 2, 11]
137. xxvi. 47—56	Arrest . . . b	xiv. 43—50	xxii. 47—53	[xviii. 3—11]
138. xxvi. 57—68	Preliminary Examination . . .	xiv. 53—65	xxii. 54, 55, 63—71	[ii. 19]
139. xxvi. 69—75	S. Peter denies . . .	xiv. 66—72	xxii. 56—62	[xviii. 17, 25—27]
140. xxvii. 1, 2	The Sanhedrin . . .	xv. 1	xxii. 66—xxiii. 1	[xviii. 28]
141. xxvii. 3—10	Repentance of Judas . . . c			
142. xxvii. 11—14	Pilate hesitates . . .	xv. 2—5	xxiii. 3	[xviii. 29—38]
143. xxvii. 15—26	Barabbas . . . aa	xv. 6—15	xxiii. 18—25	[xviii. 39, 40; xix. 16]
144. xxvii. 27—56	Crucifixion . . . ab	xv. 16—39	xxiii. 26—49	[xix. 2, 3, 16—37]
145. xxvii. 57—61	Burial . . .	xv. 42—47	xxiii. 50—55	[xix. 38—42]
146. xxvii. 62—66	Setting the Watch . . .			
147. xxviii. 1—8	Resurrection . . .	xvi. 1—8	xxiii. 56—xxiv. 10	[xx. 1]
148. xxviii. 9, 10	First Appearance, to women . . .	[xvi. 9—11]		[xx. 11—18]
149. xxviii. 11—15	Bribing the Watch . . .			
150. xxviii. 16—20	Eighth Appearance, in Galilee . . .	[xvi. 14—18]		

TABLE III. B.

THE DEUTERO-MATTHEW.

Braces are used when several Deutero-Matthaean sections succeed each other without break: small type when the addition is less than a section.

To the Deutero-Matthew are assigned those passages in the *Logia* which are omitted by S. Luke.

S. Matthew	
1. iv. 4 b	"But by every word that proceedeth" &c.
2. v. 5	"Blessed are the meek" &c.
3. v. 7-10	"Blessed are the merciful..., pure..., peace-makers..., persecuted" &c.
4. v. 13-16	Four <i>Logia</i> : "Ye are the salt &c."
5. v. 17-20	The Laws of the new kingdom stricter than those of Moses (Luke xvi. 17).
6. v. 21, 22	Murder.
7. v. 23, 24	<i>Logion</i> : Seek reconciliation before offering sacrifice.
8. v. 25, 26	<i>Logion</i> : Compound a dispute rather than go to law.
9. v. 27, 28	Adultery.
10. v. 33-37	Perjury.
11. v. 38, 39 a	"An eye for an eye."
12. v. 43	"Love thy neighbour and hate thine enemy."
13. vi. 1	Beware of Hypocrisy.
14. vi. 2-4	In almsgiving.
15. vi. 5, 6	In prayer.
16. vi. 7, 8	<i>Logion</i> : "Use not vain repetitions."
17. vi. 14, 15	<i>Logion</i> : "If ye forgive &c."
18. vi. 16-18	In fasting.
19. vi. 34	<i>Logion</i> : "Sufficient unto the day is the evil thereof."
20. vii. 6	Do not be sacrilegious.
21. vii. 15	"Beware of false prophets."
22. x. 36	"A man's foes shall be they of his own household."
23. x. 41	"He that receiveth a prophet &c."
24. xi. 28	"Come unto Me all ye that labour."
25. xiii. 24-30	Parable of the Tares in the Field.
26. xiii. 36-43	Interpretation of the Tares in the Field.
27. xiii. 44	Parable of the Hidden Treasure.
28. xiii. 45, 46	Parable of the Pearl of great Price.
29. xiii. 47-50	Parable of the Dragnet.
30. xiii. 51, 52	Things now and old.
31. xviii. 23-35	Parable of the Unmerciful Servant.
32. xx. 1-16	Parable of the Discontented Labourers in the Vineyard.
33. xxi. 28-32	Parable of the Two Sons who were bidden to labour in the Vineyard.
34. xxii. 45	Second invitation to Marriage Feast.
35. xxii. 11-14	The man without the wedding garment.
36. xxiii. 5	Scribes and Pharisees make broad their Phylacteries.
37. xxiii. 7 b-10	love to be called Rabbi.
38. xxiii. 15	compass Sea and Land to make one Proselyte.
39. xxiii. 16-22	use false Casuistry respecting Oaths.
40. xxiii. 24	strain out the Gnat but swallow the Camel.
41. xxiv. 10-12	False Prophets shall arise.
42. xxv. 1-13	Parable of the Ten Virgins.
43. xxv. 16-18	"Straightway he that received the five talents went and traded" &c.
44. xxv. 30	"Cast the unprofitable servant into the outer darkness."
45. xxv. 31-46	The Judgement of the Nations.

TABLE IV. A.

DIVISIONS OF S. MATTHEW'S GOSPEL.

S. Matthew's Gospel is formally divided by the Redactor into seven Divisions. Examination also proves that it consists of eleven Marcan and eleven non-Marcan sections. Conflate scraps are enclosed in round brackets.

		Divisions	No. of verses
FIRST DIVISION.			
i, ii.	First non-Marcan Section	IV.	48
			48
SECOND DIVISION.			
iii. 1—iv. 22	First Marcan Section	I. (II. IV.)	39
iv. 23—vii. 27	Second non-Marcan Section	II. (I. IV.)	112
			151
THIRD DIVISION.			
vii. 28—x. 14	Second Marcan Section	I. (IV.)	88
x. 15—42			28
			116
FOURTH DIVISION.			
xi. 1—30	Third non-Marcan Section	II. (I. IV.)	30
xii. 1—37	Third Marcan Section	I. (II. IV.)	37
xii. 38—45	Fourth non-Marcan Section	II.	8
xii. 46—xiii. 23	Fourth Marcan Section	I. (II. IV.)	28
xiii. 24—52	Fifth non-Marcan Section	II. (I. IV.)	29
			132
FIFTH DIVISION.			
xiii. 53—xviii. 9	Fifth Marcan Section	I. (IV.)	145
xviii. 10—35	Sixth non-Marcan Section	II. (IV.)	26
			171
SIXTH DIVISION.			
xix. 1—30	Sixth Marcan Section	I. (IV.)	30
xx. 1—16	Seventh non-Marcan Section	II.	16
xx. 17—xxi. 27	Seventh Marcan Section	I. (IV.)	45
xxi. 28—32	Eighth non-Marcan Section	II.	5
xxi. 33—46	Eighth Marcan Section	I. (IV.)	14
xxii. 1—14	Ninth non-Marcan Section	II.	14
xxii. 15—46	Ninth Marcan Section	I. (IV.)	32
xxiii. 1—39	Tenth non-Marcan Section	II. (I.)	39
xxiv. 1—36	Tenth Marcan Section	I. (II. IV.)	36
xxiv. 37—xxv. 46	Eleventh non-Marcan Section	II. (I.)	61
			292
SEVENTH DIVISION.			
xxvi. 1—xxviii. 20	Eleventh Marcan Section	I. (IV.)	161
			161
			1,071

TABLE IV. B.

DIVISIONS OF S. LUKE'S GOSPEL

S. Luke's Gospel is composed of four Divisions, containing five Marcan and six non-Markan sections.

Editorial notes are scattered throughout the whole book and often play an important, but rather literary than historical, part. Frequently they are based on personal inquiry or common knowledge, but more often they are inferences from the passages which follow and must be put lowest in the scale of historical attestation.

		Sources	[Divisions]	No. of verses
i. 1—4	The Preface	Editorial		4
FIRST DIVISION.				
i. 5—ii. 52	First non-Markan Section .	Special	v.	128
SECOND DIVISION.				
iii. 1—22	First Collection of mixed conflate matter	Mark, <i>Logia</i> , special	I. II. IV.	22
iii. 23—38	Second non-Markan Section .	Special	v.	16
iv. 1—30	Second Collection of mixed conflate matter	Mark, <i>Logia</i> , special	I. II. v.	30
iv. 31—44	First Marcan Section .	Mark	I.	14
v. 1—11	Third Collection of mixed conflate matter	Special (Marcan scraps)	IV. (I.)	11
v. 12—vi. 19	Second Marcan Section	Mark	I.	47
vi. 20—viii. 3	Third non-Markan Section .	<i>Logia</i> , special (Marcan scraps)	II. III. IV. (I.)	83
viii. 4—ix. 50	Third Marcan Section .	Mark	I.	103
THIRD DIVISION.				
ix. 51—xviii. 14	Fourth non-Markan Section .	<i>Logia</i> , special (Marcan scraps)	II. III. IV. (I.)	351
FOURTH DIVISION.				
xviii. 15—43	Fourth Marcan Section	Mark	I.	29
xix. 1—28	Fifth non-Markan Section .	Special, <i>Logia</i>	III. (II. IV.)	28
xix. 29—xxiv. 11	Fifth Marcan Section .	Mark, special	I. (III. IV.)	243
xxiv. 12—53	Sixth non-Markan Section .	Special	III. IV.	42
				<hr/> 1,151

TABLE V.

THE TOPOGRAPHY OF THE GOSPELS.

The student will see by a glance at these Tables (1) that while the Synoptists have arranged their Gospels on the same general plan of (a) a Ministry in the North, (b) a journey to Jerusalem, (c) a Ministry in the South, S. John has given several journeys and several periods of Ministry; (2) that while SS. Mark and Matthew devote more than half their Gospels to the North, but say little about the Last Journey, S. Luke has altered the proportions, devoting most of his space to the South, but magnifying the Last Journey until it far exceeds either the Ministry in Galilee or that in Jerusalem.

Our contention is (1) that S. John is silently correcting the topographical arrangement of the Synoptists and must be preferred to them, (2) that S. Luke's treatment of the Last Journey must not be regarded as the representation of the true sequence of events. See the Introduction, chapter xiv.

A. S. MARK'S GOSPEL.

	Topography	North	South	Last Journey	Neutral	Total
i. 1—3	None				3	
i. 4—13	Jordan Valley near Jericho		10			
i. 14—ix. 50	Galilee and the North	360		52		
x. 1—52	Last Journey to Jerusalem					
xi. 1—xvi. 8	Jerusalem		241			
Lost verses	Galilee	?				
		360	251	52	3	666

B. S. MATTHEW'S GOSPEL.

i. 1—17	None				17	
i. 18—iv. 11	Judaea, Egypt, Jordan	1	58			
iv. 12—xviii. 35	Galilee and the North	542		64		
xix. 1—xx. 34	Last Journey to Jerusalem					
xxi. 1—xxviii. 15	Jerusalem		384			
xxviii. 16—20	Galilee	5				
		548	442	64	17	1071

C. S. LUKE'S GOSPEL.

i. 1—4	None				4	
i. 5—iv. 13	Chiefly in Judaea	13	150		16	
iv. 14—ix. 50	Galilee and the North	275		408		
ix. 51—xix. 28	Last Journey to Jerusalem					
xix. 29—xxiv. 53	Jerusalem		285			
		288	435	408	20	1151

D. S. JOHN'S GOSPEL.

				Neutral	Total
i. 1—5	None			5	
i. 6—51	Jordan		37	9	
ii. 1—12	Cana	12			
ii. 13—iii. 36	Jerusalem		49		
iv. 1—54	Samaria and Cana	54			
v. 1—47	Jerusalem		47		
vi. 1—vii. 9	Galilee	80			
vii. 10*—x. 42	Jerusalem		174		
xi. 1—57	Bethany		57		
xii. 1—xx. 31	Jerusalem		318		
xxi. 1—25	Galilee	23		2	
		169	682	16	867

* omitting the *pericope adulterae*.

TABLE VI.

(1) CHURCH LESSONS: S. MARK.

		No. of verses
—	i. 1	1
1.	i. 2—8	7
2.	i. 9—13	5
3.	i. 14—20	7
4.	i. 21—39	19
5.	i. 40—45	6
6.	ii. 1—12	12
7.	ii. 13—17	5
8.	ii. 18—22	5
9.	ii. 23—iii. 6	12
10.	iii. 7—19 a	12½
11.	iii. 19 b—35	16½
12.	iv. 1—20	20
13.	iv. 21—34	14
14.	iv. 35—41	7
15.	v. 1—20	20
16.	v. 21—43	23
17.	vi. 1—6 a	6½
18.	vi. 6 b—13	6½
19.	vi. 14—29	16
20.	vi. 30—56	27
21.	vii. 1—23	23
22.	vii. 24—30	7
23.	vii. 31—37	7
24.	viii. 1—10	10
25.	viii. 11—21	11
26.	viii. 22—26	5
27.	viii. 27—33	7
28.	viii. 34—ix. 1	6
29.	ix. 2—29	28
30.	ix. 30—50	21
31.	x. 1—12	12
32.	x. 13—16	4
33.	x. 17—31	15
34.	x. 32—45	14
35.	x. 46—52	7
36.	xi. 1—11	11
37.	xi. 12—26	15
38.	xi. 27—33	7
39.	xii. 1—12	12
40.	xii. 13—17	5
41.	xii. 18—27	10
42.	xii. 28—34	7
43.	xii. 35—44	10
44.	xiii. 1—37	37
45.	xiv. 1—11	11
46.	xiv. 12—31	20
47.	xiv. 32—52	21
48.	xiv. 53—66	13
49.	xiv. 66—72	7
50.	xv. 1—15	15
51.	xv. 16—41	26
52.	xv. 42—47	6
53.	xvi. 1—8	8
	Preface	1
	John the Baptist	7
	Our Lord comes forth	5
	Commencement of our Lord's Ministry	7
	Increasing Activity	19
	The Cleansing of a Leper	6
	The healing of the Paralytic	12
	Our Lord and the Tax-gatherers	5
	Three Utterances	5
	The Sabbath Controversy	12
	Appointment of the Twelve	12½
	Flagrant Aspersions	16½
	Parables	20
	Five Utterances, &c.	14
	Stilling of the Storm	7
	The Gerasene Demoniac	20
	Jairus's Daughter	23
	A Visit to Nazareth	6½
	The Mission of the Twelve	6½
	Martyrdom of the Baptist	16
	Feeding of Five Thousand	27
	Eating with unwashed Hands	23
	Syrophœnician Woman's Daughter healed	7
	Healing of the Deaf man	7
	Feeding of Four Thousand	10
	The Pharisees	11
	Blind man of Bethsaida	5
	Faith followed by trial	7
	Self-renunciation	6
	The Transfiguration	28
	Warnings and Encouragements	21
	Divorce	12
	Blessing Children	4
	Leaving all and following Christ	15
	A painful Contrast	14
	Bartimæus	7
	The triumphal Entry	11
	The Messiah asserts His authority	15
	The Question about John's Baptism	7
	The Vinedressers slaying the Heir	12
	The Question put by the Pharisees	5
	The Question put by the Sadducees	10
	The Question put by the Scribe	7
	Teaching in the Temple	10
	The Destruction of the Temple	37
	Preliminaries of the Passion	11
	The Last Supper	20
	Gethsemane	21
	Preliminary Examination	13
	S. Peter's Denials	7
	Before Pilate	15
	The Crucifixion	26
	The Burial	6
	The Resurrection	8
		666

(2) CHURCH LESSONS: S. MATTHEW.

		No. of verses
1. i. 1—17	The Genealogy	17
2. i. 18—25	The Incarnation	8
3. ii. 1—23	The Young Child and Herod	23
4. iii. 1—17	John the Baptist	17
5. iv. 1—16	The Temptation	16
6. iv. 17—25	The Beginning of the Ministry	9
7. v. 1—16	The Sermon on the Mount: Citizenship	16
8. v. 17—48	" " Morality	32
9. vi. 1—18	" " Righteousness	18
10. vi. 19—34	" " The higher life	16
11. vii. 1—29	" " Behaviour	29
12. viii. 1—17	Three Miracles	17
13. viii. 18—34	Across the Lake	17
14. ix. 1—8	The Paralytic healed	8
15. ix. 9—17	Matthew called	9
16. ix. 18—34	Four Miracles	17
17. ix. 35—x. 4	The Twelve appointed	8
18. x. 5—xi. 1	The Twelve charged	39
19. xi. 2—24	The Baptist	23
20. xi. 25—30	Mysteries	6
21. xii. 1—21	The Sabbath	21
22. xii. 22—37	Beelzebul	16
23. xii. 38—50	An evil Generation	13
24. xiii. 1—23	Parable of the Sower	23
25. xiii. 24—43	Three Parables	20
26. xiii. 44—58	Three Parables	15
27. xiv. 1—12	The Baptist's Death	12
28. xiv. 13—36	Feeding of Five Thousand	24
29. xv. 1—20	Eating with unwashed Hands	20
30. xv. 21—28	The Canaanitish Woman	8
31. xv. 29—39	Feeding of Four Thousand	11
32. xvi. 1—12	Beware of Pharisees and Sadducees	12
33. xvi. 13—28	S. Peter's Confession and Rebuke	16
34. xvii. 1—20	The Transfiguration	21
35. xvii. 22—27	The Stater in the Fish's Mouth	6
36. xviii. 1—20	Address to the Twelve	20
37. xviii. 21—35	Forgiveness	15
38. xix. 1—12	Divorce	12
39. xix. 13—26	Children and Rich Men	14
40. xix. 27—xx. 16	The first last	20
41. xx. 17—34	The Ascent to Jerusalem	18
42. xxi. 1—17	The triumphal Entry	17
43. xxi. 18—22	The barren Fig-tree	5
44. xxi. 23—46	The Chief-priests' Question	24
45. xxii. 1—14	The Marriage Feast	14
46. xxii. 15—46	Four Questions	32
47. xxiii. 1—39	Woes on the Scribes and Pharisees	39
48. xxiv. 1—51	The Second Advent	51
49. xxv. 1—46	The Last Judgement	46
50. xxvi. 1—35	The Last Supper	35
51. xxvi. 36—75	The Arrest	40
52. xxvii. 1—26	Pilate	26
53. xxvii. 27—66	The Crucifixion	40
54. xxviii. 1—20	The Resurrection	20
		1,071

(8) CHURCH LESSONS: S. LUKE.

		No. of verses
— i. 1—4	The Preface (not for Church reading)	[4]
1. i. 5—25	The Promise of the Baptist's Birth	21
2. i. 26—56	The Annunciation	31
3. i. 57—80	The Baptist's Birth	24
4. ii. 1—21	The Birth of our Lord	21
5. ii. 22—40	The Presentation in the Temple	19
6. ii. 41—52	The Conversation with the Doctors	12
7. iii. 1—22	The History of John the Baptist	22
— iii. 23—38	The Genealogy (not for Church reading)	[16]
8. iv. 1—13	The Temptation	13
9. iv. 14—30	A Visit to Nazareth	17
10. iv. 31—44	A Day of Healing	14
11. v. 1—11	The Calling of SS. Simon, James, and John	11
12. v. 12—16	The Cleansing of a Leper	5
13. v. 17—26	The Healing of a Paralytic	10
14. v. 27—39	The Call of Levi	13
15. vi. 1—11	Two Sabbath Days	11
16. vi. 12—49	The Sermon on the Mount	38
17. vii. 1—17	Two Miracles	17
18. vii. 18—35	Concerning John the Baptist	18
19. vii. 36—viii. 3	The Anointing of our Lord's Feet	18
20. viii. 4—21	The Parable of the Sower	18
21. viii. 22—39	Two Miracles	18
22. viii. 40—56	Jairus's Daughter	17
23. ix. 1—17	The Mission of the Twelve	17
24. ix. 18—43 a	The Culmination of Glory	25½
25. ix. 43 b—50	Warnings and Rebukes	7½
26. ix. 51—62	The Commencement of the Last Journey	12
27. x. 1—24	The Mission of the Seventy	24
28. x. 25—42	The Good Samaritan	18
29. xi. 1—13	On Prayer	13
30. xi. 14—28	On Casting out Demons	15
31. xi. 29—36	Warnings to the Present Age	8
32. xi. 37—54	Discourse at a Breakfast Table	18
33. xii. 1—59	An Address to the Twelve	59
34. xiii. 1—9	Jerusalem in Danger	9
35. xiii. 10—21	An Address in a Synagogue	12
36. xiii. 22—30	The Miseries of the Lost	9
37. xiii. 31—35	Jerusalem the City of Martyrdoms	5
38. xiv. 1—24	Discourse at a Dinner Table	24
39. xiv. 25—35	We must give up all to follow Christ	11
40. xv. 1—32	Three Parables on the Lost being Found	32
41. xvi. 1—31	Two Parables with five <i>Logia</i>	31
42. xvii. 1—10	Four disconnected <i>Logia</i>	10
43. xvii. 11—19	The Ten Lepers	9
44. xvii. 20—37	Discourse about the Last Days	18
45. xviii. 1—14	Two Parables	14
46. xviii. 15—24	Five Brief Discourses	20
47. xviii. 25—xix. 28	At Jericho	37
48. xix. 29—48	The triumphal Entry	20
49. xx. 1—xxi. 4	Discourses in the Temple	51
50. xxi. 5—38	The Destruction of the Temple	34
51. xxii. 1—38	The Last Supper	38
52. xxii. 39—65	Midnight Scenes	27
53. xxiii. 66—xxiii. 66 a	Good Friday	61½
54. xxiii. 66 b—xxiv. 53	Easter Day	53½
		1,151

SYMBOLS USED.

(1) *In the Text.*

Square brackets enclose editorial notes or matter introduced from another Source.

Round brackets enclose words of doubtful genuineness, for which WH use square brackets.

An obelus † points to diversity of order.

Braces on the right side point to diversity of order on a larger scale.

Asterisks indicate omissions.

Thick type draws attention to words which are particularly noteworthy, generally because they differ from the parallel records.

Uncial type indicates quotations from the Old Testament.

In the First Division certain sections or words of S. Mark are enclosed within square brackets followed by the figures (ii) or (iii) in the margin, to indicate that they belong to the deutero-Mark or to the trito-Mark; in the Second Division to show that they belong to the deutero-Matthew.

Where there is matter which is common to two or more Evangelists it is divided into lines, and the parallel lines are, as far as possible, ranged alongside each other to facilitate comparison. The Single Tradition is printed in block.

(2) *In the Critical Notes.*

Readings, which are so completely rejected by WH as not even to be noticed in their margin, are enclosed in round brackets.

An asterisk marks forms which are not likely to have been used in the first century.

An obelus † shows that the syntax is faulty.

A double obelus ‡ shows that something is wrong in the sense.

Capital letters indicate Greek Uncial MSS.

B stands for the Vatican MS. (Rome) of the fourth century.

Σ stands for the Sinaitic MS. (S. Petersburg) of the fourth century.

C stands for the Cod. Ephraemi Syri MS. (Paris), a palimpsest of the fifth century.

D stands for the Cod. Bezae MS. (Cambridge) of the fifth? century.

Other Greek Uncials are seldom quoted, and it is unnecessary to give a list of them here.

s^o stands for the Lewis-Gibson Syriac Palimpsest.

s^o stands for Dr Cureton's Syriac MS.

ss indicates that s^o, s^o agree; it says nothing about the later Syriac Versions.

s^v stands for the Syriac Peshitta, s^p for the Philoxenian Syriac, s^j for the Jerusalem Syriac.

l indicates one Old Latin Version.

ll indicates more than one Old Latin Version.

2ll, 3ll, &c. indicates that two, three, &c. of the Old Latin Versions give the reading, but the majority go the other way.

? indicates that the reading is uncertain. I have not marked all the places where the Syriac Palimpsest is illegible.

+ means that the words following are added to the text.

± means that the authorities are divided, some adding, others not.

|| means "together with the parallel passages from the other Gospels."

FIRST DIVISION

BEING S. MARK'S GOSPEL
WITH THE IDENTICAL OR EQUIVALENT PASSAGES
FROM SS. MATTHEW AND LUKE
AND PARALLELS FROM S. JOHN AND OTHER WRITERS.

1. Six sections are peculiar to S. Mark, viz.

11a, 13b, 23, 26, 44l, 47h.

2. Eleven sections are omitted by S. Matthew, viz.

11a, 13b, 23, 26, 44l, 47h, 4b, 4e, 15e, 30c, 43c.

3. Fifty-four sections are omitted by S. Luke, viz.

11a, 13b, 23, 26, 44l, 47h, 1b, 3b, 11d, 13d, 17, 19b, 19c, 19d, 20d, 20e, 20f, 21a, 21b, 21c, 21d, 22a, 22b, 24a, 24b, 24c, 25a, 25b, 27c, 29b, 30d, 30e, 30f, 31a, 31b, 31c, 34b, 34c, 34d, 36c, 37a, 37c, 37d, 42, 44g, 45b, 46b, 46d, 47c, 47d, 48d, 51a, 51k, 52b. (But S. Luke has fragments of sections 3b, 11d, 17, 19b, 25a, 25b, 29b, 30e, 30f, 31c, 34c, 34d, 42, 44g, 45b, 46b, 46d.)

4. S. John touches seventy-two sections, viz.

1a, 1c, 2a, 3a, 3b, 6b, 9b, 10b, 11e, 12b, 12c, 17, 19b, 20a, 20b, 20c, 20d, 20e, 20f, 23, 25a, 26, 27a, 27c, 28, 29a, 29b, 30b, 31a, 32, 34d, 36b, 37b, 37c, 43c, 45a, 45b, 45c, 46a, 46b, 46c, 46d, 47a, 47b, 47d, 47e, 47f, 48a, 48b, 48d, 48e, 49a, 49b, 49c, 49d, 50a, 50c, 50e, 50f, 51a, 51b, 51c, 51d, 51e, 51f, 51k, 51l, 51c, 52a, 52b, 52c, 53a.

“καὶ τοῦτο ὁ πρεσβύτερος λέγει· ‘Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν, οὐ μόντοι τάξει, τὰ ἐπὶ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα. οὔτε γὰρ ἤκουσε τοῦ κυρίου οὔτε παρηκολούθησεν αὐτῷ, ὑστερον δέ, ὡς ἔφην, Πέτρε, ὅς πρὸς τὰς χρείας ἐποιεῖτο τὰς διδασκαλίας, ἀλλ’ οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων, ὥστε οὐδὲν ἡμαρτε Μάρκος, οὕτως ἐνια γράψας ὡς ἀπεμνημόνευσεν. ἐνδὲ γὰρ ἐποίησατο πρόνοιαν, τοῦ μηδὲν ἐν ἤκουσε παραλιπεῖν, ἢ ψεύσασθαι τι ἐν αὐτοῖς.’ ταῦτα μὲν οὖν ἱστορεῖται τῷ Παπῇ περὶ τοῦ Μάρκου.”

PAPIAS, bishop of Hierapolis, quoted by Eusebius, *Hist. Eccl.* III. xxxix. 15.

LACUNAE IN MSS.

C lacks Matt. i. 1, 2a.
 — Mark i. 1—17.
 — Luke i. 1, 2a.
 — John i. 1—8.
 D — Matt. i. 1—20.
 s^a — Mark except xvi. 17—20.
 s^a — Mark i. 1—11.
 — John i. 1—24.

FIRST DIVISION.

TITLES OF THE

KATA MAΘΘΑΙΟΝ.

KATA ΜΑΡΚΟΝ.

In Codd. B and K one of the above headings stands at the top of every page in the Gospels. In Cod. B there is no other title or subscription, but, as time went on, the tendency was to use slightly fuller titles; thus in Cod. C Εὐαγγέλιον κατὰ Μάρκον is put at the end of S. Mark, and in Cod. D, which arranges the Gospels according to the 'Western' order in which those which are attributed to Apostles stand first, we find between SS. Matthew and John the note Εὐαγγέλιον κατὰ Μαθθαίου ἐτελέσθη, ἀρχεται εὐαγγέλιον κατὰ Ἰωάννου.

The uniformity of the titles and their brevity mark them as the work of a bookseller rather than of the author, nor can they be earlier in the above form than the time at which the four Gospels were first collected into one volume, but it is reasonable to suppose that they rest upon the authority of the original title-pages which would in all probability be prefixed to the Gospels when published as four separate volumes, for there is no diversity in the tradition respecting their authorship. Many persons used Tatian's harmony instead of the Gospels. Many harmonists thought that they were doing a pious work in altering readings in SS. Mark and Luke to conform with S. Matthew, but though these changes gave rise

PREFACES.

S. MATTHEW.

i. 1.

Ἡ Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυίδ υἱοῦ
 Ἀβραάμ.

Here follow

THE GENEALOGY.	16 verses
THE INCARNATION.	8 "
THE VISIT OF THE MAGI.	12 "
THE FLIGHT INTO EGYPT.	6 "
THE SETTLEMENT AT NAZARETH.	5 "
See IV. §§ 10—15.	47 "

S. MARK.

i. 1.

Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ¹.

1 BD 11 s^a + υἱοῦ θεοῦ, N^a and Origen omit, Irenæus fluctuates, Severianus says that S. Mark began with υἱοῦ θεοῦ but immediately withdrew it. See note above.

S. Matthew begins with a Genealogy and his first verse is a preface to the Genealogy rather than to the whole Gospel. This studied abruptness is doubtless intentional, being in imitation of the opening of the first book of Chronicles.

S. Mark's preface is short and to the point, like the rest of his Gospel.

S. Luke's preface is formal and singularly untheological. It is not surprising that in the 'Western' text the Holy Spirit has been introduced to correct the secular tone.

In S. Luke's four verses four N.T. ἀπαξ λεγόμενα (ἐκτεθέσθαι, ἀνατάξασθαι, διηγήσασθαι and ἀντίπαυσαι) occur; three words (ἐπιχειρέω, καθέξῃς and κρείτιστος) which are peculiar to S. Luke amongst N.T. writers; four words (πληροφορέω, παρακολουθεῖν, κατηγέω and ἀσφάλεια) which are peculiar to S. Luke and S. Paul; one word (ἀκριβῶς) which is peculiar to S. Luke, S. Matthew and S. Paul; so foreign are the verses from the ordinary diction of the N.T. Their classical style and secular tone are in striking contrast with what immediately follows.

S. Luke's Preface should be compared with Acts i. 1, τὸν μὲν πρῶτον λόγον ἐποίησάν περὶ πάντων, ὃ Θεόφιλε, ὡς ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἃ ἔχεις ἡμεῖς.....ἀναλήμφθαι.

v. 1. That ἀνατάξασθαι means to 'recall or repeat a lesson which has been learned' see Blass 'Philology of the Gospels,' p. 14, but others see no more in it than the idea of orderliness and completeness, cf. συντάσσασθαι.

v. 2. For second-hand information cf. Heb. ii. 8, σωτηρίας, ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ἐπὶ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη.

FOUR GOSPELS.

KATA ΛΟΥΚΑΝ.

KATA ΙΩΑΝΗΝ.

to a troublesome mass of variants, the four Gospels retained their individuality. Criticism may agree with tradition in denying that the first Gospel in its present form is the work of the Apostle S. Matthew, but *κατὰ Ματθαῖον* need not necessarily imply authorship and it remains perfectly possible that this Gospel is in a special degree connected with S. Matthew's teaching.

In the case of S. Mark we have evidence from Bishop Severianus (c. 400 A.D.), preserved in S. Chrysostom's Works xii. 412, that "S. Mark began to speak of the Son of God but immediately contracted his language and cut short his conception." Dr Hort understood this to mean that 'Jesus Christ the Son of God' stood in the title-page but 'Jesus Christ' without 'Son of God' in the first verse of the Gospel. When however the title-page was abbreviated into *κατὰ Μάρκον* the important words 'Son of God' were in some MSS. transferred into the first verse, thus producing a conflated reading. (For the accent of *Μάρκος* see Blass on Acts xii. 25.)

PREFACES.

S. LUKE.

i. 1—4.

1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 2 καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, 3 ἔδοξε καμοὶ παρηκολουθηκόντι ἀνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, 4 κράτιστε Θεόφιλε, 5 ἵνα ἐπιγνῷς περὶ ὧν ἐκατηχῆθης λόγων τὴν ἀσφάλειαν.

1 (D καθά) 2 (C -του) 3 (11 + et Spiritui sancto)
4 (K -γροίς) 5 (11 omitt) 6 (D + τῶν)

Here follow

ZECHARIAH'S VISION.	21 verses
THE ANNUNCIATION.	18 "
MARY'S VISIT TO ELISABETH.	18 "
THE BAPTIST'S BIRTH.	24 "
THE BIRTH OF OUR LORD.	7 "
THE SHEPHERDS.	18 "
THE CIRCUMCISION.	1 "
THE PRESENTATION IN THE TEMPLE.	17 "
THE RETURN TO NAZARETH.	2 "
THE CONVERSATION WITH THE DOCTORS.	12 "

See V. §§ 1—12.

128 "

Luke i. 2. That *παρέδοσαν* refers to tradition of. Mark vii. 8, οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι...κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων. A wider reference may however be seen in Acts xvi. 4.

That *ὑπηρέτης* τοῦ λόγου means a 'catechist' see 'Composition of the Gospels,' p. 5, and of. Acts xiii. 5, εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. In support of this view cf. Luke iv. 20, πύξας τὸ βιβλίον ἀποδοὺ τῷ ὑπηρέτῃ ἐκδόσιν, where *ὑπηρέτης* is the 'Chazan' whose duty was to catechize the boys. In a loose strict sense however the word is used in Acts xxvi. 16, "προχειρίσασθαι σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες με ὧν τε ὁμολόγησαί σοι," and in 1 Cor. iv. 1, οὕτως ἡμεῖς λογισθῶμεν ἀνθρώποις ὡς ὑπηρέταις Χριστοῦ.

v. 3. For *καθεξῆς* cf. Acts xi. 4, ἀρχόμενοι δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων.

v. 4. Cf. Gal. vi. 6, κοινωεῖτω δὲ ὁ κατηχοῦμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς. Acts xviii. 25, οὗτος ἦν κατηχημένος τῇ διδασκαλίᾳ τοῦ κυρίου, καὶ ἦν τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ. Rom. ii. 18, κατηχοῦμενος ἐκ τοῦ νόμου. 1 Cor. xiv. 19, ἀλλὰ ἐν ἐκκλησίᾳ θέλω πάντε λόγους τῷ νοῦ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μωροὺς λόγους ἐν γλώσσῃ. See also 'Composition of the Gospels' p. 55.

S. John's Preface is a great contrast to S. Luke's, introducing us at once into the central mysteries of God's existence and thus preparing us for the teaching which is to follow.

S. JOHN.

i. 1—5.

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. 4 Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

1 (S in Him) 2 The ante-Nicene punctuation, adopted by WH, was οὐδὲ ἐν. Ὁ γέγονεν ἐν αὐτῷ 3 (ND11 ἐστὼν)
4 (B omitt) 5 (H11 αὐτὸν)

O lacks Mark i. 1—17.
D — John i. 16—iii. 26.
s^a — Mark except xvi. 17—20.
s^b — Mark i. 1—11.
— John i. 1—24.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

I. JOHN THE BAPTIST.

iii. 1—12 (iv. 17 b, xi. 10).

i. 2—8.

S. Mark's severe simplicity of style in vv. 2—4 would not be likely to satisfy the literary feeling of S. Matthew or S. Luke. S. Matthew therefore has inverted the order of the clauses and improved the connexions between them. S. Luke has prefixed a long editorial note to settle the date and has affixed a continuation of the quotation from Isaiah.

The trito-Mark inserts a prophecy from Malachi, attributing it to Isaiah and giving it in nearly the same form which it holds elsewhere in the *Logia*, not necessarily showing that he was acquainted with the *Logia*, for this verse

1 a. *The Baptist's Mission.*

iii. 1: [Ἐν δὲ ταῖς ἡμέραις ἐκείναις

παραγίνεται Ἰωάννης ὁ βαπτιστὴς
κηρύσσων ἐν τῇ ἐρήμῳ [τῆς Ἰουδαίας]
· λέγων "Μετανοεῖτε,
[ἵνα καταλάβῃ ἡ βασιλεία τῶν οὐρανῶν]."
Doublet:
[iv. (17) "Μετανοεῖτε,
ἵνα καταλάβῃ ἡ βασιλεία τῶν οὐρανῶν."
iii. 3 [Οὗτος γὰρ ἔστιν] ὁ ῥηθεὶς
διὰ Ἡσαίου τοῦ προφήτου [λέγοντος]· (1)
[xi. (10) "Ἴδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου
πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδόν σου ἐμπροσθέν σου."]
iii. (3) "Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ"
"ΕΤΟΙΜΑΣΑΤΕ τὴν ὁδὸν Κυρίου,
εὐθείας ποιεῖτε τὰς τρίβοις αὐτοῦ." (2)
1 (D ll s^a omit) 2 (OD + καὶ) 3 ss omit 4 (s^a omits)
5 (l omits) 6 (8 ll omit) 7 (P 4 ll καὶ) 8 (l del nostri,
4 ll + omnis vallis &c. as in Luke 3)

· Καθὼς γέγραπται
ἐν τῷ Ἠσαΐα τῷ προφῆτῃ (1) ✓
[Ἴδοὺ ἀποστέλλω τὸν ἄγγελόν μου (iii) καὶ αὐτὸς
πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδόν σου··]
3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
"ΕΤΟΙΜΑΣΑΤΕ τὴν ὁδὸν Κυρίου,
εὐθείας ποιεῖτε τὰς τρίβοις αὐτοῦ." (2)
4 ἔγενετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ (3)
5 κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. (4)
1 (AD Ὡς) 2 (D omits) 3 (N + ἐγὼ) 4 (N ἀποστέλλω)
5 (A ll + ἐμπροσθέν σου) 6 (D τοῦ θεοῦ ἡμῶν, ll del nostri)
7 (N + καὶ) 8 (D ll omit) 9 (ND ll s^a + καὶ)

Both the first and the second Divisions begin with John the Baptist; cf. Acts i. 22, "ἀρχαῖοι ἀπὸ τοῦ βαπτισματος Ἰωάννου": Acts xiii. 24, "προκηρύξαντος Ἰωάννου... βάπτισμα μετανοίας." But though John is a conspicuous figure in all the Gospels and in the Acts, he is not alluded to in the rest of the N.T.

1 b. *The Baptist's popularity, his clothing and food.*

We assign Mark i. 5, 6 to the deutero-Mark because these verses are absent from S. Luke but are found in S. Matthew. S. Matthew adds to them the phrase καὶ πᾶσα ἡ περὶ Ἰορδάνου which is found, but in a different construction and in a different context, in Luke iii. 8. S. Luke may have borrowed it from S. Matthew, but the word

iii. 4 [Αὐτοὶ] δὲ δὲ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ
ἀπὸ τριχῶν καμήλου
καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ,
ἣ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.
5 Τότε ἐξεπορεύετο πρὸς αὐτὸν (1)
"Ἱεροσόλυμα" (3)
καὶ πᾶσα ἡ Ἰουδαία (2)
[καὶ πᾶσα ἡ περὶ Ἰορδάνου,]
6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ποταμῷ· ὅπ' αὐ-
τοῦ (4)
ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
1 (D omits) 2 (ss doubtful) 3 (Ebionite Gospel
καὶ τὸ βρῶμα αὐτοῦ μέλι ἄγριον + οὗ ἡ γεύσις ἦν τοῦ μέντου, ὡς
ἐπαρκεῖ ἐν ἐλαιῷ (μέλιτι), cf. LXX. Exod. xvi. 81) 4 (2 ll
+ omnis) 5 (D ll omit) 6 (N omits)

[i. 5 καὶ ἐξεπορεύετο πρὸς αὐτὸν (1) (ii)
πᾶσα ἡ Ἰουδαία χώρα (2)
καὶ οἱ Ἱεροσολυμαῖται πάντες, (3)
καὶ ἐβαπτίζοντο ἐπ' αὐτοῦ ἐν τῷ Ἰορδάνῳ ποταμῷ·]
ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. (4)
6 καὶ ἦν δὲ Ἰωάννης ἐνδεδυμένος
τρίχας καμήλου
καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ,
καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.
1 (E 4 ll -οντο) 2 (D omits) 3 (l omits) 4 (N l omit)
5 (D 4 ll omit) 6 (AD ll ἦν δὲ) 7 (l + ipse) 8 (D 1 δέρον,
i.e. δέρων) 9 (D ll omit) 10 (D ἐσθίων) 11 (l puts
v. 6 after v. 8)

S. LUKE.

VARIOUS.

iii. 1—20 (vii. 27).

S. John i. 6, 19—23.

must have been a commonplace in Christian teaching, taken (perhaps in this form) from a collection of Messianic prophecies. Cf. Mark ix. 48 note.

S. Matthew, probably by one of those assimilations which are the strongest proof of the oral teaching, has put into the Baptist's mouth the phrase "for the kingdom of the heavens hath drawn near." The other Gospels lead us to think that the teaching about the Kingdom originated with our Lord Himself, who adopted however a current Jewish phrase, cf. Psalms of Solomon xvii. 4 f., v. 21.

iii. 1 Ἐν ἔτει δὲ πεντεκαιδεκάτῃ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος¹ Ποντίου Πιλάτου τῆς Ἰουδαίας², καὶ τετρααρχούντος³ τῆς Γαλιλαίας⁴ Πιλάτου, Φίλιππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχούντος⁵ τῆς Ἰουδαίας καὶ⁶ Τραχανίτιδος⁷ χώρας, καὶ Λυσανίου τῆς Ἀβελήνης⁸ τετρααρχούντος⁹, καὶ ἐπὶ ἀρχιερέως¹⁰ Ἄννα καὶ Καϊάφα¹¹.]

ἐγένετο [ῥῆμα θεοῦ¹² ἐπὶ] Ἰωάννην [τὸν Ζαχαρίου υἱὸν] ἐν τῇ ἐρήμῳ. (3)

3 καὶ ἦλθεν¹³ εἰς πᾶσαν¹⁴ περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, (4)

4 ὥς¹⁵ γέγραπται

ἐν [βιβλῳ λόγων]¹⁶ Ἡσαίου τοῦ προφήτου¹⁷ (1)

[vii. (27)] "Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου¹⁸

ὃς κατασκευάσει τὴν¹⁹ ὁδόν σου ἕμπροσθέν σου²⁰."]^a

iii. (4) Φωνὴ βοῶντος²¹ ἐν τῇ ἐρήμῳ

"Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, (2)

εἰς τὴν²² εὐθείαν ποιεῖτε τὰς τρίβοις ἀγτοῦ²³."

5 [πᾶσα φάραγξ πληρωθήσεται

καὶ πᾶν²⁴ ὄρος καὶ βουνὸς ταπεινωθήσεται,

καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν²⁵

καὶ αἱ τραχεῖαι²⁶ εἰς ὁδοὺς λεῖα·

6 καὶ ὄψεται²⁷ πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ²⁸]^b

1 (D II Eusebius? ἐπιτροπεύοντος) 2 (N omits) 3 (BD τετραρχ.) 4 (D¹ omits) 5 (N¹ I + τετραρχ.) 6 (D II Ἀβελιανῆς) 7 (II, Coptic, Gothic ἀρχιερέων) 8 (OD II Καίσα, I Capha) 9 (II domini) 10 (as omits) 11 (NCD + τῆς) 12 (C καθὼς) 13 (B βιβλῳ λόγων, as the prophecy) 14 (O II + λέγοντος) 15 (D τὸν) 16 (D II omits) 17 (as which crieth) 18 (as make straight in the plain a way for our God, D¹ ε. π. τ. τ. ὁμῶν) 19 (N omits) 20 (NCD εὐθείαν) 21 (N τροχίαι) 22 (D Κυρίου) 23 (as the glory of the Lord shall be revealed and all flesh shall see it together, N¹ + because the mouth of the Lord hath spoken)

περίχωρος, which is used once by S. Mark and twice by S. Matthew, occurs five times in S. Luke's Gospel and once in Acts and may therefore be inserted here editorially. S. Matthew has again inverted the order of the clauses.

For S. John's food cf. Matt. xi. 18, "ἦλθεν γὰρ ὁ Ἰωάννης μῆτε ἐσθίων μῆτε πίνων." From this the Ebionites inferred that he was a vegetarian, but see Luke vii. 33, "μὴ ἐσθων [ἀρτον] μῆτε πίνων [οἶνον]," Luke i. 15, "καὶ οἶνον καὶ σίκερα οὐ μὴ πίνῃ."

The word τάρτες is used here, as often in the N.T., where a Western writer would have been content with πολλοί. If a single sick or bed-ridden person did not go forth, exception could be taken to the language as exaggerated. In this passage the use of the imperfect might be pleaded in justification, but there are other places (e.g. Matt. iv. 24, page 260) where this cannot be alleged.

^a LXX. Mal. iii. 1, ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.

^b LXX. Is. xl. 3, φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, "Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβοις τοῦ θεοῦ ἡμῶν. 4 πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθείαν, καὶ ἡ τραχεῖα εἰς πεδία, 5 καὶ ἐφθάρησεται ἡ ὁδοὶ Κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ."

LXX. 2 Kings i. 8, "Ἀλλὰ δαδὸς καὶ ῥύον δερματίνην περιεβύσμενος τὴν ὁσφὸν αὐτοῦ."

LXX. Lev. xi. 22, καὶ ταῦτα φάγεσθε ἀπ' αὐτῶν...τὴν ἀκρίδα καὶ τὰ ὅμοια αὐτῇ.

O lacks Mark i. 1—27.
D — Matt. iii. 8—16 a.
— John i. 16—iii. 26.
s* — Mark except xvi. 17—20.
s* — Mark i. 1—11.

FIRST DIVISION.

S. MATTHEW.

Conflation.

iii. 7—12.

iii. 7 ['Ιδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων¹ ἐρχο-
μένους ἐπὶ τὸ βάπτισμα²] εἶπεν αὐτοῖς

["Τοῦτήματα ἐχιδνῶν,
τίς ἐπιδείξειν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
8 ποιήσατε οὖν καρπὸν ἁγίου³ τῆς μετανοίας
9 καὶ μὴ δόξετε λέγειν ἐν ἑαυτοῖς
'Πατέρα ἔχομεν τὸν Ἀβραάμ,'
λέγω γὰρ ὑμῖν ὅτι δύσεται ὁ θεὸς
ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.
10 ἥδη δὲ ἡ ἀξίω πρὸς τὴν ρίζαν τῶν δένδρων κείται·
'πάν οὖν⁴ δένδρον μὴ ποιοῦν καρπὸν καλὸν
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.]

1 (s* *publicans and Pharisees and Sadducees*) 2 (CD 11 s
+ αὐτοῦ) 8 (3 ll plural) 4 (s* and every)

S. MARK.

1 c. *The Baptist's Preaching.*

Two of these verses are found in all four Gospels and are twice alluded to in the Acts of the Apostles, four more are common to SS. Matthew and Luke, and five are peculiar to S. Luke. It is natural to believe that those verses are the oldest which are most frequently reproduced, and those the latest which are found in one Gospel only.

Remarks on the non-Markan verses may be reserved until we discuss them under the second division. Here it may be noted (1) that S. Mark's word *καὶ* holds its own in the Synoptic Gospels but S. John's more appropriate rendering *ἐξ* is found in the Acts. (2) SS. Matthew and Luke agree against S. Mark in the order of the lines. From this fact some critics have insisted on the priority of S. Matthew. But this is quite unnecessary. It is probable that S. Luke here preserves the proto-Markan form, while the deutero-Mark has borrowed from S. John's oral teaching his thrice-repeated phrase "coming after me." S. Mark has given us several slight trito-Markan changes, including the inversion of order and the omission of "and with fire." S. Matthew during the oral stage has substituted the weaker metaphor of "bearing the sandals" for the primitive expression. But many other explanations are possible.

iii. 11 "ἐγὼ μὲν¹ ὑμᾶς βαπτίζω ἐν ὕδατι [εἰς μετάνοιαν]² (1)
ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, † (2)
οὗ οὐκ εἰμὶ ἱκανὸς } (3)
τὰ ὑποδήματα βαστάσαι. }
αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ.³ (4)
12 [οὗ τὸ πτόον ἐν τῇ χειρὶ αὐτοῦ,
καὶ διακαθαρεῖ τὴν ἄλωνα αὐτοῦ,
καὶ συνάξει τὸν σῖτον αὐτοῦ⁴ εἰς τὴν ἀποθήκην⁵,
τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.]"

1 (N + γὰρ) 2 (s* *with fire and with the Holy Ghost*,
1 omits καὶ πυρὶ) 8 (5 ll omit) 4 B 1 ss + αὐτοῦ (s* *his stores*)

i. 7 καὶ ἐκήρυσσεν λέγων
"Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω (μου)^{1,2}, (2)
οὗ οὐκ εἰμὶ ἱκανὸς [κύψας]³ (iii) } (3)
λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. }
8 ἐγὼ * ἐβάπτισα ὑμᾶς ὕδατι †, (1)
αὐτὸς δὲ βαπτίσει ὑμᾶς * * πνεύματι ἁγίῳ" * * †⁴ (4).

1 B omits 2 (1 omits) 8 (11 omit) 4 (N 1 omit)
5 (N + ἐν) 6 (D 11 ἔλεγεν αὐτοῖς "Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν
ὕδατι, ἔρχεται δὲ ὀπίσω μου ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς
λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ, καὶ αὐτὸς ὑμᾶς βαπτίσει
ἐν πνεύματι ἁγίῳ.")

S. LUKE.

VARIOUS.

Conflation.

iii. 7 [Ἐλεγεν ὁ οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ]⁴ †

“Γεννήματα ἐχιδνῶν,
τίς ὑπέδειξεν ὑμῶν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας
καὶ μὴ ἄρξῃσθε λέγειν ἑν αὐτοῖς”⁶ .
‘Πατέρα ἔχομεν τὸν Ἀβραάμ,’

λέγω γὰρ ὑμῶν ὅτι θάναται ὁ θεὸς
ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.
9 ἥδη δὲ [καὶ] ἡ ἀξίω πρὸς τὴν βίαν τῶν δένδρων κείται
πάν οὖν δένδρον μὴ ποιοῦν καρπὸν (καλὸν)¹⁰
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.”

10 καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες “Τί οὖν ποιήσωμεν 12;”
11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς “Ὁ ἔχων δύο χιτῶνας μεταδότεν
τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βράσματα ὁμοίως ποιείτω.” 12 ἦλθον δὲ
καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν “Διδάσκαλε, τί
ποιήσωμεν 17;” 13 ὁ δὲ εἶπεν πρὸς αὐτούς “Μηδὲν πλὴν
παρὰ τὸ διατεταγμένον ὑμῶν πράσσετε.” 14 ἐπηρώτων 21 δὲ αὐτόν
καὶ στρατευόμενοι λέγοντες “Τί ποιήσωμεν 17” καὶ
ἡμεῖς;” καὶ εἶπεν αὐτοῖς “Μηδένα διασείσητε μηδὲ συνο-
φανήσητε, καὶ ἀρκείσθε τοῖς ὀφυσίοις ὑμῶν.”

1 (N Ἐλεγον) 2 (D II ss δὲ) 3 (D II ἐνώπιον) 4 (s^o omits) 5 (D I καρπὸν ἀξίον) 6 (II ss omit, D^s † αὐτοῖς)
7 (D II ss omit) 8 (I^s autem, 2 II omit) 9 (D ss καρποὺς καλοῦς, II and Origen omit καλὸν 10 (D II ἐπηρώτησαν)
11 (D II omit) 12 (D^s + ἵνα σωθῶμεν, 2 II + ut vivamus)
13 (AD^s ss λέγει) 14 (ss + one, s^o + of them) 15 (D I + ὁμοίως)
16 (C + ὑπ' αὐτοῦ) 17 (D + ἵνα σωθῶμεν) 18 (N † omits, D II εἶπεν αὐτοῖς)
19 (C πλείον) 20 (D + πράσσετε)
21 (OD II ἐπηρώτησαν) 22 (C omits) 23 (D I omit)
24 (I omits) 25 (D omits) 26 (D I δ δὲ, 2 II omit)
27 (N πρὸς αὐτούς) 28 (N μηδένα)

iii. 15 [Προσδοκῶντες δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδαῖαις αὐτῶν περὶ τοῦ Ἰωάννου¹², μή ποτε αὐτὸς εἴη ὁ χριστός,]

16 ἄπεκρίνατο λέγων [πᾶσι ὁ Ἰωάννης]¹⁸

“Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς. † (1)

ἔρχεται δὲ ὁ ἰσχυρότερός μου,¹⁶ (2)

οὗ οὐκ εἰμι ἱκανὸς

λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ¹⁷.} (3)

αὐτὸς ὁ μᾶς βαπτίσει ἐν πνεύματι ἀγίῳ καὶ πυρὶ¹⁹. (4)

[17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ

διακαθάραι τὴν ἄλυσαν αὐτοῦ

καὶ συναγαγεῖν τὸν σῖτον¹¹ εἰς τὴν ἀποθήκην αὐτοῦ¹², †
τὸ δὲ ἄχυρον κατακαύσει¹³ πυρὶ ἀσβέστω.]”

1 (D omits) 2 (s^o men who were hearing him were thinking in themselves and saying) 3 (D ἐπιγινώσκοντα τὰ δια-
νοήματα αὐτῶν εἶπεν, s^o he said to them) 4 (D ἐν, II + in)
5 (CD II + εἰς μετάνοιαν) 6 (D I δ δὲ ἐρχόμενος ἰσχυρότερός μου ἐστίν)
7 (5 II calciamenta portare, D λ. τ. ι. τοῦ υποδήματος)
8 (N omits) 9 (s^o with fire and with the Holy Ghost)
10 (CD II s^o καὶ διακαθαρίσει) 11 (C II s^o συνάξει τ. σ., D τὸν μὲν σ. συνάξει) 12 (D I omit) 13 (N † κατακαύσει)

iii. 18 [Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν¹ εὐαγγελίζετο² τὸν λαόν
19 ὁ δὲ Ἡρώδης ὁ τετραρρχὴς³,

ἡλεγάμενος ὑπ' αὐτοῦ¹⁴ περὶ Ἡρωδιάδος τῆς γυναίκος⁵ τοῦ ἀδελφοῦ
αὐτοῦ¹⁰

καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν¹³ ὁ Ἡρώδης, 20 προσέ-
θηκεν καὶ¹⁶ τοῦτο ἐπὶ πάντων,
11 κατέκλεισεν¹² τὸν Ἰωάννην ἐν¹⁵ φυλακῇ.]

1 (D παραινῶν) 2 (N εὐαγγελίζε) 3 (BD τετραρρχης)
4 (s^o because John was reproving him) 5 (C + Φιλίππου)
6 (s^o of the brother of Herod) 7 (N omits) 8 (N τῶν πονηρῶν ὧν ἐποίησεν)
9 (2 II omit) 10 (8 II omit)
11 (C II + καὶ) 12 (D II ἐπέκλεισε) 13 (C + τῇ)

S. John viii. 33, ἀπεκρίθησαν πρὸς αὐτόν “Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδὲν δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἑβραῖοι γενήσεσθε”; 39 “Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν.” λέγει αὐτοῖς (ὁ) Ἰησοῦς “Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε.”

Romans ii. 28, οὗ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖος ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή· οὐ ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομή καρδίας ἐν πνεύματι οὐ γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.

Romans iv. 11, καὶ σήμερον ἔλαβεν περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς [τῇ] δικαιοσύνῃ, 12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἔχουσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

Matt. iii. 10. For the metaphor see the parable of the barren fig tree, Luke xiii. 7—9.

Matt. iii. 12. For the metaphor see the parable of the tares, Matt. xiii. 80.

S. John i. 24—28.

24 Καὶ¹ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. 25 καὶ ἠρώτησαν αὐτόν¹² καὶ εἶπαν αὐτῷ “Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἰ ὁ χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ³ προφήτης;”

26 ἄπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων¹⁴

“Ἐγὼ⁵ βαπτίζω⁶ ἐν⁷ ὕδατι. (1)

[μέσος⁹ ὑμῶν στήκει¹⁰ ὃν ὑμεῖς οὐκ οἴδατε,]

27 ὀπίσω μου ἐρχόμενος¹², (2)

οὗ οὐκ εἰμι (ἐγὼ)¹⁸ ἄξιος

ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ υποδήματος¹⁴.} (3)

28 Ταῦτα ἐν Βηθανίᾳ¹⁵ ἐγένετο πέραν τοῦ Ἰορδάνου¹⁶, ὅπου ἦν ὁ Ἰωάννης βαπτίζων¹⁷.

1 (X II + et) 2 (N 2 II omit) 3 (C omits) 4 (s^o John said to them) 5 (4 II + quidem) 6 (5 II + vos) 7 (N + τῷ)
8 (2 II + in penitentiam, I + penitentiae) 9 (A II + δὲ)
10 (N στήκει, C ἵστηκεν) 11 (C + δ, A II + αὐτὸς ἐστίν ὁ, II + ipse est de quo dicebam) 12 (A II + ὅς ἐμπροσθέν μου γέγονεν)
13 (N O I omit) 14 (s^o plural) 15 (s^o after Origen Beth Abata) 16 (N + ποταμοῦ) 17 (C + τὸ πρῶτον)

S. John i. 15, “ὁ ὀπίσω μου ἐρχόμενος ἐμπροσθέν μου γέγονεν, οὗ πρῶτός μου ἦν.”

S. John i. 27, “ὀπίσω μου ἐρχόμενος.”

S. John i. 30, “ὀπίσω μου ἔρχεται ἀνὴρ.”

S. John iii. 28, “αὐτὸς ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον ἐγὼ ὅτι οὐκ εἰμι ἐγὼ ὁ χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμι ἐμπροσθέν ἐκείνου.”

Acts x. 38, “ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἀγίῳ καὶ δυνάμει.”

Compare Acts xiii. 25, “Ἰδοὺ ἔρχεται μετ' ἐμὲ οὗ οὐκ εἰμι ἄξιος τὸ υποδέσθαι τὸν ποδῶν λῦσαι.” Acts xviii. 25, Ἀπολλῶν... ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου: cf. xix. 8, 4, “Εἰς τί οὖν ἐβαπτίσθητε;” οἱ δὲ εἶπαν “Εἰς τὸ Ἰωάννου βάπτισμα.” εἶπεν δὲ Παῦλος “Ἰωάννης ἐβάπτισεν βάπτισμα μετανοίας τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν, τοῦ¹ ἐστίν εἰς τὸν Ἰησοῦν.” Acts i. 5, “Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ”: cf. xi. 16.

O lacks Mark i. 1—17.
 — Luke iii. 22—iv. 24.
 D — Matt. iii. 8—16 a.
 — John i. 16—iii. 26.
 s* — Mark except xvi. 17—20.
 — Luke iii. 16—vii. 83 b.
 s* — Mark i. 1—11.

S. MATTHEW.

FIRST DIVISION.

S. MARK.

2. OUR LORD COMES FORTH.

iii. 13—17, iv. 1—11 (xvii. 5).

i. 9—13 (ix. 7 b).

Conflate.

iii. 13 'Τότε παραγίνεται [δ] Ἰησοῦς
 ἀπὸ τῆς Γαλιλαίας
 ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ'
 αὐτοῦ. †

2 a. John baptizes our Lord.

i. 9 'Καὶ ἐγένετο² ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν¹ Ἰησοῦς
 [ἀπὸ Ναζαρέτ² τῆς Γαλιλαίας] (ii)
 καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου¹.
 1 B omits 2 (l omits) 3 (D + d) 4 (D¹ - d)
 5 (D + tñ)

14 [ὁ δὲ διεκώλυεν αὐτὸν λέγων "Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;" 15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ² "Ἄφες ἄρτι, οὕτω γὰρ πρέπει ἐστὶν ἡμῖν³ πληρῶσαι πᾶσαν δικαιοσύνην." τότε ἀφίησιν αὐτόν⁴.]
 16 [βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς⁵ ἀνέβη ἀπὸ τοῦ ὕδατος καὶ ἰδοὺ ἠνεψύχθησαν⁶ οἱ οὐρανοί, καὶ εἶδεν πνεῦμα [θεοῦ]⁷ καταβαῖνον⁸ ὡσεὶ¹⁰ περιστερὰν¹¹ [ἐρχόμενον]¹² ἐπ'¹³ αὐτόν¹⁴ †

10 καὶ εὐθὺς¹ ἀναβαίνων ἐκ τοῦ ὕδατος
 εἶδεν σχιζομένους² τοὺς οὐρανοὺς
 καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον³ ἐπ'⁴ αὐτόν

17 καὶ [ἰδοὺ] φωνὴ ἐκ τῶν οὐρανῶν [λέγουσα]¹⁴
 "Οὗτός ἐστιν¹⁵ ὁ γίός μου¹⁶ ὁ ἀγαπητός,
 ἐν ᾧ εὐδόκησα¹⁷."
 Doublet (assimilated):
 [xvii. 5 καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα
 "Οὗτός ἐστιν ὁ γίός μου ὁ ἀγαπητός,
 ἐν ᾧ εὐδόκησα.
 ἀκούετε αὐτοῦ."}]

11 καὶ φωνὴ (ἐγένετο¹) ἐκ τῶν οὐρανῶν
 "Σὺ εἶ ὁ γίός μου ὁ ἀγαπητός,
 ἐν σοὶ² εὐδόκησα."³
 Compare [ix. (7) καὶ ἐγένετο⁴ φωνὴ ἐκ τῆς νεφέλης⁵
 "Οὗτός ἐστιν ὁ γίός μου ὁ ἀγαπητός,
 ἀκούετε αὐτοῦ."]
 1 (D ll omit) 2 (D ll ἠνευγμένους) 3 (D † καταβαίνων,
 K ll + καὶ μένον) 4 (K ll ἐπ') 5 K D l omit 6 (B * υἱός)
 7 (A ll φ) 8 (D ll ἦλθεν, l omits, l eoce) 9 (D ll + λέγουσα)

1 (Gosp. Hebr.: Ecce mater domini et fratres eius dicebant ei: "Iohannes baptista baptizat in remissionem peccatorum, eamus et baptizemur ab eo." Dixit autem eis, "Quid peccavi, ut vadam et baptizer ab eo? Nisi forte hoc ipsum quod dixi ignorantia est.") 2 KO πρὸς αὐτόν (l omits) 3 (K ἡμᾶς) 4 (ss + to be baptized) 5 (2 ll + Et cum baptizaretur Iesus, lumen ingens circumfulsit (magnum fulgebant) de aqua ita ut timerent omnes qui advenerant (congregati erant): cf. Justin M. κατελθόντος τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ καὶ πρὸς ἀνέβη ἐν τῷ Ἰορδάνῃ) 6 (s* omits) 7 O ll + αὐτῷ 8 (O τὸ πνεῦμα τοῦ θεοῦ) 9 (D καταβαίνοντα, D ll + ἐκ τοῦ οὐρανοῦ) 10 (D ὡς) 11 (CD ll + καὶ) 12 (s* + and it remained) 13 (D eis, O πρὸς) 14 (D ll ss + πρὸς αὐτόν) 15 (D ll ss Σὺ εἶ) 16 (s* + and) 17 (Ebionite Gospel + ἐγὼ σήμερον γενένηκα σε." καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα, ὃ ἰδὼν ὁ Ἰωάννης λέγει αὐτῷ "Σὺ τίς εἶ, Κύριε;" καὶ πάλιν φωνὴ ἐξ οὐρανοῦ πρὸς αὐτόν "Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός ἐφ' ᾧ ἠδόκησα." καὶ τότε ὁ Ἰωάννης προσπεσὼν αὐτῷ ἔλεγεν "Δέσποινα σου, Κύριε, σὺ με βάπτισας." ὁ δὲ ἐκώλυεν αὐτῷ λέγων "Ἄφες, ὅτι οὕτως ἐστὶν πρέπει πληρῶσθαι πάντα." Gospel of the Nazarenes + Factum est autem cum ascendisset dominus de aqua descendit fons omnis Spiritus sancti et requievit super eum et dixit illi "Fili mi, in omnibus prophetis expectabam te ut venires et requiescerem in te. Tu es enim requies mea, tu es filius meus primogenitus, qui regnas in sempiternum." Et Iohannes quidem baptizavit illum in aqua, ille autem Iohannem in spiritu.)

2 b. The Temptation.

Conflation.

iv. 1 'Τότε [(δ) Ἰησοῦς] ἀνήχθη² εἰς τὴν ἔρημον ὑπὸ τοῦ³
 πνεύματος, (1) †
 1 B omits 2 (O ἀνέχθη δὲ ὁ Ἰησοῦς) 3 (s* + holy)

i. 13 Καὶ εὐθὺς τὸ πνεῦμα¹ αὐτόν ἐκβάλλει εἰς τὴν
 ἔρημον. (1)
 1 (D + τὸ ἄγιον)

* Nazareth is mentioned as our Lord's home in Matt. ii. 23, Luke i. 26, John i. 45, 46 &c.

* LXX. Isaiah xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντιλήμψομαι αὐτόν· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτόν ἡ ψυχὴ μου,

S. LUKE.

VARIOUS.

iii. 21, 22, iv. 1—13 (ix. 35).

iii. 21. Ἐγένετο δὲ [ἐν τῷ βαπτισθῆναι πάντα¹ τὸν λαόν]

καὶ Ἰησοῦ βαπτισθέντος [καὶ προσευχομένου]

1 (N πάντα)

Two voices from heaven are recorded in the Synoptists, one at the Baptism, the other at the Transfiguration. Both seem to be moulded upon or affected by Isaiah xlii. 1, and perhaps upon that Greek version of it which is given in Matt. xii. 18 (see footnote). There is a difficulty however. The Hebrew word עֶבֶד can only mean 'servant,' but the Greek equivalent παῖς which means 'a boy' may indicate either 'a servant,' or 'a son,' and Greek readers of Isaiah frequently understood it as υἱός (see Chase, 'Credibility of the Acts,' 185 ff.). It is instructive to compare the three Gospels in the case of those two voices as a lesson in assimilation. In S. Luke, whom we believe to have preserved the proto-Mark account, the voices have nothing in common but ὁ υἱός μου ὁ, or if the 'Western' non-harmonistic reading be genuine, as it possibly may be, nothing but υἱός μου. But (1) we suppose that the deutero-Mark altered ἐκλελεγμένος into the more usual ἀγαπητός, (2) S. Matthew by a double assimilation introduces οὗτός ἐστιν into the Baptism and adds ἐν ᾧ εὐδόκησα to the Transfiguration. Our belief is that, if the oral period had been longer, the clause κούετε αὐτοῦ would inevitably have been added in S. Matthew to the Baptism voice, thus making both voices identical, for it is much to be noticed that the introductory line also in S. Matthew has been assimilated.

✓ All these changes would be made unconsciously in oral teaching, but what effort would be required to produce them in copying from a document and what motive would cause that effort to be made?

S. Mark's σχιζομένους seems to be an alteration made in the trito-Mark.

S. Luke mentions our Lord's habit of prayer also in v. 16, vi. 12, ix. 18, 28, 29, xi. 1, in none of which passages do the parallels in the other Synoptists support him. All three Gospels mention our Lord's praying in Gethsemane; also Mark i. 35, vi. 46 = Matt. xiv. 23.

iii. (21) ἀνεψυχθῆναι¹ τὸν οὐρανόν22 καὶ καταβῆναι τὸ πνεῦμα [τὸ ἄγιον σωματικῶς εἶδει] ὡς
περιστερὰν ἐπ'² αὐτόν,καὶ φωνὴν ἐξ³ οὐρανοῦ γενέσθαι

"Σὺ εἶ ὁ υἱὸς τοῦ ὁ ἀγαπητός,

ἐν σοὶ εὐδόκησα."⁴

[cf. ix. 35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα

"Οὗτός ἐστιν ὁ υἱὸς τοῦ ὁ ἐκλελεγμένος,

ἀκούτε."

1 (D ἀνεψυχθῆναι)

2 (D II εἶ)

3 (D ἐκ τοῦ)

4 (D II

Τίς μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε)

(Here follows the GENEALOGY. 16 verses, V. § 14.)

i. 32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων¹ ὅτι]

"Τεθάρμαι

τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ² οὐρανοῦ,[καὶ ἔμεινεν³ ἐπ' αὐτόν.33 καὶ φωνὴ ἐγένετο αὐτόν, ἀλλ' ὁ πέμφας με βαπτίζειν ἐν⁴ ὕδατι⁵
ἐκεῖνός μοι εἶπεν "Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον
ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ⁶." 34 καὶ φωνὴ
ἑώρακα, καὶ μαμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱός⁷ τοῦ θεοῦ."[S. John xii. 28, ἦλθεν οὗ⁸ φωνὴ ἐκ τοῦ οὐρανοῦ "Καὶ ἰδοὺ εἶπα
καὶ πάλιν δεξιόσω."]

1 (N I omit)

2 (N ἐκ τοῦ)

3 (N μένον)

4 (N + τῷ)

5 (S omits)

6 (C + καὶ πυρὶ)

7 (N⁹ ἐκλεκτός)

8 (D καὶ

ἐγένετο) 9 (D II + λέγουσα)

Conflation.

iv. 1. Ἰησοῦς δὲ [πλήρης πνεύματος ἁγίου ἐπέστρεψεν ἀπὸ τοῦ
Τορδάνου,]

which passage is rendered in Matt. xii. 18, Ἴδου ὁ παῖς μου ὃν ἡρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου. Ps. ii. 7, Κύριος εἶπεν πρὸς μὲ "Τίς μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε."

O lacks Mark i. 1—16.
 — Luke iii. 22—iv. 24.
 — John i. 42—iii. 82.
 D — John i. 16—iii. 26.
 s^c — Mark except xvi. 17—20.

FIRST DIVISION.

S. MATTHEW.

iv. (1) πειρασθῆναι ὑπὸ τοῦ διαβόλου. (3)
 α καὶ [ἡμετέρας] ἡμέρας τεσσαράκοντα (2)
 [καὶ] νύκτας τεσσαράκοντα^α ὅστερον^β ἐπειρασεν.]
 3 Καὶ προσελθὼν^γ ὁ πειράζων εἶπεν αὐτῷ
 "Ἐὶ υἱὸς εἶ τοῦ θεοῦ,
 εἰπὼν ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται."
 4 ὁ δὲ ἀποκριθεὶς εἶπεν "Γέγραπται
 Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος,
 ἀλλ' ἐπὶ^δ παντὶ ῥήματι^ε ἐκπορευομένου διὰ στόματος^ς
 θεοῦ^β."
 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν,
 καὶ ὥσπερ αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,
 6 καὶ λέγει αὐτῷ "Ἐὶ υἱὸς εἶ τοῦ θεοῦ,
 βάλε σεαυτὸν^ζ κάτω γέγραπται γὰρ ὅτι
 τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ^ς
 καὶ ἐπὶ χειρῶν ἀροῦσίν^ς σε,
 μή ποτε προσκώψῃς πρὸς λίθον τὸν πόδα σοῦ^ς."
 7 ἔφη αὐτῷ ὁ Ἰησοῦς "Πάλιν^η γέγραπται
 "Οὐκ ἐκπειράσεις^ι κύριον τὸν θεόν σοῦ^α."
 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὁψιπλὸν λίαν,
 καὶ δείκνυσιν^ι αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου
 "καὶ τὴν δόξαν αὐτῶν^ι," (1)
 9 καὶ εἶπεν αὐτῷ "Ταῦτά σοι πάντα δώσω^ι"
 ἐὰν προσκυνήσῃς^ι μοι."
 10 τότε λέγει αὐτῷ ὁ Ἰησοῦς "Ἰταγε^ι, Σατανᾶ.
 γέγραπται γὰρ κύριον τὸν θεόν σοῦ προσκυνήσεις^ι
 καὶ αὐτῷ μόνῳ λατρεύσεις^ς."
 11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος^ι,
 καὶ [ἰδοὺ] ἄγγελοι [προσῆλθον καὶ] διηκόνουν αὐτῷ. (6)
 8 (s^c omits) 4 (D ll προσῆλθον + αὐτῷ...καὶ) 5 (CD ll ἐν)
 6 (D ll omit) 7 (O + ἐντεῦθεν) 8 (s^c + το keep thee)
 9 (D αἰρουσιν) 10 (s^c omits) 11 (D Oδ πειράσεις)
 12 (K δεικνύει, D θειξω) 13 (s^c These kingdoms and their
 glory ihou hasi seen; to thee will I give them) 14 (O + προσ-
 κυνήσεις) 15 (D ll s^c + ὁπίσω μου) 16 (K + προσκυνήσεις)
 17 (ss + for a season)

iv. 12—22 (iii. 1, 2).

12 [Ἀκούσας] δὲ ὅτι Ἰωάννης παρεδόθη
 ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.
 13 [καὶ καταλείπων^α τὴν Ναζαρέτ^β ἐλθὼν κατέκησεν^γ εἰς Καφαρναούμ
 τὴν παραθαλάσσιον^δ ἐν ὁρίοις^ε Ζαβουλὼν καὶ Νεφθαλείμ^ς 14 ἵνα
 πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου^ς λέγοντος
 15 ΓΑ ΖΑΒΟΥΛΩΝ ΚΑΙ ΓΑ^ς ΝΕΦΘΑΛΕΪΜ,
 ὁλὸν θαλάσσης, πέραν τοῦ^ς Ἰορδάνου,
 ΓΑΛΙΛΑΪΑ^ς τῶν ἐθνῶν,
 16 ὁ λαὸς ὁ καθήμενος ἐν^ς σκοτίᾳ^ς
 φῶς εἶδεν^ι μέγα^ι,
 "καὶ τοῖς καθημένοις^ι ἐν^ς χώρᾳ καὶ^ι σκιᾷ θανάτου
 φῶς^ι ἀνέτειλεν αὐτοῖς^ς."
 1 (D καταλείπων) 2 (KD Ναζαρέτ) 3 (s^c omits)
 4 (K παρὰ θάλασσαν, D παραθαλάσσιον) 5 (D + τοῦ) 6 (D
 omits) 7 (ss + river) 8 (D ll Γαλιλαίας) 9 (D + τῇ)
 10 (KD σκοτίαι) 11 (D ll εἶδον) 12 (D + μέγαν) 13 (D ll οἱ
 καθημενοι) 14 (s^c in sadness and, s^c omits, D omits καὶ)
 15 (s^c + a great)

* LXX. Deut. ix. 9, καὶ κατεγινώμην ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἄρτον οὐκ ἔφαγον καὶ ὕδωρ οὐκ ἔπιον. 1 Kings xix. 8, καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν καὶ ἐπορεύθη ἐν τῇ ἰσχύϊ τῆς βρώσεως ἐκείνης τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἕως ὁρίου Χωρῆβ.
 * LXX. Deut. viii. 3, οὐ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος ἀλλ' ἐπὶ (v. l. ἐν) παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος.

S. MARK.

i. 13 καὶ ἦν ἐν τῇ ἐρήμῳ^α τεσσαράκοντα ἡμέρας (2)
 πειραζόμενος ὑπὸ τοῦ Σατανᾶ, (3)
 [καὶ ἦν μετὰ τῶν θηρίων.] (iii)

[καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.] (6) (ii)

2 (s^c there) 8 (D + καὶ, ll + καὶ τεσσαράκοντα νύκτας)

3. COMMENCEMENT OF OUR LORD'S MINISTRY.

i. 14—20.

3 a. Teaching in Galilee.

14 Καὶ [μετὰ^α τὸ παραδοθῆναι τὸν Ἰωάννην] (ii)
 ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν
 1 (K Metὰ δὲ)

S. Matthew's ἀκούσας (12) occurs also in Matt. xiv. 18, in both of which places Keim used it to argue that our Lord fled from fear. But Keim insisted on the priority of S. Matthew for dogmatic reasons of his own, because the miraculous element in, he maintained, slightly less in S. Matthew. To us the ἀκούσας is simply an editorial addition.

S. LUKE.

iv. (1) καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ 8 ἡμέρας
τεσσαράκοντα (2)

πειραζόμενος ὑπὸ τοῦ διαβόλου¹. (3)

Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συνετελεσθαι αὐτῶν ἐκείνασιν.

3 εἶπεν δὲ αὐτῷ ὁ διάβολος †

“Ἐὶ υἱὸς εἶ τοῦ θεοῦ,

εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος².”

4 καὶ ἡ ἀπεκρίθη [πρὸς αὐτὸν ὁ Ἰησοῦς]³ “Γέγραπται ὅτι⁴

Οὐκ ἐπ’ ἄρτου μόνου ζήσεται ὁ ἄνθρωπος⁵.”

5 Καὶ ἀναγαγὼν αὐτὸν⁶

ἔθαξεν αὐτῷ πᾶσας τὰς βασιλείας τῆς οἰκουμένης⁷

[ἐν στιγμῇ χρόνου]

6 καὶ εἶπεν αὐτῷ⁸ [ὁ διάβολος] “Σοὶ δώσω †

[τὴν ἐξουσίαν] ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν⁹, (1)

[ὅτι ἐμοὶ παραδίδεται καὶ ὃ ἂν θέλω δίδωμι¹⁰ αὐτῇ].

7 [σὺ οὖν] ἐὰν προσκυνήσῃς¹¹ ἐνώπιον ἐμοῦ, [ἔσται σοὶ πᾶσα.]”

8 καὶ [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν αὐτῷ

“Γέγραπται Κύριον τὸν θεόν σου προσκυνήσεις

καὶ ἀγῶν μόνω λατρεύσεις¹².”

9 Ἠγάγετο δὲ αὐτὸν εἰς Ἱερουσαλὴμ

καὶ ἔστησεν¹³ ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

καὶ εἶπεν (αὐτῷ) “Ἐὶ υἱὸς εἶ τοῦ θεοῦ,

βάλε σκουτὸν [ἐντιθέν] κάτω¹⁴· το γέγραπται γὰρ¹⁵ ὅτι

τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ [τοῦ

διαφυλάξαι σε], (2)

11 καὶ [ὅτι]¹⁶ ἐπὶ χειρῶν ἀροσίν σε

μή ποτε προσκύνῃς πρὸς λίθον τὸν πόδα σου¹⁷.”

12 καὶ [ἀποκριθεὶς] εἶπεν αὐτῷ¹⁸ ὁ Ἰησοῦς [ὅτι] “Ἐρηται¹⁹

Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου²⁰.”

13 Καὶ [συντελέσας πάντα πειρασμὸν] ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ

[ἔρχει καιροῦ²¹]. †

1 (D1 σατανᾶ) 2 (D ἵνα οἱ λίθοι οὗτοι ἄρτοι γένησιν)

3 (D καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν) 4 (D omits) 5 (D II

+ ἀλλ’ ἐν παντὶ βήματι θεοῦ) 6 (D II + εἰς ὅροις ὑψηλὸν καὶ

λίαν) 7 (D I τοῦ κόσμου) 8 (D II πρὸς αὐτὸν) 9 (D τοῦ

πνεῦ) 10 (N δώσω) 11 (N ++ μοι) 12 (D + αὐτὸν) 13 (N

omits) 14 (D II Γέγραπται, α* omits) 15 (D χρόνου)

(N.B. II place vv. 5—8 after v. 12 as in Matt.)

iv. 14, 15, v. 1—11.

14 Καὶ * * * * * ὑπέστρεψεν ὁ Ἰησοῦς } †

[ἐν τῇ συνάγωγῃ τοῦ πνεύματος] εἰς τὴν Γαλιλαίαν.]

[καὶ φάσμα ἐξῆλθεν καθ’ ὅλης τῆς περιχώρου¹ περὶ αὐτοῦ. 15 καὶ

αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν², δοξαζόμενος ὑπὸ

πάντων³.]

1 (N χώρας, II regionem) 2 (D II omits) 3 (I hominibus)

(Here follows THE VISIT TO NAZARETH, 15 verses, from

deutero-Mark: much displaced. I. § 17.)

* LXX. Ps. xxi. 11, τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε + ἐν ταῖς ὁδοῖς σου+. ἐπὶ χειρῶν ἀροσίν σε μή ποτε προσκύνῃς πρὸς λίθον τὸν πόδα σου.

* LXX. Deut. vi. 16, οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου.

* LXX. Deut. vi. 18, Κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις.

* LXX. Ia. ix. 1, [τοῦτο πρῶτον τίς, ταχὺ ποιεῖ], χώρα Ζαβουλὼν, ἡ γῆ Νεφθαλαίμ, καὶ οἱ λοιποὶ οἱ τῆν παραλίαν καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν Ἰσραήλ. ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα, οἱ κατοικοῦντες ἐν χώρα σκιᾶ θανάτου, φῶς λάμψει ἐφ’ ὑμᾶς.

* LXX. Deut. viii. 2, καὶ μεμαρτύρησεν πᾶσαν τὴν ὁδὸν ἣν ἡγάγετο σε Κύριος ὁ θεός σου ἐν τῇ ἐρήμῳ, ὥς ἂν κακώσῃ σε καὶ ἐκπειράσῃ σε, καὶ διαγνώσῃ τὰ ἐν τῇ καρδίᾳ σου, εἰ φυλάξῃ τὰς ἐντολάς αὐτοῦ ἢ οὐ.

VARIOUS.

Heb. ii. 18, τέκνον αὐτοῦ πειρασθείς: iv. 15, ἔχομεν ἀρχιερεῖς
.....πειρασμένους.. κατὰ πάντα καθ’ ὁμοιότητα χωρὶς ἁμαρτίας.

S. Mark says nothing about fasting. S. Matthew leaves it an open question whether the fast was absolute or relative. S. Luke, by an editorial interpretation, makes it absolute. The tendency towards severity makes us suspect his view, see Mark vi. 8, note. S. Matthew's "forty days and forty nights" seem to refer back to the fasts of Moses and Elijah.

S. Mark makes the angels attend upon our Lord throughout the forty days, S. Matthew when the forty days were ended. Similarly S. Luke makes the Holy Spirit's guidance last throughout the forty days. Notice also, that the phrase ἀγεσθαι πνεύματι is Pauline, Rom. viii. 14, Gal. v. 18, in connexion with Sonship.

Matt. iv. 5. Jerusalem is called "the holy city" also in Matt. xxvii. 53.

Matt. iv. 10. Of. xvi. 28, "Ἦναγε ἐπίσω μου, Σατανᾶ."

Acts x. 37, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας.

S. John iii. 24, ii. 12, iv. 3, iv. 43.

iii. 24 [οὕτως γὰρ ἦν βεβλημένοι εἰς τὴν φυλακὴν Ἰωάννη].

ii. 12, μετὰ τοῦτο κατέβη εἰς Καφαρναούμ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

iv. 8, ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

iv. 48, μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν.

O lacks Mark i. 1—16.
 — John i. 16 b—iii. 26 a.
 D — John i. 16—iii. 26.
 s^c — Mark except xvi. 17—20.
 — Luke iii. 17—vii. 33.

FIRST DIVISION.

S. MATTHEW.

iv. 17 [Ἀπὸ τότε¹⁶] ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν
 “Μετανοεῖτε¹⁷, (2)
 ἤγγικεν γὰρ¹⁷ ἡ βασιλεία τῶν οὐρανῶν.” (1)
Doublet (assimilated):
 [iii. 1 παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ
 τῆς Ἰουδαίας 1¹⁸ λέγων
 “Μετανοεῖτε,
 ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.”]
 16 (D + γὰρ) 17 s^c omit 18 (OD + καὶ)

S. MARK.

i. (14) κηρύσσω τὸ εὐαγγέλιον¹⁵ τοῦ θεοῦ 15 [(καὶ λέγων)¹⁶ (ii)
 ὅτι “Πεπλήρωται ὁ καιρὸς¹⁴ καὶ ἤγγικεν ἡ βασιλεία
 τοῦ θεοῦ (1)
 μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.” (2)]
 2 (AD 11 + τῆς βασιλείας) 3 N 1 s^c omit 4 (D 11 Πεπλ-
 ρωται οἱ καιροὶ)
 On S. Matthew's assimilation (17), see Matt. iii. 1, note 1,
 § 1 a.

3 b. The Calling of SS. Simon, Andrew, James and John.

iv. 18 Περιπατῶν¹ δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας
 εἶδεν [δύο ἀδελφοὺς,] Σίμωνα [τὸν λεγόμενον Πέτρον²]
 καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,
 βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν,
 ἦσαν γὰρ ἀδελφεοὶ³
 19 καὶ λέγει αὐτοῖς
 “Δεῦτε ὀπίσω μου,
 καὶ ποιήσω ὑμᾶς⁴ ἀδελφεοὺς⁴ ἀνθρώπων.”
 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

i. 16 [Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλι-
 λαίας (1) (ii)
 εἶδεν¹ Σίμωνα
 καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος²
 ἀμφιβάλλοντας³ ἐν τῇ θαλάσσῃ,
 ἦσαν γὰρ ἀδελφεοὶ⁴
 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
 “Δεῦτε ὀπίσω μου,
 καὶ ποιήσω ὑμᾶς γενέσθαι ἀδελφεοὺς ἀνθρώπων.” (2)
 18 καὶ εὐθὺς ἀφέντες τὰ δίκτυα⁴ ἠκολούθησαν αὐτῷ.

21 Καὶ προβὰς [ἐκείθεν] εἶδεν [ἄλλους δύο ἀδελφοὺς,]
 Ἰάκωβον τὸν τοῦ Ζεβεδαίου
 καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
 ἐν τῷ πλοίῳ [μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν] (4)
 καταρτίζοντας τὰ δίκτυα [αὐτῶν],
 καὶ ἐκάλεσεν αὐτούς.
 22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον⁵ καὶ τὸν πατέρα
 αὐτῶν⁶ } †
 ἠκολούθησαν αὐτῷ.

19 Καὶ προβὰς¹ ὀλίγον² εἶδεν
 Ἰάκωβον τὸν τοῦ Ζεβεδαίου
 καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
 καὶ αὐτοὺς ἐν τῷ πλοίῳ
 καταρτίζοντας τὰ δίκτυα, (3)
 20 καὶ εὐθὺς ἐκάλεσεν αὐτούς.
 21 ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ (4)
 μετὰ τῶν μαθητῶν
 ἀπῆλθον ὀπίσω αὐτοῦ⁵.]

1 (D Παράγων) 2 (s^c omits) 3 (s^c + repairing their
 nets and) 4 (DE ἀδελφῶν) 5 (D 11 s^c + γενέσθαι) 6 (11 omit)
 7 (N + αὐτῶν, 11 s^c + αὐτῶν) 8 (s^c omits)

1 (D + τὸν) 2 (D 11 s^c αὐτοῦ) 3 (D 11 s^c + τὰ δίκτυα)
 4 (D 11 πάντα) 5 (B ἀκολούθησαν) 6 (D *προσβάς, N 11 +
 ἐκείθεν) 7 (N omits) 8 (D 1 s^c ἀκολούθησαν αὐτῷ)

(Here follows THE SERMON ON THE MOUNT, 112 verses.

II. § 8.)

^a In the Charge to the Twelve we read “Πορευόμενοι δὲ κηρύσσετε ὅτι “Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν” Matt. x. 7,
 and in the Charge to the Seventy “καὶ λέγετε αὐτοῖς “Ἦγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ...πλὴν τοῦτο γινώσκετε ὅτι
 ἤγγικεν ἡ βασιλεία τοῦ θεοῦ” Luke x. 9, 11.

^b With regard to the identification of the miracle of the Draught of Fishes recorded by S. Luke with that recorded
 by S. John I may remark that the identification is not modern, for Eusebius put both narratives into the ninth canon
 which contains matter common to SS. Luke and John. Tatian however distinguished them. My reasons for the identifi-
 cation can only be briefly stated here; for a fuller discussion of the whole question of S. Luke's order I must refer the
 student to my edition of S. Luke. The student should remember that S. Luke, both in his Gospel and in the Acts, is
 most significantly silent about that visit of our Lord to Galilee after His resurrection, of which all the other evangelists
 make mention. If S. Luke was unaware of it (see Luke xxiv. 49), there would be the more reason for him to infer that
 the Draught of Fishes belonged to the earlier period of our Lord's ministry.

S. LUKE.

VARIOUS.

✓ S. Luke makes no mention of S. Andrew nor does he speak of any call, but only of forsaking and following. He has blended with this section by conflation the Draught of Fishes. Those, who believe that S. Mark gives us S. Peter's recollections, can hardly doubt that S. Luke has, as usual and from lack of information, put the miracle into the wrong context, for it is not conceivable that S. Peter should either have forgotten the event or concealed it. If this be so, S. John may be held to have put the miracle in its right place.

If the whole section belongs to the deutero-Mark, S. Luke's misplacing it accords with his invariable custom. By putting it after the healing of S. Peter's wife's mother as well as by combining the Draught of Fishes with it, S. Luke accounts for S. Peter's readiness to follow our Lord, which S. Mark, as usual, attributes to the constraining power of Christ's will over other men's minds^b.

(1) In SS. Mark and Matthew the fishermen in the one case are in their boats casting a seine net, in the other are on the shore mending their nets, but in S. Luke in both cases they are washing their nets—a different tradition. (2) S. Matthew has interpreted S. Mark's obscure word ἀμφιβάλλοντας. (3) S. Luke preserves our Lord's saying in a different translation or tradition. (4) S. Luke's Μη φοβοῦ is found also in Mark v. 86, vi. 50, Matt. x. 28, xiv. 27, xxviii. 5, 10, Luke i. 18, 30, ii. 10, viii. 60, xii. 7, 32.

Conflation.

Scraps from the deutero-Mark (slightly misplaced): and a section from S. John's oral teaching much misplaced.

v. x [Ἐγένετο δὲ ἐν τῷ τὸν δόχλον ἑπικεῖσθαι αὐτῷ¹ καὶ² ἀκούει τὸν λόγον τοῦ θεοῦ

καὶ αὐτὸς ἦν ἐστὼς³ παρὰ τὴν λίμνην⁴ Γεννησαρέτ⁵, (1)
καὶ εἶδεν πλοῖα⁶ δύο ἐστῶτα παρὰ τὴν λίμνην,
οἱ δὲ ἀλλεῖς⁷ ἀπ' αὐτῶν ἀποβάτες ἐπλυνον⁸ τὰ δίκτυα. (3)
3 ἐμβὰς δὲ εἰς ἐν τῶν πλοίων⁹, ὃ ἦν Σίμωνος,
ἤρπασεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον¹⁰, καθίσας δὲ ἔκ
τοῦ πλοίου¹¹ ἐδίδασκεν τοὺς δόχλους. 4 ὡς¹² δὲ ἐπαύσατο λαλῶν,
εἶπεν πρὸς τὸν Σίμωνα¹³ "Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ
δίκτυα ὑμῶν εἰς ἄγραν." 5 καὶ ἀποκριθεὶς¹⁴ Σίμων εἶπεν¹⁵ "Ἐπι-
στάτα¹⁶, δι' ὅλην¹⁷ νυκτὸς κοπιῶσάντες οὐδὲν ἐλάβομεν, ἐπεὶ δὲ τῷ
ῥήματι σου¹⁸ χαλάσω τὰ δίκτυα." 6 καὶ τοῦτο ποιήσαντες¹⁹ συνέ-
κλεισεν πληθεὺς ἰχθύων πολὺ, διεμήσσετο δὲ²⁰ τὰ δίκτυα αὐτῶν.
7 καὶ κατένευσεν²¹ τοῖς μετόχοις²² ἐν τῷ ἑτέρῳ πλοίῳ τοῦ θλωῦτος
συλλαβέσθαι²³ αὐτοῖς²⁴ καὶ ἦλθαν, καὶ²⁵ ἐπλησαν ἀμφότερα²⁶ τὰ
πλοῖα ὥστε²⁷ βυθίζεσθαι αὐτά²⁸. 8 ἰδὼν δὲ Σίμων²⁹ Πέτρος³⁰
προσέειπεν³¹ τοῖς γένοιτο³² ἰησοῦ³³ λέγων³⁴ "Ἐξέλθε ἀπ' ἐμοῦ, ὅτι
ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε³⁵." 9 ὁ δὲ ὤκνησεν γὰρ περισχεῖν αὐτὸν³⁶ καὶ
πάντας τοὺς σὺν αὐτῷ³⁷ ἐπὶ τῇ ἀγρᾷ τῶν ἰχθύων ὧν³⁸ συνελαβον.]
10 ὁμοίως δὲ καὶ Ἰάκωβον
καὶ Ἰωάννην υἱοὺς Ζαβεδαίου³⁹, [οἱ ἦσαν κοινῶν τῷ Σίμωνι.]
καὶ εἶπεν πρὸς τὸν Σίμωνα Ἰησοῦς
"Μη φοβοῦ.
ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν." (2)
11 καὶ [καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν] ἀφέντες πάντα⁴⁰

(S. John's parallel to the Draught of Fishes is given in IV. § 64.)

Luke v. 1, 2. λίμνη occurs also in Luke viii. 22, 23, 38. The other Gospels less correctly use θάλασσα instead.

Luke v. 5. ἐπιστάτης occurs seven times in S. Luke, but in no other book of the N.T. It is used occasionally by the LXX.

S. John i. 35—42.

35 [Τῷ ἐπαύριον πάλιν ἰσθῆκει Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ
δύο, 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει¹ "Ἴδε ὁ ἀμνὸς
τοῦ θεοῦ²." 37 καὶ³ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ
ἠκολούθησαν τῷ Ἰησοῦ. 38 στραφεὶς δὲ⁴ ὁ Ἰησοῦς καὶ θεασάμενος
αὐτοὺς ἀκολουθοῦντας⁵ λέγει αὐτοῖς⁶ "Τί ζητεῖτε;" οἱ δὲ εἶπαν
αὐτῷ⁷ "Ῥαββί," ὃ λέγεται μεθερμηνεύμενον⁸ Διδάσκαλε,⁹ 10 "ποῦ
μένεις;" 39 λέγει αὐτοῖς¹⁰ "Ἐρχεσθε καὶ ὄψεσθε¹¹." ἦλθαν οὖν καὶ
εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκεῖνην· ὅρα ἦν
ὡς δεκάτη. 40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου¹² εἰς τὰς
δύο τῶν¹³ ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθοῦντων αὐτῷ¹⁴.
41 εὐρίσκει οὗτος πρῶτον¹⁵ τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ
λέγει αὐτῷ¹⁶ "Ἐβρήκαμεν τὸν Μεσσίαν," ὃ ἐστὶν μεθερμηνεύμενον
Χριστός¹⁷. 42 ἤγαγεν¹⁸ αὐτὸν πρὸς τὸν Ἰησοῦν.]

1 (σ' + "Behold the Christ") 2 (O + ὁ αἶρων τὴν ἁμαρτίαν
τοῦ κόσμου) 3 (N omits) 4 (O + αὐτῷ) 5 (N ἐρμηνεύμενον)
6 (ss omits) 7 (N ἔβρε) 8 (σ' omits) 9 (σ' of these
disciples of John) 10 (N πρῶτος) 11 (I adducunt)

Luke v. 10. The familiar ἀλλεῖς ἀνθρώπων has not left its mark on New Testament literature, but S. Luke's equivalent has perhaps moulded the language of 2 Tim. ii. 26, ἐξηγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνους θάλασσα.

ἠκολούθησαν αὐτῷ.
1 (N συναχθῆναι) 2 (OD II σ' τοῦ) 3 (D1 ἐστῶτος
αὐτοῦ) 4 (N omits) 5 (I ss Γεννησάρ) 6 (O II πλοῖα
7 (BD ἀλλεῖς) 8 (NO ἐπλυνον) 9 (D II πλοῖον) 10 (D
δων δων) 11 (ND II ἐν τῷ πλοίῳ) 12 (D ὅτε) 13 (OD + ὁ)
14 (OD II + αὐτῷ) 15 (D1 διδάσκαλε) 16 (OD + τῆς)
17 (D1 σὺ μὴ παρακούσῃς, D1 σ' καὶ εὐθὺς χαλάσαντες τὰ δίκτυα,
O reads τὸ δίκτυον for τὰ δίκτυα here and in next verse) 18 (O
διέρρηξε δὲ, D II ὥστε ῥήσσεσθαι) 19 (N κατένευσεν, D II κατέ-
νευσεν) 20 (O + τοῖς) 21 (N συναμβάνεσθαι, D βοηθεῖν)
22 (D ἐλθόντες οὖν) 23 (N ἀμφότεροι) 24 (O + ἡδὴ, D II σ' +
παρὰ τῇ) 25 (D II omits) 26 (D ὁ δὲ Σίμων) 27 (D II σ'
αὐτοῦ τοῖς ποσὶν) 28 (D II + "Παρακαλῶ) 29 (N αὐτοῖς)
30 (D omits) 31 (NAC ἡ) 32 (N II Ἰάκωβος καὶ Ἰωάννης οἱ
υἱοὶ Ζ., O omits υἱοὶ Ζ.) 33 (D ἦσαν δὲ κοινῶν αὐτοῦ
Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζαβεδαίου· ὁ δὲ εἶπεν αὐτοῖς, D1 "Δεῦτε
καὶ μὴ γίνεσθε ἄλλεῖς ἰχθύων, ποιήσω γὰρ ὑμᾶς ἄλλεῖς ἀνθρώπων."
οἱ δὲ ἀκούσαντες, πάντα *κατέλειπον ἐπὶ τῇ γῇ καὶ)

D lacks Matt. vi. 20b—ix. 2a.
 * — Matt. vi. 10—viii. 8.
 * — Mark except xvi. 17—20.
 — Luke iii. 16b—vii. 83a.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

(iv. 13), vii. 28, 29, viii. 14—17.

iv. 18 is slightly misplaced: see above.

iv. 13 καὶ καταλείπων τὴν Ναζαρέτ¹ ἐλθὼν [κατ'ἐκτενέ²] εἰς Κα-
 φαρνασοῦμ
 [τὴν παραθαλάσσιον³ ἐν ὁρίοις⁴ Ζαβουλὼν καὶ Νεφθαλεὶμ]
 vii. 28 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους,]
 ἐξεπλήρυσοντο [οἱ ὄχλοι] ἐπὶ τῇ διδαχῇ αὐτοῦ
 * ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων
 καὶ οὐχ ὡς οἱ γραμματεῖς [αὐτῶν]⁵.

1 (D καταλείπων) 2 (KD Ναζαρέθ) 3 (* omits)
 4 (K παρὰ θάλασσαν, D παραθαλάσσιον) 5 (*+and the
 Pharisees)

(Here follows *THE CLEANSING OF THE LEPER*, slightly
 misplaced, § 5.)

In the more famous case of the Gerasene demoniac (Mark v.
 7, I. § 15) the same words which occur here τί ἐμοὶ καὶ σοί,
 Ἰησοῦ; are put into the mouth of the man. Yet it is improba-
 ble (1) that two men would use exactly the same phrase and
 (2) that the Gerasene would know our Lord's name. The truth
 seems to be that in many narratives the actual words which
 had been spoken were forgotten and a commonplace was in-
 serted to fill the gap. It should be remembered that in Hebrew
 literature the repetition of a phrase is regarded as an embellish-
 ment (e.g. Amos i. 8—ii. 6, Job i. 18—19), whereas in the
 West variety is preferred, as being truer.

S. Matthew's mention of the Roman province of Syria—not
 named in S. Mark—is an indication that the Gospel was
 written outside of Palestine. A native of Judæa would have
 been more precise.

S. Luke's φωνὴ μεγάλη (88) occurs in Mark i. 26, v. 7 = Luke
 viii. 28.

S. Luke's εἰς τὸ μέσον (85) occurs in Mark iii. 8 = Luke vi. 8.

iv. 24^a.

* καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ
 εἰς ὅλην τὴν Συρίαν².

1 (KO ἐξ-) 2 (K πᾶσαν) 3 (Γ Blass συνορίαν)

viii. 14 Καὶ

ἐλθὼν [ὁ Ἰησοῦς] εἰς τὴν οἰκίαν Πέτρον

1 (*+of Simon)

4. INCREASING ACTIVITY.

i. 21—39.

4a. Our Lord in the Synagogue at Capernaum.

i. 21 Καὶ εἰσπορεύονται¹ εἰς Καφαρνασοῦμ.

Καὶ εὐθὺς² τοῖς σάββασιν εἰσελθὼν³ εἰς τὴν συναγωγὴν
 ἐδίδασκεν⁴.

* καὶ ἐξεπλήρυσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων
 καὶ⁵ οὐχ ὡς οἱ γραμματεῖς⁶.

1 (D ll εἰσπορεύοντο) 2 (* omits) 3 KO ἐδίδασκεν
 (D ἐδίδαξεν) εἰς τὴν συναγωγὴν, (D ll + αὐτοῦ, 1+populum)
 4 (D ll omit) 5 (O ll *+αὐτῶν)

4b. The Demoniac in the Synagogue at Capernaum.

i. 23 καὶ εὐθὺς¹ ἦν ἐν τῇ συναγωγῇ αὐτῶν²
 ἄνθρωπος ἐν πνεύματι ἀκαθάρτι,
 καὶ ἀνέκραξεν³ * λέγων

“τί ἡμῖν καὶ σοί⁴, Ἰησοῦ Ναζαρηνέ;
 ἦλθες ἀπολῆσαι ἡμᾶς;

οἶδα⁵ σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.”

* καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς (λέγων)⁷
 “Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ⁸.”

* καὶ ὑπακούσας αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον
 καὶ φωνήσας⁹ φωνῇ μεγάλῃ (1)
 ἐξῆλθεν ἐξ αὐτοῦ.¹⁰

* καὶ ἐθαμβήθησαν¹¹ ἅπαντες,
 ὥστε συνζητεῖν αὐτοῦ¹² λέγοντας¹³

“τί ἐστὶν τοῦτο; διδαχὴ καινὴ·

κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπι-
 τάσσει¹⁴,

καὶ ὑπακούουσιν αὐτῷ.”

* Καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς¹⁵ πανταχοῦ¹⁶
 εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας¹⁷.

1 (OD ll * omit) 2 (D ll omit) 3 (D ἀνέκραξεν)
 4 (C+*Ea,) 5 (B σὺ) 6 K οἶδαμεν 7 K omits
 8 (D ll ἐκ τοῦ ἀνθρώπου, +πνεῦμα ἀκάθαρτον, C ἀπ' αὐτοῦ)
 9 (C κρέξας) 10 (D ll ἐξῆλθεν τὸ πνεῦμα τὸ ἀκάθαρτον
 σπαράξας αὐτόν. καὶ κρέξας φωνῇ μεγάλῃ ἐξῆλθεν ἀπ' αὐτοῦ.)
 11 (D ἐθαμβήσαν) 12 OD ll * πρὸς αὐτοῦ 13 (C †λέγοντες)
 14 (D τίς ἡ διδαχὴ ἐκείνη, ἡ καινὴ αὐτῇ ἡ ἐξουσία, ὅτι καὶ τοῖς...
 * What is this new teaching? He hath authority and com-
 mandeth...) 15 (K ll * omit) 16 (KD ll omit) 17 (K
 Ἰουδαίας, *+and many followed him)

4c. S. Peter's Wife's Mother healed of a Fever.

i. 29 Καὶ εὐθὺς¹ ἐκ τῆς συναγωγῆς ἐξελθόντες
 ἦλθαν² εἰς τὴν οἰκίαν Σίμωνος³ [καὶ Ἀνδρέου (iii)
 μετὰ Ἰακώβου καὶ Ἰωάννου.]

1 (D ll * omit) 2 BD ll ἐξελθὼν ἦλθεν, (* He went forth
 and they came) 3 (*+Peter)

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Those who believe in the priority of S. Mark must confess that S. Matthew has shown great literary skill in transferring Mark I. 22 to conclude the Sermon on the Mount. His editorial addition "having left Nazareth" points back to Matt. ii. 23.

Capernaum was in the tribe of Naphthali.

iv. 31—44.

iv. 31. Καὶ [κατ]ῆλθεν εἰς Καφαρναούμ [πέλιν τῆς Γαλιλαίας¹].

For the visit to Capernaum see John ii. 12 quoted above.

Καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι

32 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. †

1 (D + τῇ παραθαλάσσιον ἐν ἑρῖοις Σαβουλὼν καὶ Νεφθαλείμ)

iv. 33 καὶ ἐν τῇ συναγωγῇ ἦν †
ἄνθρωπος ἔχων πνεῦμα δαμονίου ἀκαθάρτου¹,
καὶ ἀνέκραξεν φωνῇ μεγάλῃ² (1)

34 "[Ea³.] τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;
ἦλθες⁴ ἀπολέσαι ἡμᾶς;

οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ."

35 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων
"Φιμώθητι καὶ ἔξελθε ἀπ'⁵ αὐτοῦ."

καὶ βλάψαν⁶ αὐτὸν τὸ δαιμόνιον [εἰς τὸ⁷ μέσση]ἐξῆλθεν ἀπ' αὐτοῦ [μηδὲν βλάψαν⁸ αὐτόν].

36 καὶ ἐγένετο θάμβος⁹ ἐπὶ πάντας,
καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες

"Τίς ὁ λόγος οὗτος

ὅτι ἐν ἐξουσίᾳ [καὶ δυνάμει] ἐπιτάσσει τοῖς ἀκαθάρτοις
πνεύμασιν, †

καὶ ἐξέρχονται;"

37 Καὶ ἔξεπορεύετο ἡχος¹⁰ περὶ αὐτοῦ

εἰς πάντα τόπον τῆς περιχώρου.

1 (D δαιμόνιον ἀκάθαρτον) 2 (C II ss + λέγων) 3 (D II ss
omit) 4 (D + ὡς, II + ante tempus) 5 (C ἐξ) 6 (D
βλάψας... + † ἀνακραυγάζαν τε) 7 (D βλάψας) 8 (D II + μέσσης)
9 (D ἐξῆλθεν ἢ ἀκούῃ)

iv. 38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς
εἰσῆλθεν¹ εἰς τὴν οἰκίαν Σίμωνος².

1 (D ἦλθεν) 2 (D II + καὶ Ἀνδρέου)

D lacks Matt. vi. 20b—ix. 2a.
 r^a — Matt. viii. 28—x. 82.
 — Mark except xvi. 17—20.
 — Luke iii. 16b—vii. 88a.

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S. Luke's phrase πυρετῷ μεγάλῳ is said to indicate enteric fever rather than the malarial fever which was much commoner. S. Luke, as a physician, may well have made special inquiry into the case, as he had abundant opportunity

viii. (14) εἶδεν τὴν πνευματικὴν αὐτοῦ βεβλημένην καὶ πυρετῶσσαν

15 καὶ
 ἤψατο τῆς χειρὸς αὐτῆς,
 καὶ ἀφῆκεν αὐτὴν ὁ πυρετός,
 καὶ ἠγγέθη, καὶ διεκόνει αὐτῷ.

2 (ss + in the same moment) 3 (ll ss αὐτοῖς)

S. MARK.

i. 30 ἡ δὲ πνευματικὴ Σίμωνος κατέκειτο πυρετῶσσαν,
 καὶ αὐτὸς λέγουσιν αὐτῇ περὶ αὐτῆς.
 31 καὶ προσελθὼν ἤγειρεν αὐτὴν
 κρατήσας τῆς χειρὸς,
 καὶ ἀφῆκεν αὐτὴν ὁ πυρετός,
 καὶ * * * διεκόνει αὐτοῖς.
 4 (ll r^a omit) 5 (D ll ἐκείνας τὴν χεῖρα κρατήσας ἤγειρεν αὐτήν) 6 (r^a + straightway)

4 d. Healing the Sick and casting out Demons.

i. 32 Ὁψίας δὲ γενομένης, ἔτε ἔδυσεν ὁ ἥλιος,
 ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας
 καὶ τοὺς δαιμονιζομένους.
 [33 καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν.] (iii)
 34 καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις,
 καὶ δαιμόνια πολλὰ ἐξέβαλεν, (2) †
 καὶ οὐκ ἦφιεν λαλεῖν τὰ δαιμόνια,
 ὅτι ᾔδεισαν αὐτὸν * * * (Χριστὸν εἶναι).

1 (r^a omits) 2 (NO εἶναι) 3 (D * ἐφέροσαν) 4 (D ll r^a + νόσοις ποικίλαις, & skips from here to κακῶς ἔχοντας in v. 84)
 5 (D ll r^a + αὐτοῦ) 6 (ll r^a omit) 7 (D (αὐτοῦ καὶ τῶν δαιμόνων ἔχοντας, ἐξέβαλεν αὐτὰ ἀπ' αὐτῶν, καὶ οὐκ ἦφιεν αὐτὰ λαλεῖν, ὅτι ᾔδεισαν αὐτόν. καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν.) 8 (O + τῶν) 9 (D ll r^a omit)

4 e. Retirement, Prayer and fresh Activity.

i. 35 Καὶ πρῶτ' [ἐν νυχτὶ λίαν] ἀναστὰς ἐξῆλθεν (iii)
 (καὶ ἀπῆλθεν) εἰς ἔρημον τόπον
 [κακεῖ προσήχετο.] (iii)
 36 καὶ κατεδίωξεν αὐτόν [Σίμων καὶ οἱ μετ' αὐτοῦ], (iii)
 37 καὶ εὗρον αὐτόν
 καὶ λέγουσιν αὐτῷ ὅτι "Πάντες ζητοῦσίν σε."
 38 καὶ λέγει αὐτοῖς
 "Ἀγωμεν" ἀλλαχοῦ εἰς τὰς ἐρημίας κωμοπόλεις,
 ἵνα καὶ ἐκεῖ κηρύξω,
 εἰς τοῦτο γὰρ ἐξῆλθον.
 39 καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν
 εἰς ὅλην τὴν Γαλιλαίαν
 [καὶ τὰ δαιμόνια ἐκβάλλον.] (iii)

1 (D ll r^a omit) 2 (B omits) 3 (D + τῶν) 4 (D * προσήχετο) 5 (CD ll r^a κατεδίωξεν) 6 (O + ε, D + τε, d τότε) 7 (B r^a omits) 8 (D ll r^a + ετε) 9 (O εὐρόντες) 10 (OD ll r^a omit) 11 (ll "Ἀγωμεν") 12 (D ll ss omit) 13 (D ll r^a εγγὺς κώμας καὶ εἰς τὰς πόλεις) 14 (r^a omits) 15 (O + καὶ) 16 (D ἐξεληλύθα) 17 (CD ll r^a) 18 (ll κηρύσσων)

viii. 16 Ὁψίας δὲ γενομένης
 προσήνεγκαν αὐτῷ
 δαιμονιζομένους πολλούς.

καὶ ἐξέβαλεν τὰ πνεύματα [λόγῳ], (2)
 καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν. (1) †
 17 [ὅπως πληρωθῇ τὸ βῆθαι διὰ Ἡσαίου τοῦ προφήτου] λέγοντος
 Αὐτός τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.]

1 (r^a Now at sunset) 2 (ss omit) 3 (r^a omits)

(Here follow

THE TWO ASPIRANTS, 5 verses. II. § 4.
 THE STORM ON THE LAKE, 5 " I. § 14.
 THE GADARENE DEMONIAOS, 7 " I. § 16.
 17 "

All of which are put much later in the other Gospels.)

(Compare iv. 23—ix. 35, i. § 18.)

iv. 23 [καὶ περιήγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ
 διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν
 ἐν τῷ λαῷ.]

Doublet:

ix. 35 [καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πᾶσας καὶ τὰς κώμας
 διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.]

* LXX. Ia. liii. 4, οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾷται.

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for doing. But on the other hand we must admit the natural tendency to heighten our Lord's miracles. We cannot regard the nature of the fever to be as historically certain as the existence of fever and its cure.

iv. (38) ² πενθερά δὲ τοῦ Σίμωνος ἦν συνεχομένη¹ πυρετῷ
[μεγάλῃ],

καὶ ἡρώτησαν αὐτὸν περὶ αὐτῆς.

39 καὶ ἐπιστὰς² ἐπάνω αὐτῆς³ [ἐπέθηκεν τῇ πυρετῷ],

καὶ ἀφῆκεν αὐτήν·

[παράχρημα] ⁴ δὲ ἀναστὰσα διεκόνει⁵ αὐτοῖς.

8 (C + h) 4 (D κατεχομένη) 5 (D ἐπιστάτης)
6 (s omits) 7 (D ὥστε ἀναστὰσαν αὐτὴν διακονεῖν)

S. Mark's *ἐθεω* is incorrect Greek for *θεω*, the 1 aor. being transitive. Perhaps for this reason the other Gospels avoid it. S. Luke's *present* participle gives a different idea and perhaps misses the point. For if this happened on the Sabbath and the people waited for the Sabbath to be over before they would carry forth the sick, not the time when the sun was sinking but half an hour after it had sunk, when three stars are visible, is required. But it is by no means certain that this event happened on the same day as the two preceding paragraphs, S. Mark's order being often unchronological. S. Mark gives two definitions of time, S. Matthew uses one of them, S. Luke the other. Those who hold that S. Mark's Gospel is the latest of the three use this passage to prove that he conflates his authorities.

iv. 40 Δύνοντας¹ δὲ τοῦ ἡλίου

πάντες ὅσοι² εἶχον ἀσθενούντας νόσοις ποικίλαις ἤγα-
γον³ }
αὐτοὺς πρὸς αὐτόν·

ὁ δὲ [ἐντὶ ἐκείνῃ αὐτῶν⁴ τὰς χεῖρας ἐπιτίθει⁵] ἐθεράπευεν⁶
αὐτούς.

41 ἐξήρχετο⁷ δὲ καὶ δαιμόνια ἀπὸ⁸ πολλῶν,
[κρίνοντα⁹ καὶ λέγοντα ὅτι "Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ"]

καὶ [ἐπιτιμῶν] οὐκ εἶα αὐτὰ λαλεῖν,

ὅτι ᾔδεισαν τὸν⁴ χριστὸν αὐτὸν εἶναι. †

1 (D II Δύσαντος, Origen Δύντος) 2 (D² II of) 3 (D ἐφε-
ρον) 4 (D omits) 5 (NC ἐπιθεῖς) 6 NC ἐθερά-
πευσεν 7 NC ἐξήρχετο 8 (N omits) 9 (AD
κραυγάζοντα)

iv 42 Γενομένης δὲ ἡμέρας ἐξελθὼν
ἐπορεύθη εἰς Ἱερημον τόπον¹.

καὶ οἱ ὄχλοι² ἐπεζήτουν αὐτόν,

καὶ ἦλθον ἕως αὐτοῦ,

[καὶ κατέχον³ αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν].

43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι

"Καὶ ταῖς ἑτέραις πόλεσιν⁴

εὐαγγελίσασθαι με δεῖ [τῇ βασιλείᾳ⁵ τοῦ θεοῦ],

"ὅτι ἐπὶ τοῦτο⁶ ἀπεστάλην⁷."

44 Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς⁸
τῆς Ἰουδαίας⁹.

1 (N + omits) 2 (s many multitudes) 3 (D ἐπεύχον)
4 (D I εἰς τὰς ἄλλας πόλεις) 5 (N τὸ εὐαγγέλιον) 6 (D I ἐπὶ
τοῦτο γὰρ) 7 (s omits) 8 (AC II ἐν ταῖς συναγωγαῖς)
9 (D II Γαλιλαίας)

Here follows THE CALLING OF SIMON &c., 11 verses,
from deutero-Mark: misplaced. I. § 7.

The form *διεκόνει* for *ἐδικόνει* is incorrect though used by Euripides (s. v. l.) Cycl. 406, for the word is not formed from *διδ* + *κόνει* but from *διδ* + *κονοί*.

Our Lord's touch is sacramental and aids the faith of the sufferer, assisting the cure, see Mark i. 41 note.

S. Luke uses the word *ἐπέστη* 16 times, *ἐφένω* twice; S. Paul uses the verb thrice. Other N.T. writers do not use it at all. Cf. *ἐπίστασις* and *ἐπιστάτης*.

S. Luke uses the word *παράχρημα* 16 times; elsewhere in the N.T. it is only found in Matt. xxi. 19, 20.

S. Mark says that all the sick were brought and many healed, implying that some failed for lack of faith. The other Gospels alter this, perhaps lest it should be thought that our Lord's power failed (Matt. iv. 24, xii. 15, xiv. 85).

S. Luke's *τὸν χριστὸν* probably preserves the proto-Mark. The loss of the Article turns *χριστός* into a proper name and belongs to the language of a later date (Mark ix. 41 note), but see Hort's note on 1 Pet. i. 11.

S. Luke's editorial addition that "the demons cried and said 'Thou art the Son of God'" is derived from Mark iii. 11, a strange transference easily understood under the oral hypothesis.

πρωὴ means the morning watch, i.e. (at the equinoxes) 3—6 A.M. Being further defined by *ἐννυχα λῆν* it can hardly point to a later time than 4 A.M. Yet S. Luke says "when the day had come" i.e. 6 A.M. It is difficult to believe that he had S. Mark's written Gospel before him and deliberately altered it, but a change like this is natural in oral tradition. Probably *ἐννυχα λῆν* belongs to the trito-Mark.

Ἰουδαία means (1) 'Judaea,' (2) 'the country of the Jews' i.e. the whole of Palestine including Galilee, possibly including Samaria. Ood. 8 introduces the latter use into Mark i. 28. Elsewhere it is found only in S. Luke, who usually writes *ἡσὰ* or *δλη ἡ Ἰουδαία* in this sense. Examples are Luke i. 5, iii. 1, iv. 44, vi. 17, vii. 17, xxiii. 5, Acts i. 8, ii. 9, x. 87, xi. 1, 29, xv. 1, xxvi. 20, xxviii. 21. The stricter sense is found in Luke ii. 4, v. 17, Acts xii. 19, xxi. 10. A foreigner like S. Luke needed some word to express the whole country and 'Syria' meant much more, while 'Palaestina' or 'the Holy Land' was not yet in use.

S. MATTHEW.

In Matt. xi. 5=Luke vii. 22 (II. § 6 a) we are told in a summary of our Lord's mighty works that "lepers were cleansed," as though this miracle was one of frequent occurrence. Yet the only other recorded instance is that of the

S. MARK.

5. THE CLEANSING OF A LEPER.

(Disobedience.)

i. 40—45.

40 Καὶ * ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν (καὶ γονυπετῶν) λέγων ἑαυτῷ ὅτι

* Ἐὰν θέλῃς δύνασαι με καθαρίσαι.

41 καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο * καὶ λέγει αὐτῷ "Θέλω, καθαρίσθητι."

42 καὶ εὐθὺς ἐπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ * ἐκαθερίσθη. 43 καὶ [ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν, (iii)]

44 καὶ * λέγει αὐτῷ

"Οὐ μὴ δὲν μὴδὲν εἶπες,

ἀλλὰ ὕπαγε σεαυτὸν δείξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου

ὡς προσέταξεν Μωυσῆς

εἰς μαρτύριον αὐτοῖς."

[45 ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφε- (iii) μίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν, ἀλλὰ ἐξῆλθε ἐρημίαις τόποις (ἦν) * καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.]

1 (D ἐρωτῶν) 2 B11 omit, (D καὶ) 3 (D1 omit) 4 (B δύνῃ) 5 (D11 ἐργισθεὶς) 6 (D11+αὐτοῦ) 7 (AC11 + εἰπόντος αὐτοῦ) 8 (2^a omits) 9 (D11 omit) 10 KO εἰς πόλιν φανερώς 11 (OD ἐν) 12 B11 omit

6. THE HEALING OF THE PARALYTIC AT CAPERNAUM.

(Commencement of Opposition.)

ii. 1—12.

6 a. Faith rewarded.

[1 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν (iii) ἠκούσθη ὅτι ἐν οἴκῳ * ἵστίην * καὶ * συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.]

2 καὶ * ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν * αἰρόμενον ὑπὸ τεσσάρων.

3 καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον * ἀπεστέγασαν τὴν στέγην οἴκου ἦν, καὶ [ἐξο- (iii) ρύξαντες *] χαλῶσι τὸν κράβαττον οἴκου * ὁ παρα- λυτικὸς κατέκειτο *.

1 (AC11 2^a εἰσῆλθεν) 2 (ACD11 2^a + καὶ) 3 AC1 εἰς οἶκον 4 (CD11 2^a + εὐθέως) 5 (D11 πρὸς αὐτοῖς) 6 (D omits) 7 (CD11 προσεγγίσαι) 8 (D ἀπὸ τοῦ ὄχλου) 9 (D11 2^a omits) 10 (AC11 2^a ἐφ' ὧ) 11 (D 2^a ...κατα- κείμενος)

* Levit. xiv. 1—82.

viii. 1—4 (slightly misplaced).

1 [Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ θρόνου ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.]

2 Καὶ ἰδοὺ λεπρὸς προσελθὼν * † προσεκύνει αὐτῷ λέγων

"Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι."

3 καὶ ἐκτείνας τὴν χεῖρα * ἤψατο αὐτοῦ λέγων "Θέλω, καθαρίσθητι."

καὶ εὐθέως * ἐκαθερίσθη αὐτοῦ ἡ λέπρα. †

4 καὶ

λέγει αὐτῷ [ὁ Ἰησοῦς]

"Οὐ μὴ δὲν εἶπες,

ἀλλὰ ὕπαγε σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκον

[τὸ δῶρον] ὡς προσέταξεν Μωυσῆς

εἰς μαρτύριον αὐτοῖς."

1 (2^a Καταβάντι δὲ αὐτῷ) 2 (O11 ἐλθὼν) 3 (2^a + αὐτοῦ) 4 (2^a omits) 5 (2^a εἶπες) 6 (2^a to the priests) 7 (2^a προσ- ἐνεγκε)

(Here follow

THE HEALING OF THE CENTU-

RION'S SERVANT,

9 verses. IV. § 1.

THE HEALING OF S. PETER'S

WIFE'S MOTHER,

2 ,, I. § 4 c.

HEALING OF THE SICK,

2 ,, I. § 4 d.

THE TWO ASPIRANTS,

5 ,, II. § 4.

THE STORM ON THE LAKE,

5 ,, I. § 14.

THE GADARENE DEMONIAO,

7 ,, I. § 15.)

80

ix. 1—8.

1 Καὶ [ἐμβὰς εἰς πλοῖον διετέραςεν,] καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

2 Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνῃς βεβλημένον,

1 (O + τὸ) 2 (F11 Ἰουδαίαν) 3 (O προσφέρουσιν)

S. LUKE.

VARIOUS.

Ten lepers in Luke xvii. 11—19 (III. § 14). This may indicate how fragmentary 'the recollections of the Apostles' were.

v. 12—16.

12 [Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων]
καὶ ἰδοὺ ἀνὴρ ἡλικίᾳ ἡλικίας
[ἰδὼν δὲ τὸν Ἰησοῦν] πεσὼν ἐπὶ πρόσωπον ἰδεῖν αὐτοῦ
λέγων †

“Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.”

13 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ

λέγων “Θέλω, καθαρίσθητι.”

καὶ εὐθὺς ἡ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ¹⁴.

14 καὶ

αὐτὸς παρήγγειλεν αὐτῷ

μηδενὶ εἰπεῖν,

“ἀλλὰ ἀπελθὼν¹⁵ δαΐζον σεαυτὸν τῷ ἱερεῖ¹⁶, †

καὶ¹⁷ προσένεγκε περὶ τοῦ καθαρισμοῦ σου

καθὼς προσέταξεν Μωυσῆς¹⁸

“εἰς μαρτύριον αὐτοῖς¹⁹.”

15 [Ἰδεῖν αὐτὸν δὲ μάλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι
πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτοῦ.
16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.]²⁰

1 (D λεπρός) 2 (D1 ἔπασεν) 3 (D1 omit) 4 (D1
ἐκαθαρίσθη) 5 (D11 ἀπελθε δὲ καὶ) 6 (P to the priests)
7 (N omit) 8 (D11 ἵνα εἰς μαρτύριον ᾗ ὑμῖν τοῦτο) 9 (D ὁ
δὲ ἐξελθὼν ἥψατο κερύσσειν καὶ διαφημίσει τὸν λόγον, ὥστε
μηκέτι δύνασθαι αὐτὸν φανερωθῆναι εἰς πόλιν εἰσελθεῖν ἀλλὰ ἔξω ἦν
ἐν ἐρήμοις τόποις καὶ συνήρχοντο πρὸς αὐτόν)

v. 17—26.

17 [Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ
ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδασκαλοὶ²¹ οἱ ἦσαν ἐξη-
λυθότες²² ἐκ πάσης²³ κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ
Ἱερουσαλὴμ²⁴ καὶ δύναμις Κυρίου ἦν εἰς²⁵ τὸ ἰσθῆναι αὐτόν.]²⁶

18 καὶ ἰδοὺ²⁷ ἄνδρες φέροντες ἐπὶ κλίνῃς ἄνθρωπον ὃς ἦν
παραλελυμένος,

[καὶ ἔζητοῦσιν αὐτὸν εἰσενεγκεῖν καὶ θάψαι (αὐτόν²⁸) ἐνώπιον αὐτοῦ].

19 καὶ μὴ εὐρόντες ποῖας εἰσενέγκωσιν αὐτόν διὰ τὸν ὄχλον
ἀναβάντες²⁹ ἐπὶ τὸ δώμα διὰ τῶν κεράμων³⁰ καθῆκαν
αὐτόν σὺν τῷ κλινιδίῳ³¹ εἰς τὸ μέσον ἔμπροσθεν τοῦ
Ἰησοῦ³².

1 (D + καὶ ἦλθεν πάλιν εἰς Καφαρναούμ) 2 (B + εἰ) 3 (D11
αὐτοῦ διδάσκοντος συνελθεῖν τοὺς Φαρισαίους καὶ νομοδιδασκάλους)
4 (N†, D1 omit) 5 (D1 + δέ) 6 (AD1 συνεληλυθότες)
7 (B + τῆς) 8 (D omits) 9 (D τοῦ) 10 (CD11 αὐτοῦ)
11 (P omits) 12 NCD11 omit 13 (D11 ἀνέβησαν)
14 (P omits, D καὶ ἀποστειλάσαντες τοὺς κερᾶμους, οὗτοι ἦν)
15 (D τὸν κρέβατον σὺν τῷ παραλυτικῷ) 16 B (πάντων)

Biblical leprosy perhaps included what is now known as leprosy—a frightful and incurable disorder, but it also included a great variety of much milder skin diseases. Leprosy was troublesome, but seldom fatal. The leper was styled unclean, not sick. He was excluded from family life and social intercourse. This was a serious inconvenience and often lasted a long time but it ended in restoration to health, so that means were provided for pronouncing the man to be clean.

Our Lord's habit of touching the sick is alluded to in Mark i. 81, v. 28, 41, vii. 38, viii. 23 f., ix. 27.

Those who uphold the priority of S. Matthew will see another conflation in Mark i. 42.

Luke v. 19. For ποῖας (sc. δόσ) of Luke xix. 4 δεικνύει ἡμελλεν διέρχεται. With this local genitive of the adverbs οὐ, ποθ; οπου.

S. Luke has rewritten S. Mark's description, presumably because he was dissatisfied with it. S. Matthew has omitted it. Plainly no cottage, such as S. Peter's house may have been, is intended, but a large mansion crowded inside and at the door. Access to the roof was obtained by an outside staircase. Perhaps our Lord stood in the atrium or courtyard in front of the impluvium or tank which collected rain water from the roof and passed it for storage into the cistern below, retaining a few inches depth of it for ornament and use. Here would be a vacant space, favourable for seeing and hearing, and the sick man could be lowered over the impluvium with safety to himself and to the crowd. The space above was ordinarily open to the sky but in hot weather might be covered with hangings (Ovid Met. x. 595). The removal of some such temporary covering is probably all that the proto-Mark meant by 'unroofing the roof,' but in the trito-Mark the word ἐξορύττειν is added which naturally means much more and, perhaps for that reason, is omitted from the 'Western' text. S. Luke does not say that any tiles were removed but simply that the man was lowered through an aperture in them. It must be remembered that neither Evangelist was present at the scene and both descriptions are attempts to fill in an outline. The net result is to throw some discredit upon S. Mark's 'picturesque' wording. It would seem that some of this picturesqueness is not due to his preservation of the fulness of his source, but to his own embellishment of it.

S. MATTHEW.

ix. (α) καὶ ἰδὼν δὲ Ἰησοῦς τὴν πίστιν αὐτῶν
εἶπεν τῷ παραλυτικῷ
“[Θάρσει,] τέκνον· ἀφίενταί⁴ σου αἱ ἁμαρτίαι.”
4. (C ἀφίενται, D ἀφίονται)

3 Καὶ [ἰδοὺ] τινες τῶν γραμματέων
εἶπαν ἐν ἑαυτοῖς
“Οὗτος βλασφημεῖ.”

4 καὶ εἰδὼς¹ δὲ Ἰησοῦς
τὰς ἐνθυμήσεις αὐτῶν
εἶπεν²

“Ἵνα τί ἐνθυμίσθε [πονηρὰ] ἐν ταῖς καρδίαις ὑμῶν;
5 τί [γάρ]³ ἐστιν εὐκοπώτερον,
εἰπεῖν ‘Ἀφίενταί⁴ σου αἱ ἁμαρτίαι,’
ἢ εἰπεῖν ‘Ἐγείρε καὶ⁵ περιπάτει’;

6 Ἵνα δὲ εἰδῆτε⁶ ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας”
[τότε] λέγει τῷ παραλυτικῷ “Ἐγείρε⁷
ἄρῳ σου τὴν κλίνην καὶ ὑπάγε⁸ εἰς τὸν οἶκόν σου †.”
7 καὶ ἐγερθεῖς⁹

ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

8 [Ἰδόντες] δὲ οἱ ὄχλοι ἐφοβήθησαν¹⁰ καὶ ἐδόξασαν τὸν θεόν
[τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις].

1 NOD II ἰδὼν 2 (D II s^a + αὐτοῖς) 3 (s^a II omit)
4 (C II ἀφίενται, KD II ἀφίονται) 5 (K omits) 6 (CD II
ἰδῆτε) 7 NOD I ἐγερθεῖς 8 (K πορεύου) 9 (s^a he took up
his bed and) 10 (C ἐθαύμασαν, I admirantes timuerunt)

S. MARK.

ii. 5 καὶ ἰδὼν δὲ Ἰησοῦς τὴν πίστιν αὐτῶν
λέγει τῷ παραλυτικῷ
“Τέκνον, ἀφίενταί¹² σου αἱ ἁμαρτίαι.”
12 (NOD II ἀφίενται)

6 b. *Murmuring of the Scribes.*

ii. 6 ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι
καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν¹
7 “Τί² οὗτος οὕτω λαλεῖ; βλασφημεῖ
τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἰς³ ὁ θεός;”
8 καὶ εὐθὺς⁴ ἐπιγινούς δὲ Ἰησοῦς [τῷ πνεύματι αὐτοῦ] (iii)
ὅτι (οὕτως)⁵ διαλογίζονται ἐν ἑαυτοῖς
λέγει (αὐτοῖς)⁶

“Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;
9 τί ἐστιν εὐκοπώτερον,

εἰπεῖν τῷ παραλυτικῷ⁷ ‘Ἀφίενταί⁸ σου αἱ ἁμαρτίαι,’
ἢ εἰπεῖν ‘Ἐγείρου⁹ [(καὶ)¹⁰ ἄρῳ τὸν κράβαττόν (iii)
σου]¹¹ καὶ περιπάτει¹²;

10 Ἵνα δὲ εἰδῆτε¹³ ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου¹⁴ (iv)
ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς¹⁵, †”
λέγει τῷ παραλυτικῷ 11 “ῶς λέγω, ἔγεραι
ἄρῳ τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.”
12 καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον

ἐξῆλθεν ἑμπροσθεν¹⁴ πάντων, * * *

ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεόν

* * * (λέγοντας)¹⁵ ὅτι

“Οὕτως οὐδέποτε εἶδαμεν¹⁶.”

1 (D II + λέγοντες) 2 B^a O, τι 3 (D^a omits) 4 (D II
omit) 5 B omits 6 (D παραλυτῷ, D inverts the order
of the two next clauses) 7 (OD I ‘Ἀφίενται’) 8 (NOD
‘Ἐγείρε’) 9 (OD II omit) 10 (II omit) 11 (KD II ὑπάγε
+ εἰς τὸν οἶκόν σου) 12 (O ἰδῆτε) 13 NOD II ἐπὶ τῆς γῆς
ἀφίεναι ἁμαρτίας 14 (OD ἐναντίον) 15 B omits, (D καὶ
λέγειν) 16 (K ἐφάνη ἐν τῷ Ἰσραὴλ)

7. OUR LORD AND THE TAX-GATHERERS.

(Opposition continued.)

7 a. *The Call of Levi (Matthew).*

ii. 13—17.

[13 Καὶ ἐξῆλθεν¹ πάλιν² παρὰ³ τὴν θάλασσαν καὶ (iii)
πᾶς δὲ ὄχλος ἤρχετο πρὸς αὐτόν⁴, καὶ ἐδίδασκεν αὐ-
τούς.]

14 Καὶ παράγων εἶδεν Λευεὶν⁵ τὸν τοῦ Ἀλφαίου
καθήμενον ἐπὶ τῷ τελώνιον,

1 (K ἐξῆλθεν) 2 (D^a omits) 3 (K εἰς) 4 (K αὐτοῖς)
5 (D II Ἰάκωβον)

ix. 9—13 (xii. 7).

9¹ Καὶ παράγων [δὲ Ἰησοῦς²] ἐκείθεν³ εἶδεν ἄνθρωπον
καθήμενον ἐπὶ τῷ τελώνιον,
Ματθαῖον λεγόμενον,
†
1 (s^a + And He departed thence) 2 (s^a our Lord) 3 (K1 omit)

S. LUKE.

v. 20 καὶ ἰδὼν τὴν πίστιν αὐτῶν
εἶπεν¹⁷

"Ἀνθρώπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου."

17 (D II* λέγει τῷ παραλυτικῷ)

v. 21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς [καὶ οἱ Φαρι-
σαῖαι¹ λέγοντες] †

"Τίς ἐστὶν οὗτος ὃς¹⁸ λαλεῖ βλασφημίας;
τίς δύναται ἁμαρτίας ἀφεῖναι² εἰ μὴ ὁ¹⁹ μόνος ὁ²⁰ θεός;"

21 ἐπιγνοὺς δὲ ὁ Ἰησοῦς

τοὺς διαλογισμοὺς αὐτῶν

[ἀποκριθεὶς²¹] εἶπεν πρὸς αὐτούς

"Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν²²;

22 τί ἐστὶν εὐκοπώτερον,

εἰπεῖν ὅτι ἁφένται²³ σοι αἱ ἁμαρτίαι σου²⁴," †

† εἰπεῖν ὅτι ἔγγραφε καὶ περιπάτει²⁵;

24 ἵνα δὲ εἰδῇτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει †

ἐπὶ τῆς γῆς²⁶ ἀφεῖναι²⁷ ἁμαρτίας"

εἶπεν²⁸ τῷ παραλελυμένῳ²⁹ "Σοὶ λέγω, ἔγειρε
καὶ ἄρας³⁰ τὸ κλινιδίόν³¹ σου πορεύου εἰς τὸν οἶκόν σου."

25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν³², ἄρας ἑφ' ὃ
κατέκειτο³³, †

ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ [δεξιῶν τὸν θεόν].

26 Καὶ ἔκστασις ἔλαβεν πάντας καὶ ἰδοῦσαν τὸν θεόν³⁴,

καὶ ἐπλήσθησαν φόβου³⁵ λέγοντες ὅτι³⁶

"Εἶδαμεν παράδοξα σήμερον."

1 (D II + ἐν ταῖς καρδίαις αὐτῶν) 2 (D τί οὗτος) 3 (N O II
ἀφεῖναι) 4 (D 1 εἰς) 5 (O D II omit) 6 (D II + πορεύε-
7 (N D σοὶ αἱ ἁμαρτίαι) 8 (D ἰομίτις) 9 (D ἀφεῖναι)
10 (D II λέγει) 11 N O D παραλυτικῷ 12 (N D II καὶ ἄρας...
καὶ) 13 (D 1 τὸν κρέβαττον) 14 (N αὐτοῦ) 15 (D 1 τὴν
κλινῆν) 16 (D omit) 17 (D * θάμβου)

v. 27—32.

27 Καὶ¹ [μετὰ ταῦτα] ἐξῆλθεν² καὶ ἰδεάσατο [τελώνιον]
ὀνόματι Λευεὶν³

καθήμενον ἐπὶ τὸ τελώνιον,

1 (D omit) 2 (D ἐλθὼν πάλιν παρὰ τὴν θάλασσαν
τὸν ἀπακολουθεῖν αὐτῷ ὅχλον ἐδιδασκεν) 3 (D παράγωον εἶπεν
Λευεὶ τὸν τοῦ Ἀλφαίου, C + καλούμενον)

VARIOUS.

Compare S. Luke

vii. 48 εἶπεν δὲ αὐτῷ

"Ἀφένονται σοι αἱ ἁμαρτίαι."

49 καὶ ἤρξαντο οἱ συνανακείμενοι

λέγειν ἐν ἑαυτοῖς

"Τίς οὗτος ἐστὶν ὃς καὶ ἁμαρτίας ἀφίησιν;"

Compare S. Luke

vi. 8, αὐτὸς δὲ ᾤκει τοὺς διαλογισμοὺς αὐτῶν.

xi. 17, αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διασχήματα.

Compare S. John

[v. 8 λέγει αὐτῷ ὁ Ἰησοῦς "Ἐγειρε ἄρον τὸν κρέβαττόν σου καὶ
περιπάτει." 9 καὶ εὐθέως ἐγένετο ὁ γιγὴς ὁ ἀνθρώπος, καὶ ἦρε τὸν
κρέβαττον αὐτοῦ καὶ περιπάτει.]

Although S. Luke does not give the Hellenistic word
κρέβαττος (= σκίμνον in Attic) here, he uses it in Acts v. 15,
ix. 38. Perhaps we may infer that he had no objection to
the word himself, but some of the catechists who handed on
the oral record to him did object to it. S. Mark has it here
and in vi. 55. S. John uses it four times in chap. iv., S. Mat-
thew never.

The proto-Mark seems to have contained some expression
of the fear which is mentioned in both the other Gospels.

The idea that Levi is only another name of Matthew was
unknown to Origen and is hardly probable. A man might
bear two names if one were Greek and the other Semitic, as
Saul and Paul; or if one were a patronymic, as Nathanael and
Bartholomew; or descriptive, as Simon and Cephas, Judas and
Isariot, but Levi and Matthew were both common Semitic
names. Probably there has been some change of names dur-
ing oral transmission. On the 'Western' variant "James,"
see I. § 10 b note.

FIRST DIVISION.

S. MATTHEW.

ix. (9) καὶ λέγει αὐτῷ "Ἀκολουθεῖ μοι."
 καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.
 4 (N omits) 5 (ND ἠκολούθει)

Conflation.

ix. 10 Καὶ ἔγένετο αὐτοῦ ἀνακειμένου¹ ἐν τῇ οἰκίᾳ,
 καὶ² [ἰδού] πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
 [ἐλθόντες³] συνανέκειντο⁴ τῷ Ἰησοῦ⁵
 καὶ τοῖς μαθηταῖς αὐτοῦ.
 11 καὶ ἰδόντες οἱ Φαρισαῖοι †
 ἔλεγον τοῖς μαθηταῖς αὐτοῦ
 "Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει [ὁ δι-
 δάσκαλος ὑμῶν]⁶;"
 12 ὁ δὲ ἀκούσας εἶπεν
 "Οὐ χρειαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ⁷
 ἀλλὰ οἱ κακῶς ἔχοντες.

[13 πορευθέντες δὲ μάθετε τί ἐστίν⁸ Ἐλεος θέλω καὶ οὐ θυσίαν⁹.]
 οὐ γὰρ ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς¹⁰."

Doublet:

[xii. 7 εἰ δὲ ἐγνώκετε τί ἐστίν¹¹ Ἐλεος θέλω καὶ οὐ θυσίαν¹²,
 οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.]

1 (N ἀνακειμένων, s^a illegible) 2 (Sah + αὐτοῦ, Corp, Ar^a
 Simonis, Ar^a Matthaei) 3 (ND omits) 4 (N1 omits)
 5 (D συνέκειντο) 6 (s^a our Lord) 7 (D11 εἶπον) 8 (s^a do
 ye eat) 9 (N ἰατρῶν) 10 (O11 s^a + εἰς μετάνοιαν)

ix. 14—17.

14 Τότε προσέρχονται αὐτῷ¹ οἱ μαθηταὶ Ἰωάννου λέγοντες †
 "Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν,
 οἱ δὲ μαθηταὶ σοῦ οὐ νηστεύουσιν;"
 15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς²
 "Μὴ³ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος⁴
 πενθεῖν⁵ ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; †

ἐλεύσονται δὲ⁶ ἡμέραι ὅταν ἀπαρθῇ⁷ ἀπ' αὐτῶν ὁ νυμφίος,
 καὶ τότε νηστεύουσιν⁸.

1 (s^a omits) 2 CD11 s^a + πολλὰ 3 (s^a our Lord)
 4 (D11 + τι) 5 (D11 νυμφίου) 6 (D11 νηστεύειν)
 7 (D + αἱ) 8 (D1 ἀρθῇ) 9 (D νηστεύουσιν, D11 + ἐν
 ἐκείναις ταῖς ἡμέραις)

S. MARK.

ii. (14) καὶ λέγει αὐτῷ "Ἀκολουθεῖ μοι."
 καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

7 b. Eating with Sinners.

ii. 15 Καὶ γίνεται¹ κατακεῖσθαι αὐτὸν² ἐν τῇ οἰκίᾳ αὐτοῦ,
 καὶ³ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
 συνανέκειντο τῷ Ἰησοῦ
 καὶ τοῖς μαθηταῖς αὐτοῦ,
 [ἦσαν γὰρ πολλοὶ⁴ καὶ ἠκολούθουν⁵ αὐτῷ.] (iii) ✓
 16 καὶ οἱ γραμματεῖς τῶν Φαρισαίων⁶ ἰδόντες⁷
 [ὅτι ἐσθίει⁸ μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν] (iii) ✓
 ἔλεγον τοῖς μαθηταῖς αὐτοῦ
 "Ὅ, τι⁹ μετὰ τῶν τελωνῶν καὶ¹⁰ ἁμαρτωλῶν ἐσθίει¹¹;"
 17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς¹² (ὅτι)
 "Οὐ χρειαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ¹³
 ἀλλ' οἱ κακῶς ἔχοντες.

οὐκ¹⁴ ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς¹⁵."

1 (OD11 ἐγένετο, O + ἐν τῷ) 2 (D11 κατακειμένων αὐτοῦ)
 3 (D11 omits) 4 (D11 + αἱ) 5 (OD11 ἠκολούθησαν)
 6 (AOD11 καὶ οἱ Φαρισαῖοι) 7 (D καὶ εἶδαν) 8 (ND ὅτι
 ἦσθιν, O11 αὐτὸν ἐσθίοντα) 9 (D + καὶ) 10 (AO11 + καὶ πίνει 18 (11
 ND Διὰ τι) 11 (D1 + τῶν) 12 AO11 + καὶ πίνει 13 (11
 medicos) 14 (O11 οὐ γὰρ) 15 (O11 + εἰς μετάνοιαν)

S. THREE UTTERANCES.

(Opposition continued.)

ii. 18—22.

8 a. Wedding Guests cannot fast.

[18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι] (iii)
 νηστεύοντες.] }
 καὶ ἔρχονται καὶ λέγουσιν αὐτῷ
 "Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ¹ τῶν Φαρι-
 σαίων νηστεύουσιν,
 οἱ δὲ σοὶ (μαθηταὶ)² οὐ νηστεύουσιν;"
 19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς³
 "Μὴ⁴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος
 ἐν ᾧ⁵ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν;
 [ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ (iii)
 δύνανται νηστεύειν⁶]"
 20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ⁷ ἀπ' αὐτῶν ὁ νυμφίος,

καὶ τότε νηστεύουσιν ἐν⁸ ἐκείνῃ τῇ ἡμέρᾳ⁹.

1 (E11 τῶν Φαρισαίων) 2 (D11 omits) 3 B omits
 4 (O ἀρθῇ) 5 (11 ἐκείναις ταῖς ἡμέραις)

* LXX. Hosea vi. 6, διότι ἐλεος θέλω ἢ θυσίαν.

S. LUKE.

v. (17) καὶ εἶπεν αὐτῷ "Ἀκολουθεῖ μοι."
 28 καὶ [καταλιπὼν πάντα¹] ἀναστὰς² ἠκολούθει³ αὐτῷ.
 4 (NC πάντα) 5 (S omits) 6 (NC II ἠκολούθησεν)

S. Mark seems to say that our Lord was sitting at dinner in His own house, surrounded by tax-gatherers and sinners, on some occasion not necessarily connected with Levi. S. Luke however seems correctly to have interpreted S. Mark's ambiguous expression, for offence was given by accepting hospitality not by giving it, there being danger that the strict rules of ceremonial cleanness in cooking the food would not be observed.

v. 29 Καὶ ἐποίησεν δοχὴν [μεγάλῃν Λευεὶ¹ αὐτῷ²] ἐν τῇ
 οἰκίᾳ³ αὐτοῦ.
 καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων⁴
 οἱ ἦσαν μετ' αὐτῶν⁵ κατακείμενοι.⁶ †

30 καὶ [ἐγγύς] οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν⁷
 πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες
 "Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν" ἐσθίετε
 [καὶ πίνετε];"

31 καὶ [ἀποκριθεὶς] (ὁ) Ἰησοῦς εἶπεν πρὸς αὐτοὺς
 "Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ
 ἀλλὰ οἱ κακῶς ἔχοντες."

32 οὐκ ἐβλήθη⁸ καλεῖσαι δικαίους ἀλλὰ ἁμαρτωλοὺς⁹
 [εἰς μετένοιον]."

1 (D II Λευεὶ) 2 (S omits) 3 (S τῷ οἰκῷ) 4 B αὐτοῦ
 5 (D I ἀνακειμένῳ) 6 (NC omits) 7 (OD omits) 8 (D
 ἔβλεπεν) 9 (S ἀσεβεῖς)

The proto-Mark, we hold, left *ἔρχονται* without a nominative, so that the sense was 'Some people come and say to him.' S. Luke interprets this that the Pharisees came, S. Matthew that John's disciples came. The trito-Mark seems to say that both came, but probably *ἔρχονται* was still intended to be indefinite. Those who believe in the posteriority of S. Mark will see here a conflated reading. Cf. Mark i. 82 note.

v. 33—39.

33 Οἱ δὲ εἶπαν πρὸς αὐτόν
 "Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν [τυκρά καὶ δεήσεις ποι-
 οῦνται], ὁμοίως¹ καὶ οἱ² τῶν Φαρισαίων, †
 οἱ δὲ σοὶ ἐσθίουσιν [καὶ πίουσιν]³."
 34 ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτοὺς †
 "Μὴ δύνασθε τοὺς υἱοὺς⁴ τοῦ νυμφῶνος
 ἔν ᾧ ὁ νυμφίος μετ' αὐτῶν⁵ ἐστὶν ποιῆσαι⁶ νηστεύσαι⁷;

35 ἐλεύσονται δὲ ἡμέραι, καὶ⁸ ὅταν ἀπαρθῇ ἀπ' αὐτῶν
 ὁ νυμφίος } †
 τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις⁹."

1 (NCD II + Διὰ τῆ) 2 (D omits) 3 (D + μαθηταὶ)
 4 (D I μαθηταὶ σοὶ οὐδὲν τοῦτων ποιοῦσιν) 5 (NCD II δύνανται
 αἱ οἱ) 6 (D II ἐφ' ὅσον ἔχουσι τὸν νυμφίον μετ' αὐτῶν)
 7 (NCD II omits) 8 (NCD νηστεύειν) 9 (NCD II omits)
 10 (N II + καὶ) 11 (S transposes to next clause)

VARIOUS.

S. Luke's καταλιπὼν πάντα is borrowed from ἀφέντες πάντα
 Luke v. 11.

The O.T. contains no law against eating with Gentiles, but the Rabbis forbade doing so and pious Jews obeyed them, cf. Acts x. 28, "ὁμοίως ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλοφύλῳ." xi. 2, ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλὴμ, διεκρίναντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι εἰσῆλθεν πρὸς ἀνδρας ἀκροβυστίας ἔχοντας καὶ συνέφαγεν αὐτοῖς. Luke xv. 2, καὶ διεγγύζωσιν οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι "Οὗτοι ἁμαρτωλοὺς προσδέχεται καὶ συνestheῖ αὐτοῖς." Gal. ii. 11, "Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀνέστησαν, ὅτι κατεγνωσμένοι ἦν" 12 πρὸ τοῦ γὰρ εἰσελθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνestheῖν ὅτε δὲ ἦλθεν, ἐπέστηλλον καὶ ἀφόριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς.

S. Mark uses εἰ, τι to ask a direct question,—an incorrect use, which has naturally been altered in the other Gospels. Cf. Mark ii. 7, v. l., ix. 11, 28. Perhaps the same use is to be recognised in John viii. 25.

It is strange that the unintelligible Aramaic phrase "Sons of the bridechamber" not only holds its own in all three Gospels—except in the 'Western' text of Matt.—but in versions including the English R.V. The Greek equivalent would be οἱ κεκλημένοι εἰς τοὺς γάμους and would include "the friend of the bridegroom" John iii. 29 and "his companions" Judges xiv. 11.

S. Luke's τυκρά occurs here only in N.T. except as a variant for πυγμαῖ in Mark vii. 8, πυκνότερον in Acts xxiv. 26, πυκνός 1 Tim. v. 23.

δέσεις occurs in Luke i. 18, ii. 37 and 15 times in the Epistles.

For a note on fasting in the Christian Church see II. § 8, f. 8.

FIRST DIVISION.

S. MATTHEW.

ix. 16 "οὐδεὶς δὲ ἐπιβάλλει ἐπιβλημα ῥάκους ἀγνάφου" †
 ἐπὶ ἱματίῳ παλαιῷ

αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου,²
 καὶ χεῖρον σχίσμα γίνεται.

1 (8^a a new patch, O ἐπ. ρακ. * ἀγνάφου) 2 (N omits)
 3 (8^a else the complement of the new pulls away the weakness of the old)

ix. 17 "οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς·
 εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί,"²
 καὶ ὁ οἶνος ἐκχέεται³ καὶ οἱ ἀσκοὶ ἀπόλλυνται.⁴
 ἄλλα βάλλουσιν⁵ οἶνον νέον εἰς ἀσκοὺς καινοὺς,
 [καὶ ἀμφοτέροι ἐνιστηνύονται⁶]."

1 (B μῆ) 2 (D II 8^a ῥήσσει ὁ οἶνος ὁ νέος (8^a omits ὁ νέος)
 τοῦ ἀσκοῦ) 3 (D I ἀπόλλυται) 4 (D omits, O I ἀπολοῦνται)
 5 (D I βάλλουσιν δὲ) 6 (D II τηρῶνται)

(Here follow

JAIRUS'S DAUGHTER, 9 verses. I. § 16.
 TWO BLIND MEN, 8 " IV. § 17.
 DUMB DEMONIA, 8 " IV. § 18.
 CHARGE TO THE TWELVE, 46 " I. § 10 b, II. § 5.
 THE BAPTIST'S DOUBT, 19 " II. § 6.
 CITY UPBRAIDED, 6 " II. § 7.
 REVELATION TO BABES, 6 " II. § 8.)

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xii. 1—14.

Conflation.

1 [Ἐν ἐκείνῳ τῷ καιρῷ] ἐπορεύθη [ὁ Ἰησοῦς] τοῖς¹ σάββασιν² †
 διὰ τῶν σπορίμων
 οἱ δὲ μαθηταὶ αὐτοῦ [ἐκείνας, καὶ]
 ἤρξαντο τρῖλιν στάχνας καὶ ἐσθίαν.
 οἱ δὲ Φαρισαῖοι [ιδόντες³] εἶπαν αὐτῷ
 "Ἴδού⁴ [οἱ μαθηταὶ σου] ποιοῦσιν ὃ οὐκ ἔξεστιν ποιῆν⁵ ἐν
 σαββάτῳ⁶."

3 ὁ δὲ εἶπεν αὐτοῖς

"Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυεὶδ

ὅτε ἐπείνασεν

καὶ οἱ μετ' αὐτοῦ;

4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ

καὶ τοὺς ἄρτους τῆς προθέσεως⁷ ἔφαγον⁸,
 8^a οὐκ ἔξον ἦν⁹ αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, } † (1)
 εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

[3 ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι¹⁰ τοῖς σάββασιν¹¹ οἱ ἱερεῖς ἐν τῷ
 ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοι εἰσιν; 6 λέγω δὲ¹² ὑμῖν
 ὅτι τοῦ ἱεροῦ μείζων¹³ ἐστὶν ὁδε. 7 εἰ δὲ ἐγνώκατε τί ἐστὶν
 Ἐλεος θέλω καὶ οὐ ὄγκισαν¹⁴, οὐκ ἂν κατεδικάσατε τοὺς
 ἀναιτίους.]

Doublet:

[ix. 13 πορευθέντες δὲ μάθετε τί ἐστὶν Ἐλεος θέλω καὶ οὐ ὄγκισαν¹⁵.
 οὐ γὰρ ἤλθεν καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς¹⁶.]

8 κύριος γὰρ ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου."

1 (D omits) 2 (B σαββάταις) 3 (OD II 8^a + αὐτοῖς)
 4 (8^a Why) 5 (8^a omit) 6 (O * πρόσως, D * προσθέτως)
 7 (OD II ἔφαγον, NOD II οὐ) 8 (O ἔξεστιν) 9 (OD + ἐν)
 10 (8^a omits, 8^a illegible) 11 (D I 8^a γὰρ, 8^a illegible) 12 (O II
 μείζων) 13 (O II 8^a + εἰς μετάνοιαν)

• LXX. 1 Sam. xxi. 6, καὶ ἔδωκεν αὐτῷ Ἀβιμελεχ ὁ ἱερεὺς τοὺς ἄρτους τῆς προθέσεως.

S. MARK.

8 b. The New Cloth and the Old Cloak.

ii. 21 "οὐδεὶς¹ ἐπιβλημα ῥάκους ἀγνάφου² ἐπιβάπτει³
 ἐπὶ ἱμάτιον παλαιόν⁴

εἰ δὲ μή,

αἶρει τὸ⁵ πλήρωμα⁶ ἀπ' αὐτοῦ⁷ τὸ καινὸν⁸ τοῦ παλαιοῦ⁹,
 καὶ χεῖρον¹⁰ σχίσμα γίνεται.

1 (D II + δὲ) 2 (8^a a new patch) 3 (D ἐπισυνάπτει)
 4 (N omits) 5 (B ἀφ' αὐτοῦ, D II omit) 6 (D + ἀπὸ)
 7 (8^a else the complement of the new pulls away the weakness of the old) 8 (D + χεῖρον)

8 c. The New Wine in the Old Wine-Skins.

ii. 22 "καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς·
 εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς,
 καὶ ὁ οἶνος * ἀπόλλυται¹ καὶ οἱ ἀσκοί². †
 (ἄλλα * οἶνον νέον εἰς ἀσκοὺς καινοὺς³.)"

1 (NOD 8^a ἐκχέεται, D omits) 2 (NOD 8^a + ἀπολοῦνται)
 3 D II omit, (O + βλητέον, 8^a + they put)

9. THE SABBATH CONTROVERSY.

(Opposition becomes acute.)

ii. 23—iii. 6.

9 a. Lord of the Sabbath.

23 Καὶ ἐγένετο¹ αὐτὸν ἐν τοῖς σάββασιν διαπορεύεσθαι²
 διὰ τῶν σπορίμων,
 καὶ οἱ μαθηταὶ αὐτοῦ³
 ἤρξαντο ῥῶδον ποιῆν⁴ τίλλοντες⁵ τοὺς στάχνας * *.
 24 καὶ οἱ⁶ Φαρισαῖοι ἔλεγον αὐτῷ⁷
 "Ἴδε, τί ποιοῦσιν⁸ τοῖς σάββασιν ὃ οὐκ ἔξεστιν⁹;" †

25 καὶ¹⁰ λέγει¹¹ αὐτοῖς

"Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ

ὅτε [χρείαν ἔσχεν καὶ] ἐπείνασεν (iii)

αὐτὸς καὶ οἱ μετ' αὐτοῦ¹²;

26 (πῶς)¹³ εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ

✓ [ἐπὶ Ἀβιάθ¹⁴ ἀρχιερέως¹⁵] 26 (iii)

καὶ τοὺς ἄρτους τῆς προθέσεως¹⁶ ἔφαγεν¹⁷,

οὗς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν¹⁸, (1)

καὶ¹⁹ ἔδωκεν καὶ τοῖς²⁰ σὺν αὐτῷ²¹ οἶσιν;" (2)

27 καὶ ἔλεγεν αὐτοῖς²²

✓ "Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο (iii)
 καὶ²³ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον"

28 ὥστε²⁴ κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαβ-
 βάτου." †

1 (D II + πάλιν) 2 N παραπορεύεσθαι 3 (D I omit)
 4 B ὁδοποιεῖν (D omits) 5 (D II τῶν) 6 (D II οἱ δὲ,
 8^a omits καὶ) 7 (D II omit) 8 (D II + οἱ μαθηταὶ σου)
 9 (D II + αὐτοῖς) 10 (D I + ἀποκριθεὶς, v. 25 is illegible in 8^a)
 11 (B ἔλεγεν, D II εἶπεν) 12 (D + δότες) 13 BD omit
 14 (AC + τοῦ) 15 (D 8^a, one cursive and 5 ll omit)
 16 (D * προσθέσεως) 17 (ACD τοῖς ἱερεῦσιν, D II + μόνοις)
 18 (D μετ' αὐτοῦ) 19 (D II λέγω δὲ ὑμῖν) 20 (O II omit)
 21 (D II omit, 8^a The Sabbath was made for man; therefore)

S. LUKE.

VARIOUS.

v. 36 ["Ἐλεγεν ὁ δὲ καὶ¹ παραβολὴν πρὸς αὐτοὺς ὅτι]
 "Οὐδεὶς ἐπιβληντα ἀπὸ² ἱματίου καινοῦ σχίσας³ ἐπιβάλλει
 ἐπὶ ἱμάτιον παλαιόν·
 εἰ δὲ μῆγε,
 καὶ⁴ τὸ καινὸν σχίσας⁴ καὶ τῇ παλαιᾷ οὐ συμφωνήσας τὸ ἐπι-
 βληντα τὸ ἀπὸ τοῦ καινοῦ.

1 (N omits) 2 (ACII omits) 3 (N omits) 4 (A II
 σχίσει)

(Conflate.)

v. 37 "καὶ οὐδεὶς βάλλει¹ οἶνον νέον εἰς ἀσκοὺς παλαιούς·
 εἰ δὲ μῆγε, ῥήξει² ὁ οἶνος [ὁ νέος³] τοὺς ἀσκοὺς⁴,
 καὶ αὐτοὶ ἐκχυθήσονται καὶ οἱ ἀσκοὶ ἀπολοῦνται·
 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον⁵.
 39 ["Οὐδεὶς πῶς παλαιὸν⁶ θέλει νέον⁷ λέγει γὰρ ὁ παλαιὸς
 χρηστός⁸ ἐστιν."⁹"]

1 (C ἐπιβάλλει) 2 (CII ῥήξει) 3 (N omits) 4 (D +
 τοὺς παλαιούς) 5 (KD II βάλλουσιν, CD II + καὶ ἀμφοτέρω
 (± σιν-) τρηθῆναι) 6 (N O II + καὶ) 7 (A II + εὐθέως)
 8 (ACII¹⁰ χρηστότερος) 9 D II omits

vi. 1—11.

1 Ἐγένετο δὲ ἐν σαββάτῳ¹ διαπορεύεσθαι² αὐτὸν
 διὰ³ σπορίμων,
 καὶ ἑταίρων⁴ οἱ μαθηταὶ αὐτοῦ
 καὶ ἦσθιον τοὺς⁵ στάχυας [ψάχοντες ταῖς χερσίν⁶].[†]
 2 τινὲς δὲ τῶν Φαρισαίων εἶπαν·
 "Οἵ τί ποιεῖτε⁷ ὁ οὐκ⁸ ἔξεστιν⁹ τοῖς σάββασιν;"
 3 καὶ [ἀποκριθεὶς] πρὸς αὐτοὺς εἶπεν¹¹ (δ)¹⁰ [Ἰησοῦς][†]
 "Οὐδὲ¹² [τοῦτο] ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ
 ὅτε ἐπείνασεν
 αὐτοὺς καὶ οἱ μετ' αὐτοῦ¹⁴;
 4 (ὡς¹⁵) εἰσῆλθεν¹⁶ εἰς τὸν οἶκον τοῦ θεοῦ
 καὶ τοὺς ἄρτους τῆς προθέσεως¹⁷ [λαβὼν¹⁸] ἔφαγεν
 καὶ ἔδωκεν¹⁹ τοῖς μετ' αὐτοῦ, (2)
 οὗς²⁰ οὐκ ἔξεστιν²¹ φαγεῖν εἰ μὴ²² τῶν ἱερέων²³;"⁽¹⁾
 5 καὶ ἔλεγεν αὐτοῖς

"Κύριός ἐστιν²⁴ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου²⁵ 28."

1 (ACDII²⁶ + † δευτεροπρώτῳ) 2 (C πορεύεσθαι) 3 (CD +
 τῶν) 4 (D I ἤρξαντο τῶν) 5 (N omits) 6 (CII + αὐτῶν)
 7 (D ἔλεγεν αὐτῷ) 8 (D Ἰδε τί ποιοῦσιν οἱ μαθηταὶ σου) 9 (N
 ὁ σῶς) 10 (N O II + ποιεῖν, C + ἐν) 11 (D ἔλεγεν) 12 B omits
 13 (D Οὐδὲ ποτε) 14 (D ἐν αὐτῷ, C + δευτε) 15 BD omits
 16 (D εἰσελθὼν) 17 (D * προσέθεως) 18 (KD omits)
 19 (KD + καὶ) 20 (D οἷς) 21 (D II ἐξ ἐν τῷ) 22 (D μόνος
 τοῖς ἱερεῶσιν) 23 D II ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου
 (see also note in next column)

²⁵ LXX. Hosea vi. 6, διότι ἔλεος θέλω καὶ θυσίαν.

W. S.²

25

In S. Luke our Lord's saying has been recast, perhaps from a timid anxiety to give something which no sane man would do. To repair an old garment with a piece of new stuff is a common device, but no one would tear a new coat to shreds in order to patch up an old one, for the new coat would be destroyed and the faded colours of the old would ill harmonise with the brightness of the new. True, but in our Lord's Parables the spiritual thought is often so prominent as to disregard the literal meaning, cf. ii. § 11 a.

Luke v. 39 appends a new *logion*, which was probably not spoken on this occasion, but on some other occasion unknown. It will then have been put here by conflation, because the metaphor is taken from wine. So our Lord's sayings about salt are collected in Mark ix. 49, 50. See however Hort *Judaistic Christianity*, p. 28 f.

S. Mark's curious ὁδὸν ποιῶν probably stands for ὁδοπορεῖν by a too literal rendering of the Aramaic.

On variant No. 17 see Nestle's note upon the remarkable confusion in MSS. between πρὸς and πρὸς. *Textual Criticism*, p. 237.

(Cod. D transposes Luke vi. 5 to the end of vi. 10 and gives instead of it τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ "Ἀνθρώπε, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ· εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου.")

The clause "in the high priesthood of Abiathar" creates an historical difficulty, for it seems clear from 1 Sam. that Abiathar's father Ahimelech was high priest when David ate the shewbread. However in 2 Sam. viii. 17 we read "Ahimelech son of Abiathar" was high priest under David. So also in 1 Chron. xviii. 16 "Abimelech (LXX. Ahimelech) son of Abiathar" is high priest. Gesenius supposed that Abiathar died and was succeeded by his son who perhaps bore his grandfather's name. But see 1 Kings i. 25, 42. It is more probable that there is a clerical error in the Hebrew MSS. of 2 Sam. viii. 17, and that this error misled the writer of Chronicles and S. Mark, whose clause is, it would seem, an editorial addition of the trito-Mark. A true view of our Lord's *κένωσις* does not exclude the possibility of mistakes of this kind in His utterances, but we believe that the mistake, if mistake there be, is entirely due to S. Mark's desire to supplement the narrative with his own explanations.

The striking apophthegm in Mark ii. 27 probably belongs to the trito-Mark, for if it had been current at an earlier date, it is not likely to have been lost from the oral teaching. Some however would account for the omission by theological timidity.

4

S. MATTHEW.

S. MARK.

Conflation.

xii. 9 Καὶ [μεταβὰς ἐκᾶθεν] ἦλθεν εἰς τὴν συναγωγὴν
 [αὐτῶν]
 10 καὶ [ἰδοὺ] ἄνθρωπος¹ χεῖρα ἔχων ξηράν.
 καὶ [ἐπηρώτησαν αὐτὸν λέγοντες]
 "Εἰ [ἔξεστι] τοῖς σάββασιν θεραπεύειν;"²;
 ἵνα κατηγορήσωσιν³ αὐτοῦ.
 [11 "ὁ δὲ⁴ εἶπεν αὐτοῖς "Τίς⁵ (ἐστὶ)⁶ ἔξ ὑμῶν⁷ ἄνθρωπος οὗς ἐξεῖ⁸
 πρῶτον ἐν⁹, καὶ ἐὰν¹⁰ ἐμπέσῃ¹¹ τοῦτο¹² τοῖς σάββασιν εἰς βόθυνον,
 οὐχὶ κρατῆσαι¹³ αὐτὸ καὶ ἐγείρει¹⁴; 12 πόσῃ οὖν διαφέρει ἄνθρωπος¹⁵
 προβάτου. ὥστε ἔξεστι τοῖς σάββασιν¹⁶ καλῶς ποιᾶν."]

13 [Τότε] λέγει τῷ ἀνθρώπῳ
 "Ἐκτεινόν σου τὴν χεῖρα."†
 καὶ ἐξέτεινεν¹⁷, καὶ ἀπεκατεστάθη [ὑγιής¹⁸ ὡς ἡ ἄλλη].
 14 Ἐξεληθόντες δὲ οἱ Φαρισαῖοι
 συμβούλιον ἔλαβον κατ' αὐτοῦ
 ὅπως αὐτὸν¹⁹ ἀπολέσωσιν.

1 (D II + hⁿ ἐκεῖ τὴν, m + a certain and right hand. The Gospel of the Nazarenes called this man a stonemason and put a speech into his mouth "Caementarius eram, manibus victum quaeritans; precor te, Jesu, ut mihi restituas sanitatem, ne turpiter mendicem cibos.") 2 (s^a f omits, ND τοῖς σάββασιν θεραπεύσαι) 3 (D κατηγορήσουσιν) 4 (ss omit) 5 (D *Ti) 6 O? f omits, (D II ss ἐστιν) 7 (D ἐν ὑμῶν) 8 (D II ss ἐχει) 9 (II ss omit) 10 (D I omit) 11 (N πείσῃ) 12 (D II omit) 13 (D I κρατᾶ, N II κρατῆσαι, - καὶ) 14 (CD I ἐγείρει) 15 (D + τοῦ) 16 (B σαββάτοις) 17 (II m + his hand)

xii. 15—21, x. 1—4.

Conflation.

13 Ὁ δὲ Ἰησοῦς [γροῖς] ἀνεχώρησεν [ἐκᾶθεν].
 Καὶ ἠκολούθησαν αὐτῷ¹ πολλοί,
 1 (CD II + ἐχλοι)

9 b. The Paralytic healed on the Sabbath-day.

iii. 1 Καὶ εἰσῆλθεν πάλιν εἰς¹ * συναγωγὴν,
 καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην² ἔχων τὴν χεῖρα.
 2 καὶ παρετήρουν³ αὐτὸν
 εἰ⁴ τοῖς σάββασιν θεραπεύσει⁵ αὐτόν,
 ἵνα κατηγορήσωσιν⁶ αὐτοῦ.
 3 καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα⁷ ἔχοντι ξηράν⁸ 11
 "Ἐγείρει⁹ εἰς τὸ μέσον¹⁰."
 4 καὶ λέγει αὐτοῖς¹¹
 "Ἐξεστίν¹² τοῖς σάββασιν ἀγαθοποιῆσαι¹³ ἢ κακοποιῆσαι,
 ψυχὴν σῶσαι¹⁴ ἢ ἀποκτεῖναι;"
 οἱ δὲ ἐσιώπων.
 5 καὶ περιβλεψάμενος αὐτοὺς [μετ' ὀργῆς, (iii)]
 συνλυνθόμενος ἐπὶ τῇ πυρώσει¹⁵ τῆς καρδίας αὐτῶν,
 λέγει τῷ ἀνθρώπῳ
 "Ἐκτεινον τὴν χεῖρά (σου)¹⁶."
 καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη¹⁷ ἡ χεὶρ αὐτοῦ¹⁸.
 6 Καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθὺς¹⁹ μετὰ τῶν Ἑρῳδιανῶν
 συμβούλιον ἐδίδουν²⁰ κατ' αὐτοῦ
 ὅπως αὐτὸν ἀπολέσωσιν.

1 (CD + τὴν) 2 (D ξηράν) 3 (CD παρετήρουντο) 4 (NCD + ἐν) 5 (N θεραπεύει) 6 (D II omit) 7 (CD κατηγορήσουσιν) 8 (D + αὐτόν) 9 (B *χεῖραν) 10 D (ἐξηραμένην) 11 (NO τὴν ξηρὰν χεῖρα ἔχοντι) 12 (D II + καὶ στήθι) 13 (D s I ἐν μέσῳ) 14 (D II εἶπεν πρὸς αὐτοῖς) 15 (D + ἐν) 16 (ND I (+ τι) ἀγαθὸν ποιῆσαι) 17 (D + μᾶλλον) 18 (II πυρώσει, II s^a νεκρώσει) 19 B omits 20 (O ἀπεκατέστη) 21 (D II + εὐθὺς) 22 NO ἐποίησαν, (D + ποιούντες)

10. APPOINTMENT OF THE TWELVE APOSTLES.

iii. 7—19^a.

10 a. Popularity.

7 Καὶ δ¹ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν
 πρὸς² τὴν θάλασσαν
 καὶ πολὺ πλῆθος³ ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν,
 καὶ ἀπὸ⁴ τῆς Ἰουδαίας⁵ 8 καὶ ἀπὸ Ἱεροσολύμων
 καὶ ἀπὸ⁶ τῆς Ἰδουμαίας⁷ καὶ⁸ πέραν τοῦ Ἰορδάνου
 καὶ⁹ περὶ Τύρον καὶ¹⁰ Σιδῶνα,
 πλῆθος πολὺ ἀκούοντες¹¹ ὅσα ποιεῖ¹² ἦλθαν πρὸς αὐτόν.
 1 (D II δ δὲ) 2 (D εἰς) 3 (D II s^a πολλοὶ ἐχλοι) 4 (D II omit) 5 NO I καὶ ἀπὸ τῆς Ἰουδαίας ἠκολούθησαν, (D II omit ἠκολούθησαν) 6 (D s omits) 7 (N II s^a omit) 8 (D I + αἱ) 9 (N f omits, D II + αἱ) 10 (D + αἱ περὶ) 11 (CD ἀκούσαντες) 12 (CD II εἰ, NCD II ποιεῖ)

S. LUKE.

VARIOUS.

The Sabbath controversy in S. Matthew is reduced to very small proportions, being only alluded to in these two sections. It occupies a more prominent place in S. Mark and still more so in S. John. It gave the Pharisees a popular cry. Jesus—they argued—cannot be a man of God, for He breaks the Sabbath. Thus our Lord's popularity was undermined and the way for the crucifixion prepared.

vi. 6 [Ἐγένετο δὲ ἐν ἐτέρῃ σαββάτῳ]
 εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν [καὶ διδάσκειν].
 καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ [ἡ δεξιὰ] ἦν ξηρά.¹
 ἡ παρατηροῦντο δὲ αὐτὸν [οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι]
 εἰ [ἐν] τῷ σαββάτῳ θεραπεύει,
 ἵνα [εὐρωσιν] κατηγορεῖν αὐτοῦ.
 8 [αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν.]
 εἶπεν· δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα·
 “Ἐγείρε” [καὶ στήθι] εἰς τὸ μέσον.¹⁰
 [καὶ ἀναστὰς ἔστη.]
 9 εἶπεν δὲ [τοῖς Ἰησοῦς] πρὸς αὐτοὺς [“Ἐπερωτῶ ὑμᾶς,
 αἱ] ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι,
 ψυχὴν σῶσαι ἢ ἀπολέσαι;”
 10 καὶ περιβλεψάμενος [πάντας] αὐτοὺς¹¹

εἶπεν· αὐτῷ
 “Ἐκτενον τὴν χεῖρά σου”
 8 δὲ ἐποίησεν¹², καὶ ἀπεκατεστάθη¹³ ἡ χεὶρ αὐτοῦ.¹⁴
 11 Αὐτοὶ δὲ [ἐπλήσθησαν ἀνοίας,
 καὶ] διελάλουν πρὸς ἀλλήλους
 “τί ἂν ποιήσαιεν [τῷ Ἰησοῦ]”¹⁵. †

1 (D καὶ εἰσελθόντος αὐτοῦ πάλιν εἰς τὴν συναγωγὴν σαββάτῳ,
 ἐν ᾧ ἦν ἄνθρωπος ξηρὰν ἔχων τὴν χεῖρα) 2 (N παρατήρουν)
 3 (D omits) 4 B θεραπεύσει 5 (D κατηγορήσας)
 6 (D II γινώσκων) 7 (D λέγει) 8 (N + τῇ) 9 (D
 Ἐγείρου) 10 (D II ἐν τῷ μέσῳ) 11 (D ἀντάθῃ) 12 B omits
 13 (D II Ἐπερωτῆσω) 14 (D + οἱ δὲ ἐσιώπων) 15 (D II + ἐν
 ὁργῇ) 16 (N D II ἐξέτινεν) 17 (N ἀπεκατέστη, B ἀποκατ-)
 18 (D II + ὡς (+ καὶ) ἢ ἄλλῃ, Cod D puts v. 5 here) 19 (D
 διελογίζοντο) 20 (N... † ποιήσαιεν..., D πῶς ἀπολέσωσιν αὐτόν)

With Matt. xii. 11, 12 compare Luke xiv. 5, xiii. 15 (IV. § 2).

The stronger human emotions of anger, pain, grief, surprise, agony, are freely attributed to our Lord in S. Mark and in S. John, for S. Peter and S. John who had known Him intimately in the flesh had no hesitation in ascribing such passions to Him. But most traces of these feelings have been removed from S. Luke and (except in Gethsemane) from S. Matthew. We cannot but think that these changes are deliberate. Either there was a timid desire to set a fence about our Lord's person, as against non-Christians, or, more probably, deference was paid to the prejudices of those Christians who had been educated as Stoics and had been taught that a good man is never surprised, angry or agonized. He is indifferent to pain and perfect calm is essential to his character. S. Paul's view of the “meekness and gentleness of Christ” (2 Cor. x. 1) may also have influenced S. Luke.

S. Luke's statement that our Lord knew the thoughts of his adversaries is also found in Mark ii. 8 = Matt. ix. 4 = Luke v. 22, xi. 17.

S. Luke's ἡ δεξιὰ (6) may be compared with the same addition in Matt. v. 29. He may have received special information, but the tendency to heighten distress must be allowed for, cf. *μουσικῆς* Luke viii. 42, ix. 38.

Compare S. John v. 18, x. 39, xi. 53.

[v. 18, διὰ τοῦτο οὖν μᾶλλον ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον εἶπε τὸ σάββατον ἀλλὰ καὶ πατέρα ἑαυτοῦ λέγει τὸν θεόν, ἔσεν αὐτὸν ποιῶν τῷ θεῷ.]

[x. 39, ἐξήτουν (οὖν) αὐτὸν πάλιν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτοῦ.]

[xi. 53, ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.]

S. Luke by slightly inverting the order of the following clauses has skilfully used them to introduce the Sermon on the Mount. S. Matthew, who has cut them down to very brief dimensions, uses them only as an introduction to his quotation from Isaiah. In both cases we have an example of the working of conflation in disturbing the text.

vi. 17—19, 12—16.

(Slightly misplaced.)

17 [καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ,] †
 καὶ [ἔχλος πολλῆς] μαθητῶν αὐτοῦ,
 καὶ πληθὺς πολλὴ [τοῦ λαοῦ] †
 ἀπὸ [πόλεως] τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ⁴

καὶ [τῆς παραλίου] Τύρου καὶ Σιδῶνος,
 οἱ ἦλθαν⁵ [ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν].
 1 (D II s omits) 2 (N I omits) 3 (D omits) 4 (N II + καὶ
 Παλαιάς) 5 (D ἄλλων πόλεων ἐληλυθότων)

C lacks Luke vi. 5—86.
 8^a — Luke v. 29—vi. 11.
 8^a — Matt. viii. 23—x. 82.
 — Mark except xvi. 17—20.
 — Luke iii. 16 b—vii. 88 a.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

[iii. 9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον¹⁰ (iii) προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν¹¹.]

xii. (15) καὶ ἐθεράπευσεν αὐτοὺς πάντας,

10 πολλοὺς γὰρ ἐθεράπευσεν¹²,

[ὥστε ἐπιπίπτειν¹³ αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον (iii) μάστιγας. 11 καὶ τὰ¹⁴ πνεύματα τὰ¹⁴ ἀκάθαρτα, ὅταν¹⁵ αὐτὸν ἐθεώρουν¹⁶, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα¹⁷ ὅτι¹⁸ “Σὺ εἶ¹⁹ ὁ υἱὸς τοῦ θεοῦ.”]

[12 καὶ πολλὰ ἐπετίμα αὐτοῖς (ii) ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν²⁰.]

16 καὶ ἐπετίμησεν²¹ αὐτοῖς
 ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν²².
 17 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος
 18 ἰδοὺ ὁ παῖς μου²³ ὃν ἠρέτισα,
 ὁ ἀγαπητός μου ὃν²⁴ ἐγδόκησεν ἡ ψυχὴ μου.
 θήσω τὸ πνεῦμά μου ἐπ’ αὐτόν,
 καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ²⁵.
 19 Οὐκ ἐρίσει οὐδὲ κραγῆσει,
 οὐδὲ ἀκούσει²⁶ τις ἔν ταῖς πλατείαις²⁷ τὴν φωνὴν
 αὐτοῦ.
 20 ΚΑΛΑΜΟΝ ΣΥΝΤΕΤΡΙΜΜΕΝΟΝ Οὐ ΚΑΤΕΑΨΕΙ
 ΚΑΙ ΛΙΝΟΝ ΤΥΦΟΜΕΝΟΝ Οὐ²⁸ ΣΒΕΨΕΙ,
 ἕως ἃν ἐκβάλῃ εἰς ΝΗΚΟΣ Τὴν ΚΡΙΣΙΝ.
 21 καὶ²⁹ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν³⁰.

10 (B πλοιάρια) 11 (D ll + πολλοί) 12 (ll ἐθεράπευσεν)
 13 (D ll + ἐν) 14 (D omits) 15 (D + οὐ) 16 (8^a omits)
 17 (ND λέγοντες) 18 (D ll omits) 19 (C + ὁ χριστός)
 20 (D ποιῶσιν, C ll + ἐτι βδαισαν, C l + τὸν χριστὸν αὐτόν, C ll + εἶναι)

2 (D ll αὐτοῖς. πάντας δὲ οὗς ἐθεράπευσεν ἐπέπληξεν) 3 (D ποιῶσιν) 4 (D + εἰς) 5 (C? D ll ἐν ᾧ) 6 (D ἀπαγγελλεῖ)
 7 (D ἀκούει) 8 (8^a omits) 9 (D + μὴ) 10 (D ll + ἐν)
 11 (D ἐλπίζουσιν)

(Misplaced.)

x. 1 Καὶ

προσκαλεσάμενος τοὺς δώδεκα μαθητάς¹ αὐτοῦ

10 b. Names of the Twelve.

iii. 13 Καὶ

ἀναβαίνει εἰς τὸ ὄρος

καὶ προσκαλεῖται οὓς ᾔθελεν αὐτός,
 καὶ ἀπῆλθον¹ πρὸς αὐτόν.

14 καὶ ἐποίησεν δώδεκα,
 ὅους καὶ ἀποστόλους ὠνόμασεν²,
 [ἵνα ᾧσιν μετ’ αὐτοῦ καὶ] ἵνα³ ἀποστέλλῃ αὐτοὺς [κη- (iii)
 ρύσσειν⁴
 15 καὶ] ἔχειν⁵ ἐξουσίαν⁶ ἐκβάλλειν τὰ δαιμόνια.

[ἔδωκεν αὐτοῖς] ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκ-
 βάλλειν⁷ αὐτὰ⁸
 [καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν⁹ μαλακίαν¹⁰].
 11 Τῶν δὲ¹¹ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· †
 1 (8^a omits) 2 (OD ἐκβαλεῖν) 3 (ll + ἐν τῷ λαῷ)
 4 (D omits)

16 καὶ ἐποίησεν τοὺς δώδεκα¹¹
 1 (D ll ἦλθον) 2 (C? D ll 8^a omit) 3 (B omits) 4 (D ll + τὸ εὐαγγέλιον)
 5 (D ll ἔδωκεν αὐτοῖς) 6 (D ll 8^a + θεραπεύειν τὰς νόσους καὶ) 7 (D ll 8^a omit)

^a LXX. Is. xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντιλήμφομαι αὐτοῦ. Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου. ἔδωκεν τὸ πνεῦμά μου ἐπ’ αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει· οὐ κεκράζεται οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αὐτοῦ.

S. LUKE.

VARIOUS.

vi. 18 καὶ οἱ ἐνοχλούμενοι³ ἀπὸ πνευμάτων ἀκαθάρτων
ἰθεραπεύοντο[†]

[19 καὶ πᾶς ὁ ὄχλος ἐζήτει⁴ ἀπεσθαι⁵ αὐτοῦ,
ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ λαοὶ πάντας.]

6 (D ὄχλοῦμενοι) 7 (D 11² ἐζήτει) 8 (D ἀψασθαι)

(Here follow

THE SERMON ON THE MOUNT,	80 verses.	II. § 8.
THE CENTURION'S SERVANT,	10	IV. § 1.
THE WIDOW'S SON AT NAIN,	7	V. § 16.
JOHN THE BAPTIST'S DOUBT,	18	II. § 6.
ANOINTING OF OUR LORD'S FEET,	15	III. § 1.
THE MINISTERING WOMEN,	8	IV. § 66.)
	88	

vi. 12 [Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις]
ἐξελεῖν αὐτὸν εἰς τὸ ὄρος [προσεύξασθαι²,
καὶ ἦν διανυκτερεύων ἐν³ τῇ προσευχῇ τοῦ θεοῦ⁴].
13 καὶ [ὅτε ἐγένετο ἡμέρα], προσεφώνησεν⁵ τοὺς μαθητὰς
αὐτοῦ,

καὶ [ἐκλεξάμενος ἀπ' αὐτῶν] δώδεκα,
οὓς καὶ ἀποστόλους ἀνόμασεν⁶,

1 (D 11 ἐκάλεσεν) 2 (D (+καὶ) προσεῦχεσθαι) 3 (N ἐπὶ)
4 (D omits) 5 (D ἐφώνησεν) 6 (D ἐκάλεσεν)

The names of the Twelve seem to fall into three quaternions, the first of which seem to have maintained the closest intimacy with our Lord and to have profited most from His teaching, the second next and the third least. In all four lists S. Peter is *congruaculus* of the first quaternion, S. Philip of the second and S. James of the third. The only other Apostle whose place is fixed is Judas Iscariot who had perhaps once been first (see below) but became last until he made way for Matthias or (as some say) for S. Paul.

S. Matthew, except (s. v. l.) in the first quaternion, has arranged the Twelve in pairs, perhaps because they were sent forth two by two. That S. John was S. Peter's companion see Chase, *Hastings' Dict. B.* iii. p. 758, but see the note on Iscariot below.

1 Cor. xii. 28, οὓς μὲν ἔθετο...ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους κ.τ.λ. Acts i. 25, ...ἀποστολῆς ἀφ' ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.

S. Mark says that our Lord healed many, S. Matthew that He healed all; cf. Matt. iv. 24, viii. 16, xiv. 35. See Mark i. 34 note.

Mark iii. 11^b is transferred to Luke iv. 41.

The charge which our Lord lays on these men not to make Him known is a commonplace in S. Mark.

S. Luke's *προσευχή* (12^a) in the sense of 'Synagogue' occurs probably in Luke vi. 12, certainly in Acts xvi. 13, 16 and in Juvenal iii. 296. S. Luke seems to have received special information here from some eyewitness unknown. S. Luke's *ἐκλεξάμενος* is used of the selection of the Twelve in Acts i. 2, John vi. 70, xv. 16, 19, &c.

S. Mark's τὸ ὄρος (18) does not mean any particular mountain but, as in Matt. v. 1 and elsewhere, the highlands which everywhere rise out of the sunken valley of the Jordan, which at Gennesaret is 600 feet, at Jericho 1,800 feet, below the level of the Mediterranean.

Acts i. 2, τοῖς ἀποστόλοις...οὓς ἐξελέξατο. 1 Cor. xv. 5, Χριστὸς...ὡφθῇ Κηφᾶ, εἰτα τοῖς δώδεκα. Acts ii. 14, vi. 2. Rev. xxi. 14, δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρχίου. Gal. ii. 9, Ἰδκουβος καὶ Κηφᾶς καὶ Ἰωάννης οἱ δοκοῦντες ἐπὶ εἶναι δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίαν, ἵνα ἡμεῖς εἰς τὰ ἔθνη αὐτοὶ δὲ εἰς τὴν περιτομήν. Outside the number of the twelve the title 'Apostle' is given constantly to S. Paul (1 Cor. ix. 1 ff.), twice to S. Barnabas, and once (Rom. xvi. 7) probably to Andronicus and Junias. There are also the ἀπόστολοι ἐκκλησιῶν or 'delegates of the churches' 2 Cor. viii. 23, Phil. ii. 25.

Compare S. John vi. 70.

[ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς "Ὅτε ἐγὼ ἔμωσ τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ἑμῶν εἰς διάβολόν ἐστιν."]

3 κάλαμον τεθλασμένον οὐ συντρίψει, καὶ λίνον καμπυζόμενον οὐ σβέσει, ἀλλὰ εἰς ἀλγῆθειαν ἐξέλσει κρίσω. 4 [ἀναλαμβάνει καὶ οὐ θραυσθήσεται, ὡς ἂν θῇ ἐπὶ τῇ γῇ κρίσειν], καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἑλιπιδύσονται.

C lacks Luke vi. 5—36.
 * — Luke v. 29—vi. 11.
 * — Matt. viii. 23—x. 82.
 — Mark except xvi. 17—20.
 — Luke iii. 16 b—vii. 83 a.

FIRST DIVISION.

S. MATTHEW.

- x. (α) [πρῶτοι] Σίμων [ὁ λεγόμενος]² Πέτρος (1)
 καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ (4)
 καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου (5)
 καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, (3)
- 3 Φίλιππος (5)
 καὶ Βαρθολομαῖος, (6)
 Θωμᾶς (8)
 καὶ Μαθθαῖος [ὁ τελώνης], (7)
- Ἰάκωβος ὁ τοῦ Ἀλφαίου (9)
 καὶ Θαδδαῖος³, (10)
 4 Σίμων ὁ Καναναῖος⁴ (11)
 καὶ⁵ Ἰούδας ὁ⁶ Ἰσκαριώτης⁷ ὁ καὶ παραδόνς αὐτόν. (12)
- 8 (s⁸ omits) 4 (CD 11 omit) 5 (D omits) 6 (C il-
 legible, D 1 Λεββαῖος. Arm. Aeth. Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος,
 11 Judas Zelotes, s⁸ omits) 7 (D 11 + καὶ) 8 (N Κανανίτης,
 D 11 Καναναῖος, s⁸ + Judas the son of James) 9 (N + δ)
 10 (C omits) 11 (D 11 * Σκαριώτης, C Ἰσκαριώθ)

S. MARK.

First quaternion.

- iii. (16) καὶ ἐπὶθήκεν ὄνομα τῷ⁸ Σίμωνι Πέτρον, (1)
 17 καὶ Ἰάκωβον τὸν⁹ τοῦ Ζεβεδαίου (2)
 καὶ¹⁰ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου¹¹ (3)
 [καὶ ἐπὶθήκεν αὐτοῖς¹² ὄνομα¹³ Βοανηργές, ὃ ἐστὶν (iii)
 Υἱὸς Βροντῆς]¹⁴,
 18 καὶ Ἀνδρέαν * * * (4)
- Second quaternion.
 καὶ Φίλιππον¹⁵ (5)
 καὶ Βαρθολομαῖον (6)
 καὶ Μαθθαῖον (7)
 καὶ Θωμᾶν¹⁶ (8)
- Third quaternion.
 καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου (9)
 καὶ Θαδδαῖον¹⁷ (10)
 καὶ Σίμωνα τὸν¹⁸ Καναναῖον¹⁹ (11)
 19 καὶ Ἰούδαν Ἰσκαριώθ²⁰, ὃς καὶ παρέδωκεν αὐτόν. (12)

- 8 (D omits) 9 (D τὸν Ἰάκωβον) 10 (D + τὸν) 11 (11 s⁸
 αὐτοῦ, C omits τοῦ) 12 (D * αὐτοῖς) 13 N 11 ὀνόματα
 14 (s⁸ omits) 15 (D 11 Λεββαῖον) 16 (C 1 omits)
 17 (D + τὸν) 18 (A Κανανίτης) 19 (D 11 + Ἰούδας * Σκαριώθ)

11. FLAGRANT ASPERSIONS AND REPLIES.

iii. 19^b—35.

11 a. He is mad.

- [Καὶ ἔρχεται¹ εἰς οἶκον² καὶ συνέρχεται πάλιν (δ)³ (iii)
 ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς⁴ μηδὲ⁵ ἄρτον⁶ φα-
 γεῖν. 11 καὶ ἰδοὺσαντες οἱ παρ' αὐτοῦ⁷ ἐξήλθον
 κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη⁸.]

- 1 (D εἰσέρχεται, C 11 ἔρχεται) 2 N 10 omit 3 (D omits)
 4 (N 10 + μήτε) 5 (D⁸ ἄρτον) 6 (D 11 ὅτε ἤκουσαν παρ'
 αὐτοῦ οἱ γραμματεῖς καὶ οἱ λοιποί, s⁸ his brothers) 7 (D * ἐξέ-
 σταται αὐτοῖς, 11 exsential eos, or omit the clause)

With the questioning of our Lord's sanity compare S. Peter's
 protest Matt. xvi. 22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο
 ἐπιτιμᾶν αὐτῷ λέγων "Ἰεσὺ σοι, κύριε" οὐ μὴ ἔσαι σοι τοῦτο."

The reading of Cod. D, "And when the Scribes and the rest heard about Him they came forth to seize Him, for they said 'He is driving the people mad'" is an extreme example of changing the text for a purpose. Cf. Mark iii. 5 note. The form ἐξέσταται, which is wrong in accident and in syntax, condemns the reading.

John i. 40—42, ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρον εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ· εὗρεται οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἰδίον Σίμωνα καὶ λέγει αὐτῷ "Εὗρήκαμεν τὸν Μεσσίαν" ὃ ἐστὶν μεθερμηνεύμενον Χριστός. ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν "Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς" ὃ ἐρμηνεύεται Πέτρος.

Acts xii. 1, 2, Ἡρώδης ὁ βασιλεὺς... ἀπέκτεινεν Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρῃ.

John xx. 2, μαθητὴν ἐν ἐφίλει ὁ Ἰησοῦς. xiii. 28 &c., ἐν τῇ ᾠδῇ (δ) Ἰησοῦς. xx. 8 &c., ὁ Πέτρος καὶ οἱ ἄλλοι μαθηταί.

S. Mark's strange form Βοανῆ ργές perhaps stands for Βανῆ ργές (=בְּנֵי רָגַל), the vowel o having been transposed at an early date; or Βοανῆ may be conflate for Βονῆ and Βανῆ, either of which might represent B'nê. The Syriac versions favour בְּנֵי as the latter word. This in Hebrew means tumult and not thunder (Pa. ii. 1). See Dalman's *Worte Jesu* and the *Encyclopædia Biblica*. Mr Burkitt says with truth that no satisfactory explanation has been found for this word. To me it gives additional reason for doubting whether the whole of these trito-Marcian additions come from the pen of S. Mark. Cf. Mark vii. 8 note. The title seems to be given in condemnation with reference probably to Luke ix. 54.

There is reason to believe that S. John's 'Nathanael' is the same person as the Synoptists' 'Bartholomew,' for 'the son of Tolmai' is a patronymic.

The 'Western' reading Λεββαῖος=Λεβῆς=Λευῆς is an attempt to include the Levi of Mark ii. 14 amongst the Twelve. S. Luke is supported by S. John, xiv. 22, in naming this Apostle Judas.

S. Luke has translated the Aramaic Καναναῖος into the Greek Ζηλωτής. S. Matthew has altered the correct form Ἰσκαριώθ into the common form Ἰσκαριώτης. S. Luke has used the more hateful προδότης for the milder παραδιδόναι.

¹ John i. 44, ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά, ἐκ τῆς πόλεως Ἀνδρείου καὶ Πέτρον.

² John xi. 16, εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συναθηταῖς "Ἀγούμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ."

S. LUKE

vi. 14—16.

- 14 Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον (1)
καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ (4)
καὶ Ἰάκωβον (2)
καὶ Ἰωάννην (3)

- καὶ Φίλιππον (5)
καὶ Βαρθολομαῖον¹⁰ (6)
13 καὶ Μαθθαῖον (7)
καὶ Θωμᾶν¹⁸ (8)

- (καὶ)¹⁴ Ἰάκωβον¹⁵ Ἀλφαίου (9)
καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν (11)
16 καὶ Ἰούδαν Ἰσκαριώθ¹⁶ δὲ¹⁷ ἐγένετο προδότης. (12)
7 (D + πρῶτον) 8 (D II omit) 9 (D II ἐκωνόμασεν)
10 (D + τὸν ἀδελφὸν αὐτοῦ, οὗς ἐκωνόμασεν Βοανηργεῖ, ὃ ἐστὶν
Τίτος Βρωτῆς, & + the sons of Zebedee) 11 (All omit)
12 (N omits) 13 (D + τὸν ἐπικαλούμενον Δίδυμον) 14 AB II
omit 15 (D + τὸν τοῦ) 16 (D II * Σκαριώθ) 17 (D + καὶ)

The following table exhibits the number of times which the several Apostles are individually named in the New Testament exclusive of the four lists above.

	S. Matthew	S. Mark	S. Luke	S. John	Acts	Catholic Epistles	S. Paul	Hebrews	Revelation	Total
1. Simon, Symeon, Peter, Cephas, Bar-Jona, Son of Jonas or of John	24	28	27	89	57	2	10			183
2. James ¹ "Sons of Zebedee," "Boanerges," John is "The disciple	5	8	4	1	1					19
3. John } whom Jesus loved," "The other disciple"	5	9	6	16 ¹	8		1		4 ²	49
4. Andrew ³	1	8		5						9
5. Philip				12						12
6. Bartholomew i.e. 'son of Tolmai' (=Nathanael?)				6 ⁴						6
7. Matthew ⁵	1									1
8. Thomas, Didymus, i.e. 'the twin' ⁶				7						7
9. James the Son of Alphaeus, "the little" (see Cod. D, Mark ii. 18)†		2	1							3
10. Thaddæus, "Judas (son) of James," "Judas not Iscariot"†				1						1
11. Simon the Cananæan or Zealot										0
12. Judas Iscariot or "Son of Simon Iscariot" ⁷	4	2	3	9	2					20
Totals	40	47	41	96	68	2	11	0	4	309

* If Matthew be the same as Levi he is also mentioned in Mark ii. 14=Luke v. 27, 29.

† On the assumption that the 'brethren of our Lord' were not Apostles. See Acts i. 13—14, a passage which has been strangely neglected in this controversy.

¹ Never mentioned by name but as "the disciple whom Jesus loved" (ἡγάπα or ἐφίλει) or "the other disciple."

² On the assumption that John the Apostle wrote the Apocalypse.

³ John vi. 8, [λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, 9 "Ἔστιν παιδάριον ὃδε ὃς ἐχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσοῦτους;"]

⁴ Always called Nathanael, who is probably the same as Bartholomew.

⁵ John xx. 24, [Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὃ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς.]

⁶ John xx. 28, [ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ "Ὁ κύριός μου καὶ ὁ θεός μου."]

⁷ John vi. 70, [ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς "Οὐκ ἐγὼ ὑμᾶς τοῖς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν." 71 ὁλεγει δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἐμελλεν παραδίδόναι αὐτόν, εἰς ἐκ τῶν δώδεκα.]

John xii. 4, 6, [Ἰούδας ὁ Ἰσκαριώτης... κλέπτει ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.] Although Iscariot stands last in all the lists till he cedes to Matthias, it may well be that he had once been first. Else he had not been entrusted with the bag. In the picture of the Last Supper by E. G. Lewis, he sits next our Lord, S. John on the other side and S. Peter afar off. This arrangement, though unusual, fits best with the becomings and whispers described in the fourth Gospel. S. Mark (xiv. 10) distinctly calls him the Chief of the Twelve if it be allowed that in Biblical Greek ὁ εἰς=ὁ πρῶτος, as in τῇ μῇ τῶν σαββάτων and ὁ εἰς...ὁ δεύτερος 'the first...the second.' Dr Swete points out that in Enoch ix. ὁ εἰς is used seven times of the seven archangels. It seems to me there to mean that each of them was *primus inter pares*, the head of the angels who attended to his special province. When the disciples contended about which of them was greatest, the adherents of Iscariot were perhaps supporting his claims against S. Peter who had been coming to the front gradually. 'The first became last and the last first.'

⁸ John xiv. 22, λέγει αὐτῷ Ἰούδας οὐκ ὁ Ἰσκαριώτης.

⁹ Acts i. 26, ἐκείθεν δὲ κληροῖ ἐπὶ Μαθθαίαν καὶ συνεκατηφύλασθη μετὰ τῶν ἑνδεκα ἀποστόλων.

O lacks Luke vi. 5—36.
 s^a — Luke v. 29—vi. 11.
 s^b — Matt. viii. 23—x. 82.
 — Mark except xvi. 17—20.
 — Luke iii. 18 b—vii. 83 a.

FIRST DIVISION.

S. MATTHEW.

xii. 22—32, 46—50, (ix. 32—34.)

Congflation.

xii. 22 [Τότε προσήνεγκαν αὐτῷ δαμονιζόμενον τυφλὸν καὶ κωφόν¹¹. καὶ ἐθεράπευσεν αὐτόν², ὥστε τὸν³ κωφὸν λαλεῖν καὶ βλέπειν⁴. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον “Μήτις οὗτός ἐστιν ὁ υἱὸς Δαυὶδ;”]

24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον

“Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια

εἰ μὴ ἐν τῷ Βεεζεβοὺλ⁵ ἄρχοντι τῶν δαιμονίων.”

Doublet:

ix. 32 [Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ⁷ κωφὸν δαμονιζόμενον· 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες “Οὐδέποτε ἐφάνη οὕτως ἐν τῷ⁸ Ἰσραὴλ.”]

(34 “οἱ δὲ Φαρισαῖοι

ἔλεγον

“Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.”⁹.)

xii. 25 Εἰδὼς¹⁰ δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς

“Πᾶσα βασιλεία μερισθεῖσα ἑαυτῆς¹¹ † ἐρημοῦται¹²,

καὶ [πᾶσα πόλις ἢ] οἰκία μερισθεῖσα ἑαυτῆς¹¹ † οὐ σταθήσεται¹³.

26 ἑαυτὸν ἐμερίσθη·

πῶς [οὖν] σταθήσεται ἡ βασιλεία αὐτοῦ;

[27 ἑαυτὸν ἐμερίσθη· οἱ υἱοὶ ἑαυτοῦ ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. 28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἐφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.]

1 NOD II προσήνεγκαν αὐτῷ δαμονιζόμενον (= τυφλὸς καὶ) κωφός 2 (N † αὐτοῖς) 3 (O + τυφλὸν καὶ...καὶ) 4 ll s^a + and heard 5 (D + εἶτι) 6 (CD II ss Beelzeboul) 7 (OD II + ἀνθρώπων) 8 (D omits) 9 D II ss omit 10 (D II ss ἰδὼν) 11 (D ἐφ’ ἑαυτῆς) 12 (ss shall be made desolate) 13 (D στήσεται) 14 (D εἰ δὲ καὶ) 15 (D εἰ δὲ)

Congflation.

xii. 29 “ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ †

καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι¹,

ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρόν †;

καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει².

30 [ὁ μὴ ᾧ μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκοπεῖται³.]

1 (ND II διαρπάσει) 2 (ND διαρπάσει) 3 (N + με)

S. MARK.

11 b. He hath Beelzebub.

[iii. 22 καὶ οἱ γραμματεῖς¹ οἱ ἀπὸ Ἱεροσολύμων κατα- (ii) βάντες

ἔλεγον ὅτι “Βεεζεβοὺλ² ἔχει,” καὶ ὅτι

“Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.” (Luke xi. 16 = Mark viii. 11 = Matt. xvii. and xii. 28.)

23 καὶ * * * *

προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς³

“Πῶς δύναται⁴ Σατανᾶς Σατανᾶν ἐκβάλλειν⁵; (1)

24 καὶ ἐὰν βασιλεία ἐφ’ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη·

25 καὶ ἐὰν οἰκία ἐφ’ ἑαυτὴν μερισθῇ,

οὐ δυνήσεται⁶ ἡ οἰκία ἐκείνη στήναι⁷.

26 καὶ εἰ ὁ Σατανᾶς ἀνίστη

ἐφ’ ἑαυτὸν καὶ ἐμερίσθη⁸,

οὐ δύναται στήναι⁹ ἀλλὰ¹⁰ τῶς ἔχει.]

1 (ll + καὶ) 2 (NOD II Beelzeboul) 3 (D II ὁ κύριος Ἰησοῦς) 4 (s^a cannoi) 5 (D ἐκβαλεῖν) 6 (D II δύναται) 7 (D ἐστάναι, NOD II σταθῆναι) 8 (N εἰ ὁ Σατανᾶς ἀνίστη ἐφ’ ἑαυτὸν, ἐμερίσθη καὶ, D II ἐὰν ὁ Σατανᾶς Σατανᾶν † ἐκβάλλει, μεμερίσται ἐφ’ ἑαυτὸν) 9 (D II σταθῆναι ἡ βασιλεία αὐτοῦ) 10 (D + τὸ)

11 c. The Strong Man armed keeping his House.

[iii. 27 “ἀλλ’ οὐ δύναται οὐδεὶς¹ εἰς τὴν οἰκίαν τοῦ (ii) ἰσχυροῦ εἰσελθεῖν

τὰ σκεύη αὐτοῦ² διαρπάσαι

ἐὰν μὴ πρῶτον τὸν ἰσχυρόν δῇσῃ,

καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει³.]

1 (D II s^a οὐδεὶς δύναται) 2 (D II τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν) 3 (D s^a διαρπάσει)

S. LUKE.

VARIOUS.

xi. 14—23, xii. 10, viii. 19—21.

Conflation.

(Scrap from the deutero-Mark: misplaced and combined with some non-Markan matter.)

14 [Καὶ ἦν ἐκβάλλων δαιμόνια¹ κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος² ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν οἱ ὄχλοι.]

15 τινὲς δὲ³ ἔξ αὐτῶν⁴

εἶπαν "Ἐν Βεεζεβοὺλ⁵

τῷ⁶ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια⁷."
[16 ὅταν δὲ πειράζοντες σημείον ἐξ οὐρανοῦ εἴηθουν παρ' αὐτοῦ.]

17 αὐτοὺς δὲ εἰδὼς αὐτῶν τὰ διανοήματα
εἶπεν αὐτοῖς

"Πᾶσα βασιλεία ἑφ' ἐαυτὴν διαμερισθεῖσα⁸

ἐρημοῦται,

καὶ οἶκος ἐπὶ οἶκον

πίπτει⁹.

18 εἰ δὲ καὶ ὁ Σατανᾶς

ἐφ' ἐαυτὸν διαμερίσθῃ¹⁰,

πῶς¹¹ σταθίηται ἢ βασιλεία αὐτοῦ;

[19¹² λέγετε ἐν Βεεζεβοὺλ⁵ ἐκβάλλει με τὰ δαιμόνια.

19 εἰ δὲ ἐγὼ ἐν Βεεζεβοὺλ⁵ ἐκβάλλω τὰ δαιμόνια¹³,

οἱ υἱοὶ ὑμῶν ἐν τίνι¹⁴ ἐκβάλλουσιν;

διὰ τοῦτο αὐτοὶ ὕμνον κριταὶ ἔσονται.†

✓ 20 εἰ δὲ ἐν θαυτῷ θεοῦ (ἐγὼ)¹⁵ ἐκβάλλω τὰ δαιμόνια,
ἀρα ἐθαύμασαν ἐφ' ὑμᾶς ἢ βασιλεία τοῦ θεοῦ.]

1 (C II + καὶ αὐτὸς ἦν) 2 (C ἐκβληθέντος) 3 (D ταῦτα δὲ εἰπόντος αὐτοῦ προσφέρεται αὐτῷ δαιμονισθέντος κωφός καὶ ἐκβαλόντος αὐτοῦ πάντες θαύμαζον. καὶ τινες) 4 (II⁸ ex Phari-
saieis) 5 (C D II Βεεζεβοὺλ) 6 (D omits) 7 (D + ὁ δὲ ἀποκριθεὶς εἶπεν "Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβαλεῖν;"") 8 KD διαμερισθεῖσα ἐφ' ἐαυτὴν (C μερισθεῖσα) 9 (D II πρὸς αὐτῶν) 10 (KC ἐμερίσθῃ) 11 (D οὐ) 12 (K τ) 13 (C + from your sons) 14 (D τρι) 15 K II. omits

xi. 21—23.

21 "ὅταν δ' ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἐαυτοῦ
αὐλήν, ἐν εἰρήνῃ ἔσται¹ τὰ ὑπάρχοντα αὐτοῦ· 22 ἐπ' αὐτὸν δὲ²
ἰσχυρότερος αὐτοῦ³ ἐπελθὼν νικήσῃ αὐτόν⁴, τὴν πανοπλίαν
αὐτοῦ αἰρεῖ ἐφ' ἣ ἐκτεταταί⁵, καὶ τὰ σκῦλα αὐτοῦ δια-
βιβασιν.

23 ὁ μὴ ᾧ μετ' ἐμοῦ κατ' ἐμοῦ ἔσται,
καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκοπεῖται.

1 (K omits) 2 (K ἔσται) 3 (D ἐάν) 4 (C + ὁ)
5 (D omits) 6 (D + omits) 7 (D ἐκτετασιν)

W. S.²

Matt. ix. 32—34 and xii. 22—24 are sufficiently alike to be called doublets. Some critics regard them as accidental repetitions of the same narrative taken from different sources. There is less reason to do so if we omit ix. 34 as the 'Western' text does, or if we believe it to be genuine but due to unconscious assimilation during the oral stage.

Notice that S. Luke agrees with S. Matthew against S. Mark in this passage and that he misplaces it. Our contention is that the section belongs to the deutero-Mark and that S. Mark has preserved the original wording. S. Matthew gives that wording when it had been altered by oral transmission. And S. Luke received it as a scrap from the Church of Jerusalem at about the same date as that at which S. Matthew received it and therefore in nearly the same form. In proof of this we appeal to S. Luke's dislocation of order which we hold to be generally decisive, and also to the significant fact that both SS. Matthew and Luke enclose the same non-Markan *logion* between this and the next deutero-Mark section.

Notice how S. Luke (xi. 15) transfers to the rabble the infamous accusation which the other Gospels ascribe to the Scribes and Pharisees. The same transference is made in Luke iii. 7. By this transference S. Luke obscures the history, for it appears to have been a malignant design of the ruling classes to undermine our Lord's popularity by connecting His miracles with Satan. He is a bad man, they argued, because He breaks the Sabbath; and being a bad man He cannot be working in the power of God and therefore all who accept His cures do so at the risk of losing their souls. This argument would appeal with peculiar force to that superstitious age. Coming from the religious leaders it could not be ignored.

On the difference between asking for a sign (i.e. a miracle) and a sign from heaven (i.e. a thunderclap or voice) and S. Matthew's confusion of the two from assimilation, see 'N.T. Problems,' p. 48.

For our Lord's knowledge of His adversaries' thoughts, see Mark ii. 8 = Matt. ix. 4 = Luke v. 22, vi. 8.

S. Luke xi. 18⁴ may be compared with Mark iii. 20.

S. Luke seems to have rewritten xi. 21—23 or to have received it in a different form. Possibly the word *πανοπλία* has been borrowed from S. Paul's famous description in Ephes. vi. 10 ff. where it is used twice but not elsewhere in N.T.

Notice the indefinite use of the definite article, for ὁ ἰσχυρὸς means 'any strong man,' cf. Luke viii. 5, where 'the sower' means 'a sower,' the word being only relatively definite. This use is very common but is seldom noticed.

S. MATTHEW.

S. MARK.

xii. 31 "Διὰ τοῦτο λέγω ὑμῖν,
 πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώ-
 ποις †,

ἡ δὲ τοῦ πνεύματος βλασφημία †
 οὐκ ἀφεθήσεται².

✓ [31 καὶ οἱ ἐν εἰπῇ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ὁ ἀφεθήσεται
 αὐτῷ· οἱ δ' ἂν εἰπῇ κατὰ τοῦ πνεύματος τοῦ ἁγίου¹⁴, οὐκ ἀφε-
 θήσεται¹⁵ αὐτῷ οὔτε ἐν αὐτῷ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.]

1 B + ὑμῖν 2 (CD 11 + τοῖς ἀνθρώποις) 3 (B + οὐκ)
 4 (s^r omits) 5 (N οὐ μὴ ἀφεθήσεται), B οὐ μὴ ἀφεθῇ

(Here follow several logia and fragments.)

11 d. *Blasphemy against the Holy Spirit.*

[iii. 28 "Ἀμὴν λέγω ὑμῖν ὅτι (ii)
 πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων,
 τὰ ἁμαρτήματα καὶ αἱ¹ βλασφημίας ὅσα² ἂν βλασφη-
 μήσωσιν¹⁵.]

39 ὅς δ' ἂν¹⁴ βλασφημήσῃ εἰς³ τὸ πνεῦμα τὸ ἅγιον,
 οὐκ ἔχει ἄφεσιν⁴ εἰς τὸν αἰῶνα¹⁵.]

[ἀλλὰ ἔνυχός ἐστιν⁵ αἰωνίου ἁμαρτήματος⁷.] (iii)
 30 ὅτι ἔλεγον "Πνεῦμα ἀκάθαρτον⁶ ἔχει⁸."

1 (D omits) 2 (C ὅσας) 3 (11 omits) 4 (D ὅς ἂν δέ
 τις) 5 (D 11 omits) 6 (K D 11 ἐστὶν) 7 (C? D ἁμαρτίας,
 A 1 κρίσεως) 8 (C + αὐτὸν) 9 (D 11 ἔχων)

11 e. "Who is my Mother, and who are my Brethren?"

xii. 46 [Ἦτι¹ αὐτοῦ λαλοῦντος¹² τοῖς ὄχλοις
 ἰδοὺ] ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ
 ἐστήκεισαν ἔξω
 ῥητοῦντες αὐτῷ λαλῆσαι¹³.

48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι⁴ αὐτῷ
 "Τίς ἐστιν ἡ μήτηρ μου, καὶ⁵ [τίνας εἰσὶν] οἱ ἀδελφοί μου⁶;"
 49 καὶ ἐκτείνας τὴν χεῖρα⁷ (αὐτοῦ)⁸ ἐπὶ τοὺς μαθητὰς αὐτοῦ
 εἶπεν

"Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου
 50 ὅς [τις γὰρ] ἔαν ποιήσῃ⁹ τὸ θέλημα τοῦ πατρὸς μου
 [τοῦ ἐν οὐρανοῖς],
 αὐτός μου ἀδελφός¹⁰ καὶ ἀδελφὴ¹⁰ καὶ μήτηρ ἐστίν." †

1 (D omits, CD 11 as + δέ) 2 (D λαλοῦντος δὲ αὐτοῦ)
 3 (N omits), CD 11 + 47 εἶπεν δὲ τις αὐτῷ "Ἰδοὺ ἡ μήτηρ σου καὶ
 οἱ ἀδελφοί σου ἔξω ἐστήκεισαν, ῥητοῦντές σοι λαλῆσαι." 4 (C
 εἰπόντι) 5 (D 11 ἡ) 6 (B omits) 7 (N * χεῖρας)
 8 K D 11 omits 9 (D ποιᾷ, C ἂν ποιῇ) 10 (as plural)

[iii. 31 Καὶ ἔρχονται¹ (ii)
 ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ
 καὶ ἔξω στήκοντες² ἀπέστειλαν πρὸς αὐτὸν
 καλοῦντες³ αὐτόν.
 32 καὶ ἐκάθητο⁴ περὶ αὐτὸν ὄχλος¹⁴,
 καὶ λέγουσιν αὐτῷ

"Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου⁵ ἔξω ῥητοῦσίν σε."

33 καὶ ἀποκριθεὶς αὐτοῖς λέγει⁶
 "Τίς ἐστιν ἡ μήτηρ μου καὶ οἱ⁷ ἀδελφοί⁸;"
 34 καὶ⁹ περιβλεψάμενος τοὺς περὶ αὐτὸν¹⁰ κύκλῳ καθη-
 μένους λέγει¹¹

"Ἰδε¹², ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου
 35 ὅς¹³ ἂν ποιήσῃ¹⁴ τὸ θέλημα¹⁴ τοῦ θεοῦ,

οὗτος ἀδελφός μου καὶ ἀδελφὴ¹⁵ καὶ μήτηρ¹⁶ ἐστίν."]

1 (K D 11 ἔρχεται) 2 (N στάντες, D ἐστῶτες) 3 (D φω-
 ροῦντες) 4 (D⁶ πρὸς τὸν ὄχλον, N 1 πρὸς αὐτὸν ὄχλος) 5 (D 11 +
 καὶ αἱ ἀδελφαί σου) 6 (D 1 ἀπεκρίθη αὐταῖς λέγων) 7 (D 11 ἡ)
 8 (K D 11 + μου) 9 (B omits) 10 (D 11 omits) 11 (D 11
 εἶπεν) 12 (D Ἰδοὺ) 13 (K D 11 s^r + γὰρ) 14 B τὰ θελή-
 ματα 15 (C 11 + μου) 16 (11 + μου)

12. A NEW DEPARTURE IN TEACHING:
 PARABLES.

iv. 1—20.

12 a. *The multitudes.*

i [Ἦν¹ τῇ ἡμέρᾳ ἐκεῖνῃ ἐξεληλῶν² ὁ Ἰησοῦς³ ῥῆς οἰκίας¹⁴]
 ἐκάθητο παρὰ τὴν θάλασσαν
 2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί,

1 (CD 11 + δέ) 2 (D 11 ἐξήλθεν...καὶ) 3 K + ἐκ, (C + ἀπὸ)
 4 (D 11 omits)

[1 Καὶ πάλιν (ii)
 ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν.]
 καὶ συνάγεται² πρὸς αὐτὸν ὄχλος³ πλείστος⁴,

1 (D πρὸς) 2 (D 11 συνήχθη, A συνήχθησαν) 3 (D ὁ
 λαός) 4 (D 11 s^r πολὺς)

S. LUKE.

S. Luke by conflation has embedded a scrap of this speech (xii. 10) into a long address to the Twelve, presumably because he did not know the true context.

S. Matthew has correctly translated S. Mark's Aramæism "the sons of men" into the Greek equivalent "mankind." He has also appended another *logion* dealing with the same subject.

The editorial addition of Mark iii. 30 is like that in Luke xi. 18⁴.

Scrap from the deutero-Mark: misplaced.

xii. 20 [Καὶ τὰς δι' ἐρεὶ λόγων αὐτοῦ τὸν πᾶν τὸν ἀνθρώπου, ἀπε-
θίσεναι αὐτῷ.]

τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημῶσιν⁴
οὐκ ἀφεθήσεται⁴.

1 (D+L) 2 (N βλασφημῶσιν) 3 (D αὐτὸν τὸ πνεῦμα τὸ
ἅγιον) 4 (D II+αὐτῷ, οὐκ ἐν τῷ αἵματι τοῦτον οὐκ ἐν τῷ μέλλοντι)

The Mother of our Lord is probably included amongst His relatives in Mark iii. 31. If not, this section is the only one in which S. Mark mentions her, and he simply records that our Lord repudiated all earthly ties. That she was present at Cana and at the foot of the cross, we learn only from S. John. SS. Matthew and Luke tell us much about her at the period of our Lord's birth, but the silence of the Synoptists respecting her throughout His ministry is astounding, and it is continued in the Acts of the Apostles, where she is named (i. 14) and then disappears from history. Nor do the epistles give any information.

S. Luke appends viii. 19—20 to the three (Mark) or four (Luke) *logia*, which immediately follow the interpretation of the Parable of the Sower. Like all S. Luke's arrangements this seems reasonable, but we may doubt whether it is more than an inference on his part, in the absence of any real knowledge of the true connexion.

Scrap from the deutero-Mark: misplaced.

viii. 19 Παρεγένετο¹ δὲ πρὸς αὐτὸν
ἡ μήτηρ² καὶ οἱ ἀδελφοὶ αὐτοῦ³,
[καὶ οὐκ ᾔδοντο συντυχῆν αὐτῷ]

διὰ τὸν ὄχλον.

20 ἀπηγγέλη δὲ αὐτῷ⁴

"Ἡ μήτηρ σου⁵ καὶ οἱ ἀδελφοὶ σου ἐστήκασιν ἔξω ἰδεῖν
θέλοντές σε⁶."

21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς⁷

"Ἡ μήτηρ μου καὶ⁸ ἀδελφοὶ μου⁹ οὗτοί εἰσιν
οἱ τὸν λόγον τοῦ θεοῦ¹⁰ [ἀκούοντες καὶ] ποιοῦντες."

1 (N II Παρεγένετο) 2 (KD II+αὐτοῦ) 3 (II omit)
4 (KD II+δτι) 5 (N omita) 6 (D ζητοῦντές σε) 7 (D II
αὐτοῖς) 8 (D+η) 9 (D+οι) 10 (D+οι)

viii. 4—15.

4 Συνιόντος¹ δὲ ὄχλου πολλοῦ
[καὶ τὰν κατὰ² πόλιν ἐπιπορευομένων] πρὸς αὐτὸν³

1 (N σύνωντοι, D συνελθόντοι) 2 (D+τῇ)

VARIOUS.

Gl. 1 John v. 16, Ἦν τις ἰδὼν τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτῆσαι, καὶ δώσει αὐτῷ ζωὴν, τοῦ ἁμαρτάνοντος μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· ὃς περὶ ἐκείνου λέγει ὅτι ἐρωτήσῃ· 17 τίνα δόξα ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία ὃς πρὸς θάνατον.

Acts i. 14, καὶ οὖν τοῖς ἀδελφοῖς αὐτοῦ. 1 Cor. ix. 8, οἱ ἀδελφοὶ τοῦ κυρίου. Gal. i. 19, Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

Compare:

Matt. xiii. 55, οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας (= Mark vi. 3, ἀδελφοὶ Ἰακώβου καὶ Ἰωσήφ καὶ Ἰούδα καὶ Σίμωνος). John ii. 12, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί. vii. 3, εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ. vii. 5, οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευσαν εἰς αὐτόν. vii. 10, ὅτι δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἐκκλησίαν.

[Luke xi. 27, 28, "Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασαι" αὐτὸς δὲ εἶπεν "Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες."]

S. John ii. 4.

[καὶ λέγει αὐτῇ ὁ Ἰησοῦς "Τί ἐμοὶ καὶ σοί, γύναι; οὐκ ἔχει ἡ ὥρα μου."]

The Evangelists distinguish three stages in our Lord's teaching. (1) During His popularity He spoke plainly, that all might hear. (2) As His popularity waned, He took refuge in Parables, to baffle the careless and help those who were anxious to learn. (3) As opposition increased, He withdrew from public life and devoted Himself to the training of the Twelve. This training is chiefly recorded in S. John. In S. Luke, however, much of our Lord's plainest teaching is put into the Travel Narrative (ix. 51—xviii. 14) which S. Luke puts into the last fortnight or so of our Lord's ministry. But there are the strongest reasons for holding the arrangement of that Narrative to be unchronological.

FIRST DIVISION.

S. MATTHEW.

xiii. (α) ὥστε αὐτὸν εἰς⁵ πλοῖον ἐμβάντα καθῆσθαι,
 καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.
 3 καὶ ἐλάλησεν αὐτοῖς πολλὰ⁶ ἐν παραβολαῖς †
 λέγων
 5 (D + τὸ) 6 (I omits)

xiii. (3) "Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ¹ σπείρειν.
 4 καὶ ἐν τῷ σπείρειν⁸ αὐτὸν ἔ μὲν ἔπευεν παρὰ τὴν ὁδόν,

καὶ ἐλθόντα⁴ τὰ πετεινὰ⁵ κατέφαγεν αὐτά.

5 ἄλλα⁶ δὲ ἔπευεν ἐπὶ τὰ πετρῶδη
 ἔσπου οὐκ εἶχεν γῆν πολλήν⁷,
 καὶ εὐθέως ἐξανέτειλεν⁸ διὰ τὸ μὴ εἶχεν βάθος⁹ γῆς,
 6 ἥλιος δὲ ἀνατείλαντος ἐκαυματίσθη¹¹ †
 καὶ διὰ τὸ μὴ εἶχεν ῥίζαν ἐξηράνθη¹².
 7 ἄλλα δὲ ἔπευεν ἐπὶ¹³ τὰς ἀκάνθας,
 καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἀπέπνιξαν¹⁴ αὐτά.

8 ἄλλα δὲ ἔπευεν¹⁵ ἐπὶ τὴν γῆν τὴν καλὴν
 καὶ¹⁶ ἐδίδου¹⁷ καρπὸν,

8 μὲν ἑκατὸν 8 δὲ ἐξήκοντα 8 δὲ τριάκοντα †
 9 Ὁ ἔχων ὦτα¹⁸ ἀκούετω¹⁹."

1 (D omits) 2 (ND σπείρειν, II^e + τὸν σπείρων αὐτοῦ)
 3 (O + omits) 4 (NO ἔλθεν...καί), D + ἔλθεν...καί 5 (8^e II
 + τοῦ οὐρανοῦ) 6 (D II^e αἱ) 7 (8^e omits) 8 (B ἐξα-
 ντέλειαν) 9 (B + τῆς) 10 (D + τοῦ) 11 (D ἐκαυματί-
 σθησαν, B ἐκαυματώθη) 12 (D ἐξηράνθησαν) 13 (D II εἰς)
 14 ND ἐπνίξαν 15 (O ἔπεσαν) 16 (8^e + γενο ἀπὸ)
 17 (D ἐδίδουν) 18 (OD + ἀκούειν)

Conflation.

xiii. 10 Καὶ [προσελθόντες¹]
 οἱ μαθηταὶ² εἶπαν αὐτῷ "Διὰ τί ἐν παραβολαῖς λαλεῖς
 αὐτοῖς;"

11 ὁ δὲ [ἀποκριθεὶς] εἶπεν³ ὅτι
 "Ὑμῖν δίδεται γινῶναι⁴ τὰ μυστήρια⁵ τῆς βασιλείας τῶν
 οὐρανῶν⁶,"

ἐκείνοις δὲ οὐ δέδοται.
 [12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ⁷ καὶ περισσευθήσεται⁸. ὅστις δὲ
 οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.]

13 [διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ,⁹
 ὅτι βλέποντες οὐ βλέπουσιν
 καὶ ἀκοῦντες οὐκ ἀκούουσιν οὐδὲ συνίσχουσιν¹⁰.]

1 (O + αὐτῷ) 2 (O II + αὐτοῦ) 3 BD 8^e + αὐτοῖς 4 (II τὸ
 μυστήριον) 5 (8^e II omits) 6 (8^e omits) 7 (D^e + λαλεῖ)
 8 (D II^e 12^e 13^e 14^e 15^e 16^e 17^e 18^e 19^e 20^e 21^e 22^e 23^e 24^e 25^e 26^e 27^e 28^e 29^e 30^e 31^e 32^e 33^e 34^e 35^e 36^e 37^e 38^e 39^e 40^e 41^e 42^e 43^e 44^e 45^e 46^e 47^e 48^e 49^e 50^e 51^e 52^e 53^e 54^e 55^e 56^e 57^e 58^e 59^e 60^e 61^e 62^e 63^e 64^e 65^e 66^e 67^e 68^e 69^e 70^e 71^e 72^e 73^e 74^e 75^e 76^e 77^e 78^e 79^e 80^e 81^e 82^e 83^e 84^e 85^e 86^e 87^e 88^e 89^e 90^e 91^e 92^e 93^e 94^e 95^e 96^e 97^e 98^e 99^e 100^e)
 9 (D II^e 12^e 13^e 14^e 15^e 16^e 17^e 18^e 19^e 20^e 21^e 22^e 23^e 24^e 25^e 26^e 27^e 28^e 29^e 30^e 31^e 32^e 33^e 34^e 35^e 36^e 37^e 38^e 39^e 40^e 41^e 42^e 43^e 44^e 45^e 46^e 47^e 48^e 49^e 50^e 51^e 52^e 53^e 54^e 55^e 56^e 57^e 58^e 59^e 60^e 61^e 62^e 63^e 64^e 65^e 66^e 67^e 68^e 69^e 70^e 71^e 72^e 73^e 74^e 75^e 76^e 77^e 78^e 79^e 80^e 81^e 82^e 83^e 84^e 85^e 86^e 87^e 88^e 89^e 90^e 91^e 92^e 93^e 94^e 95^e 96^e 97^e 98^e 99^e 100^e)
 10 (D II^e 12^e 13^e 14^e 15^e 16^e 17^e 18^e 19^e 20^e 21^e 22^e 23^e 24^e 25^e 26^e 27^e 28^e 29^e 30^e 31^e 32^e 33^e 34^e 35^e 36^e 37^e 38^e 39^e 40^e 41^e 42^e 43^e 44^e 45^e 46^e 47^e 48^e 49^e 50^e 51^e 52^e 53^e 54^e 55^e 56^e 57^e 58^e 59^e 60^e 61^e 62^e 63^e 64^e 65^e 66^e 67^e 68^e 69^e 70^e 71^e 72^e 73^e 74^e 75^e 76^e 77^e 78^e 79^e 80^e 81^e 82^e 83^e 84^e 85^e 86^e 87^e 88^e 89^e 90^e 91^e 92^e 93^e 94^e 95^e 96^e 97^e 98^e 99^e 100^e)

S. MARK.

iv. (1) [ὥστε αὐτὸν εἰς⁵ πλοῖον ἐμβάντα καθῆσθαι] (ii)
 ἐν τῇ θαλάσῃ⁶ }
 καὶ πᾶς ὁ ὄχλος ἑρπύσεν τὴν θάλασσαν⁷ ἐπὶ τῆς γῆς⁸
 ἦσαν⁹.
 5 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ¹⁰,
 καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ¹¹ 3 "Ἀκούετε¹².
 5 (AD + τὸ) 6 (D πέραν τῆς θαλάσσης) 7 (D II omits)
 8 (D^e II ἦν) 9 (D πολλὰς, II dicens) 10 (II omits) 11 (O
 Ἀκούσατε, I omits)

12 b. The Parable of the Sower.

iv. (3) "Ἰδοὺ ἐξῆλθεν ὁ σπείρων¹ σπείρειν.
 4 καὶ ἐγένετο ἐν τῷ σπείρειν² * ὁ μὲν ἔπευεν παρὰ τὴν
 ὁδόν,
 καὶ ἦλθεν⁴ τὰ πετεινὰ⁵ καὶ κατέφαγεν αὐτά.

5 καὶ ἄλλο⁶ ἔπευεν⁷ ἐπὶ τὸ πετρῶδες⁸
 (καὶ)⁹ ἔσπου οὐκ εἶχεν γῆν πολλήν,
 καὶ εὐθέως ἐξανέτειλεν¹¹ διὰ τὸ μὴ εἶχεν βάθος γῆς^{12, 13}.
 6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη¹⁴
 καὶ διὰ τὸ μὴ εἶχεν ῥίζαν ἐξηράνθη¹⁵.
 7 καὶ ἄλλο¹⁶ ἔπευεν εἰς¹⁷ τὰς ἀκάνθας,
 καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ συνέπνιξαν αὐτό,
 καὶ καρπὸν οὐκ ἔδωκεν.

8 καὶ ἄλλο¹⁸ ἔπευεν εἰς¹⁹ τὴν γῆν τὴν καλὴν,
 καὶ ἐδίδου²⁰ καρπὸν ἀναβαίνοντα καὶ αὐξανόμενον²¹,
 καὶ ἔφερε²² εἰς τριάκοντα καὶ (ἐν) ἐξήκοντα καὶ (ἐν) ἑκατὸν²³.
 9 Καὶ ἔλεγεν "Ὁς ἔχει ὦτα ἀκούειν ἀκούετω²⁴."

1 (AC + τοῦ) 2 (D^e omits, I + τὸν σπείρων αὐτοῦ) 3 (D II
 ἐν τῷ σπείρειν) 4 (D ἔλθεν) 5 (D II + τοῦ οὐρανοῦ) 6 (D κατέ-
 φαγεν) 7 (D^e ἄλλα ἔπεσαν) 8 (ND II τὰ πετρῶδη) 9 NO II
 omits (8^e omits the whole line) 10 (D II εἰς) 11 (D ἐξα-
 ντέλειαν) 12 (D^e τὴν γῆν, B τῆς γῆς) 13 (II omits) 14 BD II
 ἐκαυματίσθησαν 15 (D^e I ἐξηράνθησαν) 16 (8^e + ἄλλος)
 17 (OD I ἐπὶ) 18 (AD II ἄλλο) 19 (O ἐπὶ) 20 (O ἐδί-
 δουσαν) 21 (OD αὐξανόμενον) 22 (D I φέρει, ND ἔφερεν)
 23 NO εἰς...εἰς...εἰς, B εἰς...ἐν...ἐν, D II^e ἐν...ἐν οὐ...ἐν...
 ἐν 24 (D II + καὶ ὁ συνίων συνιέτω)

12 c. Reasons for speaking in Parables.

iv. 10 Καὶ [ὅτε ἐγένετο κατὰ μόναν¹] (iii)
 ἡρώτων² αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παρα-
 βολαῖς³.

11 καὶ ἔλεγεν⁴ αὐτοῖς
 "Ὑμῖν τὸ μυστήριον δίδεται⁵ τῆς βασιλείας τοῦ θεοῦ⁶.
 ἐκείνοις δὲ τοῖς ἔξω⁷ ἐν παραβολαῖς τὰ πάντα⁸ γίνεται⁹,
 (Matt. xiii. 12=Mark iv. 25=Luke viii. 18, xix. 26=Matt.
 xxv. 29.)

12 ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσιν,
 καὶ ἀκούοντες ἀκούωσι¹⁰ καὶ μὴ συνίσχουσιν¹¹,
 1 (NO ἡρώτων, D ἐπηρώτων) 2 (D II^e μαθηταὶ αὐτοῦ, D II
 τίς ἡ παραβολὴ αὐτῇ) 3 (D II λέγει) 4 (D II + γινώσκαι)
 5 B ἔξωθεν 6 (ND omits) 7 (II omits) 8 (D II λέγεται)
 9 (O ἀκούωσιν) 10 (D συνίσχουσιν)

S. LUKE

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viii. (4) εἶπεν³ διὰ παραβολῆς⁴3 (s^o He began to say) 4 (D II παραβολῆν τοιαύτην πρὸς αὐτούς)viii. 5 "Ἐξῆλθεν ὁ σπείρων τοῦ¹ σπείραι [τὸν σπείρων αὐτοῦ]².
καὶ ἐν τῷ σπείρειν αὐτὸν¹ δ³ μὲν ἔπεισεν παρὰ τὴν ὁδόν,[καὶ πεπεταῖθῃ] καὶ τὰ πετεινὰ [τοῦ οὐρανοῦ]⁴ κατέφαγον αὐτό⁵.6 καὶ ἕτερον⁶ κατέπεισεν⁷ ἐπὶ τὴν⁸ πέτραν,καὶ [φυῖν]⁹ἐξηράνθη¹⁰ διὰ τὸ μὴ ἔχειν ἱσχύα.
7 καὶ ἕτερον⁶ ἔπεισεν⁷ ἐν μέσῳ¹¹ τῶν ἀκανθῶν,
καὶ [συνφύεσθαι]¹² αἱ ἀκανθαὶ¹³ ἀπέπνιξαν¹⁴ αὐτό.8 καὶ ἕτερον⁶ ἔπεισεν¹⁵ εἰς¹⁶ τὴν γῆν τὴν ἀγαθὴν¹⁶,
καὶ [φυῖν]¹⁷ ἐποίησεν καρπὸν
ἑκατονταπλασίονα."

Ταῦτα λέγων ἐφάνη "Ὁ ἔχων ὅτα ἀκούειν ἀκούτω."

1 (D omits)	2 (1ms omits)	3 (B d)	4 (D II ss omits)
5 (B αὐτό)	6 (D ἄλλο)	7 (ND ἔπεισεν)	8 (B omits)
9 (ms omits)	10 (K + καὶ)	11 (D μέσῳ)	12 (s ^o omits)
13 (K ἔπνιξαν)	14 (K * ἔφυνεν)	15 (D II ἐπὶ)	16 (D II ss + καὶ καλῶς)
	17 (K ἔφυνεν, s ^o omits, ND ³ + καὶ)		

Professor Jülicher denies that there was any mystery in our Lord's parables, attributing the idea that there was any to the superstition of a later age. But the teaching of the proto-Mark is for us decisive, and in the *Logia* further interpretations are offered of the Tares and the Draw-net, also in the deutero-Mark of the saying about food not defiling a man.

viii. 9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ¹ τίς αὐτῇ εἶη
ἡ² παραβολή.

10 ὁ δὲ εἶπεν

"Ὑμῖν δίδεται γινῶναι³ τὰ μυστήρια τῆς βασιλείας τοῦ
θεοῦ,τοῖς δὲ λοιποῖς⁴ ἐν παραβολαῖς,

(Matt. xiii. 12 = xxv. 29 = Luke viii. 18 = xix. 26 § 18 b.)

ἵνα βλέποντες μὴ βλέπωσιν⁵καὶ ἀκογόντες⁶ μὴ γινώσκιν.

1 (D + τὸ, A II + λέγοντες)	2 (B + omits)	3 (I omits)
4 (ms but to those that are without, s ^o + it is not given to know, therefore it is said to them)	5 (D ἰδωσιν)	6 (K + ἀκούουσιν καὶ)

S. Mark makes one seed in each of three cases fail, many seeds in the fourth case succeed. S. Luke puts the singular, S. Matthew the plural, in all cases alike, obscuring the hopefulness of the Parable. So S. Mark gives 80, 60, 100 in an ascending scale indicative of triumph, S. Matthew in a descending scale indicative of disappointment. S. Luke makes all equally productive. S. Luke corrects *μῆν* from his knowledge of botany, but convicts himself by neglecting to make the correction when he comes to the interpretation. In our Lord's thought the spiritual meaning is uppermost and leads to neglect of the natural truth as in other places (Mark ii. 21 note).

James i. 11, ἀνέταλιν γὰρ ὁ φῶς οὐκ ἐν τῷ κατέχειν καὶ ἐξέρχων τὸν χόρτον.

Of S. John xii. 24, "ἄμην ἄμην λέγω ὑμῖν, ἐάν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐάν δὲ ἀποθάνῃ, πολλὸν καρπὸν φέρει."

The concluding refrain occurs in Matt. xi. 15, xiii. 9, 43; Mark iv. 9, 23; Luke viii. 8, xiv. 35. S. Matthew's shorter recension may be compared with Rev. ii. 7, 11, 17, 20, iii. 6, 13, 22 ὁ ἔχων οὐκ ἀκουσάτω, and Rev. xiii. 9 εἰ τις ἔχει οὐκ ἀκουσάτω.

S. John xii. 39, 40.

[39] διὰ τοῦτο οὐκ ἠδύνατο πιστεῦν⁷¹ ἐν⁷² αὐτῷ εἶπεν Ἡσαίας
40 Τετρίφλωκεν αἰτῶν τοῖς ὀφθαλμοῖς καὶ ἐπώ-
ρωσεν⁷³ αἰτῶν⁷⁴ τὴν καρδίαν,

ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς

καὶ⁷⁵ νοήσωσιν⁷⁶ τὴν καρδίαν

1 (s ^o omits)	2 (D καὶ γὰρ)	3 (K ἐπώρωσεν)	4 (D omits)
5 (D II + μὴ)	6 (D νοήσουσιν)		

S. MATTHEW.

S. MARK.

[xiii. 14 "καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία⁸ 'Ἰσαίου⁹ ἡ¹⁰
 λέγουσα¹¹

'Ακοῦ ἄκούετε¹² καὶ οὐ μὴ συνῆτε,
 καὶ βλέποντες βλέπετε¹³ καὶ οὐ μὴ ἴδῃτε.
 15 ἐπαχύνθη¹⁴ γὰρ ἡ καρδία τοῦ λαοῦ τοῦτοῦ,
 καὶ τοῖς ὤσιν¹⁵ βαρέως ἤκουσαν¹⁶,
 καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμмыσαν¹⁷.]
 μὴ ποτε [ἴδωσιν τοῖς ὀφθαλμοῖς
 καὶ τοῖς ὤσιν ἄκούωσιν¹⁸
 καὶ τῇ καρδίᾳ συνώσιν¹⁹ καὶ ἐπιστρέψωσιν,
 καὶ ἴσονται αὐτοὺς²⁰.]

[16 ὁμῶν δὲ μακάριοι αἱ¹⁶ ὀφθαλμοὶ οἱ βλέποντες, καὶ τὰ¹⁷ ὦτα
 (ὁμῶν)¹⁸ οἱ ἀκούοντες. 17 ὁμῶν γὰρ¹⁹ λέγω ὑμῖν οἱ πολλοὶ προ-
 φῆται καὶ δικαιοὶ²⁰ ἐπεθύμησαν ἰδεῖν καὶ βλέπετε καὶ οὐκ εἶδαν²¹,
 καὶ ἀκοῦσαι καὶ ἀκούετε καὶ οὐκ ἤκουσαν.]

6 (D II + τότε, π¹ ὅτι) 7 (D II πληρωθήσεται + ἐπ') 8 (D
 + τοῦ) 9 (I omits) 10 (D omits) 11 (D II + Πορεύθητι
 καὶ εἰπὲ τῷ λαῷ τούτῳ) 12 (B ἀκούσατε) 13 (B + βλέψατε)
 14 (II imperative) 15 (NC II + αὐτῶν) 16 (O omits)
 17 (O συνώσιν) 18 (π¹ omits) 19 B II omit 20 (B II
 omit) 21 (B omits) 22 (D ἠδυνήθησαν ἰδεῖν)

18 ["Τμῆς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειραντος¹.

19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνέντος²],

ἔρχεται ὁ πονηρὸς
 καὶ ἀρπάζει τὸ ἐσπαρμένον³ ἐν τῇ καρδίᾳ αὐτοῦ⁴.
 οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. (1)
 20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς,
 οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς } +
 λαμβάνων αὐτόν }
 21 οὐκ ἔχει δὲ ῥίζαν ἐν⁵ ἑαυτῷ
 ἀλλὰ πρόσκαιρός ἐστιν,
 γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον
 εὐθὺς σκανδαλίζεται.
 22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς,
 οὗτός ἐστιν ὁ τὸν λόγον ἀκούων
 καὶ ἡ μέριμνα τοῦ αἰῶνος⁶ καὶ ἡ ἀπάτη⁷ τοῦ πλούτου⁸
 συνπνίγει⁹ τὸν λόγον,
 καὶ ἄκαρπος γίνεται.
 23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν¹⁰ σπαρεῖς, οὗτός ἐστιν +
 ὁ τὸν λόγον ἀκούων +
 καὶ συνιεί¹¹,
 ὅς δὲ¹² καρποφορεῖ [καὶ ποιεῖ] ὁ μὲν ἑκατὸν ὁ δὲ ἐξήκοντα
 ὁ δὲ τριάκοντα¹³.] +

1 (OD σπειραντος) 2 (D συνέντος) 3 (D σπειρόμενος)
 4 (D + αὐτῶν) 5 (D + omits) 6 (D II σπειρόμενος) 7 (O II
 + τούτου) 8 (II ? ἀγάπη) 9 (D * πλούτου) 10 (ss and
 he is in the care of this world and the deceitfulness of riches
 and they choke) 11 (D γῆν τὴν καλὴν) 12 (O συνιεί)
 13 (D II π¹ τότε) 14 (II + ὁ ἔχων ὦτα (+ ἀκούειν) ἀκούτω)

IV. (12) ["μὴ ποτε (ii)

ἐπιστρέψωσιν καὶ ἀφθεῖ¹³ αὐτοῖς¹⁴."]

8 (D II * ἀφθεῖσθαι αὐτοῖς, D II π¹ + τὰ ἁμαρτήματα)

12 d. Interpretation of the Parable of the Sower.

13 [καὶ λέγει αὐτοῖς "Οὐκ οἴδατε τὴν παραβολὴν (iii)
 ταύτην,

καὶ πῶς πάσας τὰς παραβολὰς γινώσκει;]

14 "Ὁ σπείρων τὸν λόγον σπείρει¹.

15 οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν² σπείρεται ὁ
 λόγος³, (1)

καὶ⁴ ὅταν ἀκούσωσιν⁵ εὐθὺς ἔρχεται ὁ Σατανᾶς
 καὶ αἶρει⁶ τὸν λόγον τὸν ἐσπαρμένον⁷ εἰς αὐτούς⁸."

16 καὶ οὗτοι εἰσιν ὁμοίως⁹ οἱ ἐπὶ τὰ πετρώδη¹⁰ σπείρομενοι¹¹,
 οἱ¹² ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς¹³ μετὰ χαρᾶς λαμ-
 βάνουσιν αὐτόν,

17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν¹⁴ ἑαυτοῖς

ἀλλὰ πρόσκαιροί εἰσιν,

εἴτα γενομένης θλίψεως ἢ¹⁵ διωγμοῦ διὰ τὸν λόγον
 εὐθὺς σκανδαλίζονται¹⁶.

18 καὶ ἄλλοι¹⁷ εἰσιν οἱ εἰς¹⁸ τὰς ἀκάνθας σπείρομενοι.
 οὗτοι εἰσιν¹⁹ οἱ τὸν λόγον ἀκούσαντες²⁰,

19 καὶ αἱ μέριμναι²¹ τοῦ αἰῶνος²² καὶ ἡ ἀπάτη τοῦ πλούτου²³
 καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι²⁴

εἰσπορεύονται συνπνίγουσιν²⁵ τὸν λόγον,

καὶ ἄκαρπος γίνεται²⁶.

20 καὶ ἐκεῖνοι²⁷ εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν²⁸ σπαρέντες, +
 οἵτινες ἀκούουσιν τὸν λόγον

καὶ παραδέχονται

καὶ καρποφοροῦσιν ἐν²⁹ τριάκοντα καὶ (ἐν)³⁰ ἐξήκοντα καὶ
 (ἐν)³¹ ἑκατόν."

1 (B σπείρει) 2 (D II αἶς) 3 (II qui neglegenter verbum
 suscipiunt, π¹ that hear the word) 4 (B οἱ) 5 (D ἀκούωσιν)
 6 (B ἀρπάζει, D ἀφαιρεῖ) 7 (D II π¹ ἐν ταῖς καρδίαις αὐτῶν,
 B ἐν αὐτοῖς) 8 (B II π¹ omits) 9 (D * πετρώδης) 10 (π¹
 omits) 11 (B omits) 12 (D II καὶ) 13 (D σκανδαλισθή-
 σονται) 14 (A II οὗτοι) 15 (B ἐπὶ) 16 (A II omits)
 17 (A II ἀκούσαντες) 18 (D * μερίμναις) 19 (D II βίου) 20 (D II
 ἀπάται τοῦ κόσμου) 21 (B συμπνίγει with much transposition)
 22 (D II ἀκαρποι γίνονται) 23 (AD II οὗτοι) 24 (C καλὴν γῆν)
 25 II ἐν 26 II ἐν, BC? omits

* LXX. Is. vi. 9, ἀκοῦ ἀκούετε καὶ οὐ μὴ συνήτε καὶ βλέποντες βλέπετε καὶ οὐ μὴ ἴδῃτε. 10 ἐπαχύνθη γὰρ ἡ καρδία τοῦ
 λαοῦ τούτου, καὶ τοῖς ὤσιν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς ἐκάμмыσαν, μὴ ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν
 ἀκούωσιν καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσιν, καὶ ἴσονται αὐτούς.

S. LUKE.

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(The quotation from Isaiah is given at length in Acts xxviii. 26 f.)

(Matt. xiii. 16 f. = Luke x. 23 f.)

viii. 11: "[ἐστιν δὲ αὕτη ἡ παραβολή.]

Ὁ σπόρος ἐστὶν ὁ λόγος¹ [τοῦ θεοῦ].

12 οἱ δὲ παρὰ τὴν ὁδὸν

εἰσιν οἱ ἀκούσαντες², εἶτα³ ἔρχεται ὁ διάβολος

καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν,

[ἵνα μὴ πιστεύσωσι σωθῶσι.]

13 οἱ δὲ ἐπὶ τῆς πέτρας⁴

οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον⁵, †

καὶ⁶ οὗτοι⁷ ῥίξαν σὺν ἔχουσιν, †

οἱ πρὸς καιρὸν πιστεύουσιν

καὶ ἐν καιρῷ πειρασμοῦ

ἀφίστανται.

14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν,

οὗτοι εἰσιν οἱ ἀκούσαντες,

καὶ ὑπὸ μεριμνῶν καὶ⁸ πλούτου

καὶ ἡδονῶν τοῦ βίου

πορευόμενοι συνπνίγονται

καὶ οὐ τελευτοῦσιν.

15 τὸ δὲ ἐν τῇ καλῇ γῇ⁹ οὗτοι εἰσιν

οἵτινες [ἐν καρδίᾳ καλῇ καὶ¹⁰ ἀγαθῇ] ἀκούσαντες τὸν λόγον¹¹

κατέχουσιν

καὶ καρποφοροῦσιν [ἐν ὑπομονῇ]."

1 (D+δ)

2 (D ἀκολουθεῖντες, π¹+the word of God)

3 (D ὧ) 4 (D τὴν πέτραν) 5 (K+τοῦ θεοῦ) 6 (K omits)

7 B αὐτοὶ (D1 omits) 8 (D11 omits) 9 (D11 εἰς τὴν καλὴν

γῆν) 10 (D+τοῦ θεοῦ)

John xii. (40) καὶ στραφῶσιν,
καὶ ἰάσονται αὐτοὺς."

In ἀφ' ἑσθ' αὐτοῖς S. Mark is simply reproducing the Targum on Isaiah vi. 9. So also S. Paul follows the Targum in 1 Cor. x. 4, Eph. iv. 8, &c. S. Matthew quotes at length from the LXX., see IV. § 37.

S. Matthew's ὁ πονηρὸς for Satan is found in Matt. v. 37, vi. 18, xiii. 38, John xvii. 15, Ephes. vi. 16, 2 Thess. iii. 3, 1 John ii. 18, 14, iii. 12, v. 18, 19. See Chase, *The Lord's Prayer*, p. 85 ff.

S. Luke in 12^a has introduced the doctrine of salvation by faith and in 15^a S. Paul's teaching about patience, cf. Luke xxi. 19. In 14^a he strangely preserves the same words, but in quite different construction, for "are choked in their walk" is a curious Semitic expression, cf. Luke i. 6, 1 Pet. iv. 8, 2 Pet. ii. 10, iii. 3, Jude 11, 16, 18. But throughout this section S. Luke has more freely than usual departed from his source.

1 Thess. i. 6, δεξιμένοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἀγίου.

S. Mark's τὰ λαλεῖν (19^b) is probably an euphemism for vices of which it is a shame to speak.

In Attic Greek καλός and ἀγαθός are so frequently coupled together, that a substantive καλοκάγαθία has been formed from them; but, though they are both common in N.T., sometimes in the same sentence, Luke viii. 15 is the only passage where they are coupled together:—a proof of S. Luke's literary studies.

S. Luke's ὑπομονή (15) is not mentioned again in the Gospels, but is frequent in the Epistles and in the Apocalypse.

FIRST DIVISION.

S. MATTHEW.

(v. 15, x. 26, xi. 15, xiii. 9, 43, vii. 2^b, xiii. 12, xxv. 29), xiii. 31, 32, 34, 35.

(From the Sermon on the Mount.)

v. 15 “οὐδὲ καίουσιν¹ λύχνον
 καὶ τιθείασιν αὐτὸν ὑπὸ τὸν μόδιον †
 ἀλλ’ ἐπὶ τὴν λυχνίαν,
 [καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.]”

1 (ms and no one lighteth)

(From the Charge to the Twelve.)

x. 26 “[μὴ οὖν φοβηθῆτε αὐτοὺς]
 οὐδὲν γὰρ ἐστὶν κεκαλυμμένον δ’ οὐκ ἀποκαλυφθήσεται,
 καὶ κρυπτὸν
 δ’ οὐ γνωσθήσεται.”

xi. 15 “ὁ ἔχων ὥτα¹ ἀκούτω.” }
 xiii. 9 “ὁ ἔχων ὥτα² ἀκούτω.” }
 xiii. 43 “ὁ ἔχων ὥτα³ ἀκούτω.” }

1 (NOD + ἀκούει) 2 (OD s + ἀκούει) 3 (OD ll ms + ἀκούει)

(From the Sermon on the Mount.)

vii. 2 “ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.”
 vi. 33 “καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.”

(From reasons for speaking in parables.)

xiii. 12 “ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ [καὶ περισσευ-
 θήσεται]¹.
 ὅστις δὲ οὐκ ἔχει, καὶ δ’ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”
 Doublet:
 (From the parable of the Talents.)
 xxv. 29 “τῷ γὰρ ἔχοντι παντὶ² δοθήσεται [καὶ περισσευ-
 θήσεται]³.
 ‘τοῦ δὲ μὴ ἔχοντος καὶ δ’ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”

1 (s omits) 2 (Ds omits) 3 (D περισσεύσεται)
 4 (O1 + ἀπὸ)

(After Matt. xiii. 23 follows the parable of THE TARES
 IN THE WHEAT, II. § 11 a, which some critics identify with
 S. Mark’s parable of the seed growing secretly.)

S. MARK.

13. FIVE UTTERANCES, TWO PARABLES AND A
 CONCLUSION.

iv. 21—34.

13 a. The Utterances.

A.

21 Καὶ ἔλεγεν αὐτοῖς ὅτι¹
 “Μήτι ἔρχεται² ὁ λύχνος
 ὑπὸ τὸν μόδιον τεθῆ³ ἢ ὑπὸ τὴν κλίνην,
 οὐχ⁴ ἵνα ἐπὶ⁵ τὴν λυχνίαν τεθῇ;

B.

iv. 22 “οὐ γὰρ ἔστιν¹ κρυπτὸν ἃν μὴ² ἵνα³ φανερωθῇ,
 οὐδὲ ἐγένετο ἀπόκρυφον
 ἀλλ’ ἵνα * * ἔλθῃ εἰς φανερόν⁴.”

C.

[iv. 23 “Εἰ τις ἔχει ὥτα ἀκούειν ἀκούτω.” (iii)]

D.

iv. 24 Καὶ ἔλεγεν αὐτοῖς]
 “Βλέπετε τί¹ ἀκούετε.
 [ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν (iii)
 ‘καὶ προστεθήσεται ὑμῖν².’]

E.

iv. 25 “ὅς γὰρ¹ ἔχει, δοθήσεται² αὐτῷ³.

καὶ ὅς οὐκ ἔχει, καὶ δ’ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”

1 (NOD omit) 2 (D ll ἀπτεται) 3 (s omits)
 4 (s τεθῆναι) 5 (D ll καὶ οὐχί) 6 (s ll † ὑπὸ) 7 (NOD + τι)
 8 (D ll ἀλλ’) 9 (AG omit) 10 (B φανερωθῇ) 11 (Ds + τὰ)
 12 (D ll omit) 13 (D + ἀν) 14 (D προστεθήσεται)

13 b. The Parable of the Seed growing secretly.

[iv. 26 Καὶ ἔλεγεν¹ (iii)]

“Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς² ἄνθρωπος βάλλῃ
 τὸν³ σπόνρον ἐπὶ τῆς γῆς 27 καὶ καθεύδῃ καὶ ἐγείρηται⁴
 νύκτα⁵ καὶ ἡμέραν, καὶ ὁ σπόνρος βλαστῶ⁶ καὶ μηκύνεται⁷
 ὡς οὐκ οἶδεν αὐτός. 28 αὐτομάτῃ ἡ γῆ καρποφορεῖ,
 πρῶτον χόρτον, ἔπειτα στάχυν, ἔπειτα⁸ πλήρης⁹ σίτον ἐν
 τῷ στάχυϊ. 29 ὅταν δὲ¹⁰ παραδοῖ¹¹ ὁ καρπός, εὐθὺς ἀπο-
 στέλλει τὸ ἀρέπτανον, ὅτι παρέστηκεν ὁ θερισμὸς¹².”

1 (O1 + ἐτι) 2 (O ll + ὡς) 3 (O + τὸν, D omits) 4 (s
 † ἐγείρεται, D ἐγερθῇ) 5 (O νυκτὸς) 6 (s βλαστάνῃ)
 7 (D μηκύνεται) 8 (D + ἐτι) 9 (CD εἶτα...εἶτα, D στάχυναι,
 s omits εἶτεν στάχυν) 10 πλήρης is indeclinable; see note
 in fourth column (D πλήρης ὁ σίτος, s πλήρη σίτων, O ? πλήρης
 σίτων) 11 (D ll καὶ δταν, ll δταν) 12 (O παραδῶ)

* LXX, Joel iii. (iv.) 18, ἐξαποστείλατε ἀρέπτανον ὅτι παρέστηκεν τρυγητός.

S. LUKE.

VARIOUS.

viii. 16—18 (xi. 33, xii. 2, viii. 8, xiv. 35, vi. 38^b,
xix. 26^b, xiii. 18, 19).

viii. 16 "Οὐδεὶς δὲ λύχνον ἄψας
καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν,
ἀλλ' ἐπὶ λυχνίας¹ τίθησιν²,
[ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς³·"]

Doublet:

[xi. 33 "Οὐδεὶς λύχνον ἄψας
εἰς κρύπτῃ τίθησιν οὐδὲ ὑπὸ τὸν μόδιον †
ἀλλ' ἐπὶ τῇ λυχνίᾳ,
ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν⁴·"]

viii. 17 "οὐ γὰρ ἔστιν κρυπτὸν δ' οὐ φανερόν γενήσεται⁵,
οὐδὲ ἀπόκρυφον

† δ' οὐ μὴ⁶ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ."

Doublet: xii. 2,

["Οὐδὲν δὲ⁷ συγκαλυμμένον⁸ ἔστιν δ' οὐκ ἀποκαλυφθήσεται⁹,
καὶ κρυπτὸν
δ' οὐ γνωσθήσεται·"]

viii. 8 "ὁ ἔχων ὦτα ἀκούειν ἀκούτω."

xiv. 35 "ὁ ἔχων ὦτα ἀκούειν ἀκούτω."¹

viii. 18 "Βλέπετε οὖν πῶς ἀκούετε."
vi. 38 "† γὰρ μέτρῃ¹⁰ μετρεῖτε ἀντιμετρηθήσεται¹¹ ὑμῖν."

xii. 31 "καὶ ταῦτα προστεθήσεται ὑμῖν."

viii. 18 "ὅς ἐν γὰρ ἔχῃ, δοθήσεται αὐτῷ,
καὶ ὅς ἐν μὴ ἔχῃ, καὶ δ' [δοκᾷ] ἔχειν ἀρθθήσεται ἀπ'
αὐτοῦ."

Doublet:

xix. 26 "παντὶ τῷ ἔχοντι δοθήσεται¹²,
ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ δ' ἔχει ἀρθθήσεται¹³·"]

1 (KD τῇ λυχνίᾳ) 2 (D τιθεῖ) 3 (B omits) 4 (K + βλέ-
πουσιν) 5 (D ἔστιν) 6 (D ἀλλ' ἵνα) 7 (D1 γὰρ, K omits)
8 (KΘ συγκαλυμμένον) 9 (D² οὐ φανερωθήσεται) 10 (O11 τῷ
γὰρ αὐτῷ μέτρῃ φ) 11 B11 μετρηθήσεται 12 (D προσ-
τίθεται) 13 (D11 + ἀπ' αὐτοῦ)

(Here follows "WHO IS MY MOTHER?" 8 verses.

I § 11. 8.)

S. Mark never conflates, for his style is too simple to weld together isolated sayings into a logically connected discourse. But here and in ix. 49 f. he has loosely strung together a number of *logia* like pearls on a string with no other connexion than *καὶ θάγω* (which occurs four times in this Church lesson) or *γάρ*. Nearly everything in these *logia* occurs in the other Synoptists, often more than once, but for the most part in widely different connexions. S. Mark does not say that all the utterances in this lesson were spoken at the same time: probably the true occasions are irrecoverably lost.

On the refrain "If any man have ears," see Mark iv. 9 note. *οἱ ἔχοντες* = *οἱ πλοῦσοι* (Eur. *Alc.* 57). In the East all gifts went as homage to the rich. The poor soon lost youth, health, strength, which constitute their wealth.

The syntax of Mark iv. 26 f. is perplexing. An Attic writer might have written *ὥς ἐὰν τις βάλῃ κ.τ.λ.* The full sentence would then be *ὥς ἐὰν γένοιτο ἐὰν τις βάλῃ*, 'as would happen, if a man should cast.' But hypothetical optatives are seldom used in N.T. except in S. Luke, and S. Mark has put subjunctives to take their place. The common text inserts *ἐὰν* after *ὥς* to make the sentence more intelligible.

πλήρης (28) is indeclinable as in John i. 14, Acts vi. 5, and in some uncial MSS. at Mark viii. 19. This use has good MSS. authority in the LXX. See a paper by C. H. Turner in *Journal of Theological Studies*, Oct. 1899.

O lacks Luke vii. 17—viii. 27.
 ——— xii. 4—xix. 41.
 u ——— Mark iv. 18—41.
 v ——— Matt. viii. 23—x. 81.
 ——— Mark except xvi. 17—20.

FIRST DIVISION.

S. MATTHEW.

xiii. 31 [Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς] λέγων
 "Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν

κόκκῳ σινάπεως,
 ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·
 32 ὁ μικρότερον μὲν ἐστὶν πάντων τῶν³ σπερμάτων,
 ὅταν δὲ αὐξηθῇ³
 μεῖζον⁴ τῶν λαχάνων ἐστὶν
 καὶ γίνεται δένδρον,
 ὥστε ἐλθεῖν⁵ τὰ πετεινὰ τοῦ οὐρανοῦ }
 καὶ⁶ κατασκηνοῖν⁶ ἐν τοῖς κλάδοις αὐτοῦ." }
 1 (D II s^o ἐλάλησεν) 2 (D omits) 3 (D αὐξήσῃ) 4 (D
 μεῖζον) 5 (I omits) 6 (NC κατασκηνοῦν)

(Here follows the parable of THE LEAVEN, 1 verse.
 II. § 11 f.)

xiii. 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς
 [τοῖς ὄχλοις],

καὶ χωρὶς παραβολῆς οὐδὲν¹ ἐλάλει² αὐτοῖς.
 35 [Ἐπεὶ πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου λέγοντος
 Ἄνοιξω ἐν παραβολαῖς τὸ στόμα μου,
 ἐρεῖξομαι κεκρυμμένα ἀπὸ καταβολῆς³.]
 1 (D II s^o οὐκ) 2 (N ἐλάλησεν) 3 (K + Ἐσαίου
 4 (NOD II + κόσμου)

(Here follow
 THE INTERPRETATION OF THE
 TARES, 8 verses. II. § 11 g.
 The parable of the HID TREASURE, 1 " II. § 11 h.
 " " PEARL, 2 " II. § 11 i.
 " " DRAW NET, 4 " II. § 11 k.)
 15 "

viii. 18—27.

This and the next two sections are put much too early in
 S. Matthew.

18 [Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλῳ¹ περὶ αὐτὸν] ἐκέλευσεν²

ἀπελθεῖν εἰς τὸ πέραν.

19 [Καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ " Διδάσκαλε, ἀκολου-
 θῆσω σοι ἔπου ἐν ἀπέρχῃ." 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς " Αἱ
 ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκη-
 νώσουσιν, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει τοῦ τῆν κεφαλὴν κλῆρον."
 21 Ἄλλοι δὲ τῶν μαθητῶν³ εἶπεν αὐτῷ " Κύριε⁴, ἐπίτρεψόν μοι
 πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου." 22 ὁ δὲ Ἰησοῦς λέγει
 αὐτῷ⁵ " Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν
 νεκρούς."]

23 Καὶ

[ἐμβάντι αὐτῷ εἰς⁶ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.]

24 καὶ ἰδὼν σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ,

1 (N ὄχλοις, O II ss (πολλοὺς) ὄχλους, (II ὄχλῳ πολλῶν) 2 (II s^o
 + his disciples) 3 (O II ss + αὐτοῖς) 4 (s^o omits)
 5 (Clement Al. τῷ Φιλίππῳ) 6 (N + τὸ)

* LXX, Dan. iv. 21, καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ τὰ ροσσενότα ἐν αὐτῷ. Theod. ἐν τοῖς κλάδοις αὐτοῦ κατασκήνους
 τὰ ὄρνεα τοῦ οὐρανοῦ.

S. MARK.

13 c. The Parable of the Grain of Mustard Seed.

[iv. 30 Καὶ ἔλεγεν (ii)

"Πῶς¹ ὁμοιώσωμεν² τὴν βασιλείαν τοῦ θεοῦ,
 ἢ ἐν τίνι³ αὐτὴν παραβολῇ θῶμεν⁴;

31 ὡς⁵ κόκκῳ⁶ σινάπεως,
 ὃς⁷ ὅταν⁸ σπαρῇ ἐπὶ τῆς γῆς⁹,
 10 μικρότερον¹¹ ὢν¹² πάντων τῶν σπερμάτων¹³ τῶν¹⁴ ἐπὶ τῆς γῆς¹⁵
 32 καὶ ὅταν σπαρῇ, ἀναβαίνει¹⁶
 καὶ γίνεται¹⁷ * μεῖζον¹⁸ πάντων τῶν λαχάνων
 καὶ ποιεῖ κλάδους μεγάλους,

ὥστε δύνασθαι ὑπὸ τῆν σκιάν αὐτοῦ }
 τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῖν¹⁹ α 17." } †
 1 (D II Tbi) 2 (O II ὁμοιώσωμεν) 3 (D ποίε) 4 (D II
 παραβάλλωμεν) 5 (D ὁμοία ἐστὶν) 6 (AC † κόκκον) 7 (D δ,
 O ὡς, N omits) 8 (D * ὅταν) 9 (D τὴν γῆν) 10 (N + δ)
 11 (AC μικρότερος) 12 (ACD II ἐστὶν) 13 (D II δ εἰς)
 14 (O II omit) 15 (D I omit) 16 (DF μεῖζον) 17 (NOD
 κατασκηνοῦν)

13 d. "Nothing without a Parable."

[iv. 33 Καὶ τοιαύταις παραβολαῖς πολλαῖς¹ ἐλάλει (ii)
 αὐτοῖς² τὸν λόγον,]

[καθὼς ἠδύναντο ἀκούειν.] (iii)

34 [χωρὶς δὲ³ παραβολῆς οὐκ ἐλάλει αὐτοῖς,] (ii)
 [κατ'⁴ ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς⁵ ἐπέλυνεν πάντα.] (iii)

1 (O ? II omit) 2 (D II omit) 3 (B καὶ χωρὶς) 4 (BD
 * κατ') 5 (AD II μαθηταῖς + αὐτοῦ) 6 (D II αὐτάς)

14. THE STILLING OF THE STORM.

iv. 35—41.

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης

"Διέλθωμεν εἰς τὸ πέραν."

36 καὶ ἀφέντες¹ τὸν ὄχλον
 παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ,
 καὶ ἄλλα πλοῖα ἦν² μετ' αὐτοῦ.

37 καὶ γίνεται³ λαίλαψ μεγάλη⁴ ἀνέμου, * * *

1 (D ἀφίουσιν...καὶ) 2 (D II ἄλλαι δὲ * πλοῖα πολλὰ,
 ND ἦσαν) 3 (D II ss ἐγένετο) 4 (N † μέγας, O I μεγάλου)

S. LUKE.

From the deutero-Mark: misplaced.

xiii. 18 Ἐλεγεν οὖν¹

“Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ,

καὶ τίνι ὁμοιώσω αὐτήν;

19 [ὁμοία ἐστὶν] κόκκῳ σινάπεως,

ὃν λαβὼν ἄνθρωπος ἐβαλεν εἰς² κῆπον αὐτοῦ³,

καὶ ἤρξησεν

καὶ ἐγένετο εἰς⁴ δένδρον⁵,

καὶ τὰ πετεινὰ τοῦ οὐρανοῦ

κατεσκήνωσεν⁶ ἐν τοῖς κλάδοις⁷ αὐτοῦ.⁸ }

1 (D II δέ, s^c omits) 2 (D + τὸν) 3 (D αὐτοῦ)
4 (D II omit) 5 (A II + μέγα) 6 (D κατεσκήνωσαν) 7 (D
ἐπὶ τοῖς κλάδοις)

(Here follows *THE PARABLE OF THE LEAVEN*, 2 verses.

II. § 11 f.)

VARIOUS.

S. Luke agrees with S. Matthew more closely than with S. Mark in many particulars. He also misplaces the section and appends to it, as S. Matthew also does, the parable of the leaven, which is unknown to S. Mark. These facts indicate plainly that the whole section belongs to the deutero-Mark.

viii. 22—25.

[22 Ἐγένετο δὲ ἐν¹ μὲν τῶν ἡμερῶν ἡμερῶν ἡμερῶν² εἰς πλοῖον
καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς]

“Διέλθωμεν εἰς τὸ πέραν [τῆς λίμνης],”

(Matt. viii. 19—22 = Luke ix. 57—60 (II. § 4).)

S. Luke never calls the lake *θάλασσα*. He uses the nautical term *ἀνέχθησαν*, which he gives 18 times in the Acts.

καὶ

ἀνέχθησαν³.

23 [πλεόντων δὲ αὐτῶν ἀφύπνωσεν.] (1)

καὶ κατέβη λαίλαψ ἀνέμου⁴ εἰς τὴν λίμνην⁵,

1 (s^c omits) 2 (D ἀναβῆσαι αὐτὸν, B1 s^c omit καὶ αὐτὸν)
3 (ss omit) 4 (D + πολλή) 5 B1 εἰς τὴν λίμνην ἀνέμου
(II omit εἰς τὴν λ.)

¹ LXX., Ps. lxxviii. 2, ἀνέλω ἐν παραβολαῖς τὸ στόμα μου, φθέγγομαι προβλήματα ἀπ' ἀρχῆς.

O lacks Luke vii. 17—viii. 27.
 8^a — Mark iv. 18—41.
 8^a — Matt. viii. 23—x. 81.
 — Mark except xvi. 17—20.

FIRST DIVISION.

S. MATTHEW.

viii. (24) ὥστε τὸ πλοῖον καλύπτεσθαι
 ὑπὸ τῶν κυμάτων.
 αὐτὸς δὲ } †
 ἐκάθευδεν.
 25 καὶ προσελθόντες^a ἤγειραν αὐτὸν λέγοντες
 “Κύριε, [σῶσον^a,] ἀπολλύμεθα.”
 26 καὶ λέγει αὐτοῖς } (3)
 “Τί δειλοί ἐστε, ὀλιγόπιστοι;”
 τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις } (2)
 καὶ τῇ θαλάσῃ,
 καὶ ἐγένετο γαλήνη μεγάλη.
 27 Οἱ δὲ ἄνθρωποι
 ἐθαύμασαν λέγοντες
 “Ποταπὸς ἐστιν οὗτος †
 ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα
 αὐτῷ ὑπακούουσιν †;”
 6 (O ? + αὐτῷ, O ll 8^a + αὐτῷ μαθηταῖς αὐτοῦ) 7 (ll 8^a + αὐτῷ)
 8 (K ll τῷ ἀνέμῳ) 9 (O ll omitt)

S. MARK.

iv. (37) καὶ τὰ κύματα ἐπέβαλλον^a εἰς τὸ πλοῖον,
 ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον^a.
 38 καὶ αὐτὸς ἦν
 [ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον^a] (iii)
 καθύδων (1)
 καὶ * ἐγείρουσιν αὐτὸν καὶ^a λέγουσιν αὐτῷ
 “Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;”
 39 καὶ διεγερθεὶς^a ἐπετίμησεν τῷ ἀνέμῳ
 καὶ εἶπεν τῇ θαλάσῃ “Σιώπα, πεφίμωσο^a.” } (2)
 καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.
 40 καὶ εἶπεν αὐτοῖς } (3)
 “Τί δειλοί ἐστε¹¹; οὐπω¹² ἔχετε πίστιν;”
 41 καὶ ἐφοβήθησαν φόβον μέγαν,
 καὶ * ἔλεγον πρὸς ἀλλήλους
 “Τίς ἄρα οὗτός ἐστιν
 ὅτι καὶ ὁ ἄνεμος¹³ καὶ ἡ θάλασσα
 ὑπακούει¹⁴ αὐτῷ¹⁵;”
 5 (K ἐπέβαλεν, D ἐβαλεν) 6 (K l omitt) 7 (D προσκεφαλίου)
 8 (D διεγείραντες αὐτὸν) 9 (D ἐγερθεὶς) 10 (D καὶ
 φημύθητι) 11 (O + οὕτως) 12 (O πῶς οὐα)
 13 (D ll ὁ ἀνεμος) 14 (D ll ὑπακούουσιν) 15 (D omitt)

15. THE GERASENE DEMONIAC.

v. 1—20.

15 a. Meeting the Demoniac.

viii. 28—34.
 28 Καὶ ἔλθόντος αὐτοῦ¹¹ εἰς τὸ πέραν
 εἰς τὴν χώραν τῶν Γαδαρηνῶν²
 ἐπήντησαν αὐτῷ
 [δύο] δαμονιζόμενοι ἐκ τῶν μνημείων [ἐξερχόμενοι,] } †
 χαλεποὶ λίαν [ὥστε μὴ ἰσχύειν τινα παρελθεῖν διὰ τῆς ὁδοῦ
 ἐκείνης].
 1 (K ἐλθόντων αὐτῶν) 2 (K Γαδαρηνῶν, ll Γερασσηνῶν,
 Eriphanius Γαδαρηνῶν or Γεργεσαίων, Origen Γεργεσηνῶν)

1 Καὶ ἦλθον¹ εἰς τὸ πέραν τῆς θαλάσσης¹²
 εἰς τὴν χώραν τῶν Γερασσηνῶν².
 3 καὶ ἐξελθόντος αὐτοῦ¹⁴ ἐκ τοῦ πλοίου
 (εὐθὺς)⁵ ἐπήντησεν αὐτῷ ἐκ τῶν μνημείων }
 ἄνθρωπος ἐν πνεύματι ἀκαθάρτῃ, }
 3 δε⁶ τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν⁷,
 [καὶ οὐδὲ ἀλύσει⁸ οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι] (iii)
 4 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεισι δε-
 διάσθαι καὶ διεσπᾶσθαι ὑπ’ αὐτοῦ τὰς ἀλύσεις καὶ
 τὰς πέδας συντετριφέναι, καὶ οὐδεὶς ἰσχυεῖν¹⁰ αὐτὸν } (1)
 δαμάσαι¹¹. 5 καὶ διὰ παντὸς νυκτὸς¹² καὶ ἡμέρας ἐν
 τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κρᾶζων¹³ καὶ
 κατακόπτων ἑαυτὸν λίθοις.]
 1 (O 8^a ἦλθεν) 2 (D καὶ, ll omitt) 3 (O Γαδαρηνῶν,
 Eriphanius Origen Γεργεσηνῶν) 4 (D ll ἐξελθόντων αὐτῶν)
 5 B ll 8^a omitt 6 (8^a welche, sa. ihe spirit) 7 (D μνημείοις)
 8 (KD ll ἀλύσεις) 9 (K + omitt) 10 (K ἰσχυσεν)
 11 (K + omitt) 12 (D ll + ὅτι πολλάκις αὐτὸν δεδεμένον πέδαις καὶ
 ἀλύσει, ἐν αἷς ἐδῆσαν, διεσπᾶν καὶ τὰς πέδας συντετριφέναι καὶ
 μηδένα αὐτὸν ἰσχύειν δαμάσαι. νυκτὸς δὲ, 8^a because he used to
 break many fetters and chains and to escape) 13 (D κρᾶζων)

S. LUKE

viii. (23) καὶ
συνεπληροῦντο [καὶ ἐκωδύνουν].

24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες

"Ἐπιστάτα" [ἐπιστάτα]², ἀπολλύμεθα·"

ὁ δὲ διεγερθεὶς³ ἐπετίμησεν τῷ ἀνέμῳ

καὶ τῷ κλύδωνι τῷ ὕδατος⁴,

καὶ ἐπαύσαντο⁵, καὶ ἐγένετο γαλήνη⁶.

25 εἶπεν δὲ αὐτοῖς

"Ποῦ¹ ἡ πίστις ὑμῶν;"

φοβηθέντες δὲ¹¹

ἐθαύμασαν, λέγοντες τὸς ἀλλήλους¹²

"Τίς ἄρα οὗτός ἐστιν

ὅτι καὶ τοῖς ἀνέμοις [ἐπιτάσσει] καὶ τῷ ὕδατι,

καὶ ὑπακούουσιν αὐτῷ¹³;"

5 (D E) 6 (D E) 7 (D omits) 8 (as 11
omit, N 11 καὶ ἐπαύσαντο) 9 (11 + μεγάλη) 10 (D 11 + ἐστὶν)
11 (N of 24 φ.) 12 (N omits) 13 (B omits)

viii. 26—39.

26 Καὶ κατέπλευσαν

εἰς τὴν χώραν τῶν Γερασηνῶν¹,

[ἦτις ἐστὶν ἀντίπερα² τῆς Γαλιλαίας.]

27 ἔξειλθόντι δὲ αὐτῷ³ ἐπὶ τὴν γῆν

ὑπήντησεν

ἀνὴρ τις⁴ [ἐκ τῆς πόλεως]⁵ ἔχων⁶ δαιμόνια·

[καὶ χρόνῳ ἰκανῶν⁷ οὐκ ἐνεδύσατο⁸ ἑαυτὸν.]

καὶ ἐν οὐκίῳ⁹ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν¹⁰.

28 ἰδὼν δὲ τὸν Ἰησοῦν

ἀνακράξας¹¹ προσέειπεν αὐτῷ

καὶ¹² φωνῇ μεγάλῃ εἶπεν

"Τί μοι καὶ σοί, Ἰησοῦ υἱὰ (τοῦ θεοῦ)¹³ τοῦ

ὑψίστου; } † (c)

δέομαί σου, μή με βασανίσῃς."

29 παρήγγελλεν¹⁴ γὰρ

τῷ πνεύματι¹⁵ τῷ ἀκαθάρτῳ ἔξειλθῆν¹⁶ ἀπὸ τοῦ

ἀνθρώπου.)

1 (N Eriphanius Γεργεσηνῶν, as Γαδαρηνῶν) 2 (Lachm.
ἀντιπέρα, Blass ἀντιπέρα) 3 (D καὶ ἐξῆλθεν...καὶ...αὐτῷ)
4 (D omits) 5 (11st omit) 6 (D 11 δὲ εἶχεν) 7 (2nd χρόνῳ
ἰκανῶ καὶ, D 11 ἀπὸ χρόνων ἰκανῶν, D 1 + δε, 2nd + and he was crying
out and wounding himself with stones) 8 (D 11 ἐνεδύσατο)
9 (D οὐκίῳ) 10 (D μνήμασι) 11 (D ἀνέκραξεν) 12 (D
omit) 13 D 11 omit 14 B παρήγγελλεν, (D εἰπεν)
15 (D δαιμονίῳ) 16 (D 1st ἔξειλθε)

VARIOUS.

S. Luke writes *ἐπιστάτης* here and in five other places; no other N.T. writer employs this word. There is reason to suspect that the proto-Mark read *ῥαββί* in 38th, for *διδάσκαλε* would not be so likely to be changed. *Ἐπιδάσκα* (Luke viii. 25th) is found in Mark i. 27, vi. 27, 89, ix. 25, Luke iv. 26, viii. 31, xiv. 22, Acts xiii. 2, Philem. 8.

S. Matthew's compound *διεγέρσας* occurs also in Matt. vi. 30 = Luke xii. 28, Matt. xiv. 31, xvi. 8.

S. Mark's ungrammatical *ἐθαύμασε* is naturally changed in both the other Gospels.

Gerasa is a city of Decapolis, of great repute, but 80 miles S.E. of the lake, quite unfit to be the scene of this miracle. Hence perhaps came S. Matthew's correction into Gadara, which was the capital of Peraea, situated over against Tiberias. The city lay on the hills, but "the country of the Gadarenes" may have reached to the shore of the lake. Origen however was not satisfied and suggested Gergesenes by conjecture, adding that a city named Gergesa anciently stood on the Eastern shore and that the precipice was still pointed out over which the swine rushed. The Gergesenes were one of the seven tribes of Canaan whom Joshua destroyed. Recently it has been shown that Gerasa may well be the Greek rendering of Kherna, a village in the centre of the E. shore of the lake. And this is probable, for γ often stands for a guttural as in Gomorrah or Gaza, while α is inserted for euphony after ρ as in Ἡρακλῆς.

If S. Mark's description of the man's insanity belongs—as we suppose—to the trito-Mark, S. Matthew's omission of it is accounted for, and S. Luke's description comes from a different source, probably oral; his misplacement of it (v. 29) confirms this conjecture.

S. MATTHEW.

viii. 29 καὶ

[ἰδοὺ] ἔκραξαν λέγοντες
"Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ;
ἡλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;"
1 (N ἀπολέσαι)

30 Ἦν δὲ [μακρὰν ἀπ' αὐτῶν] ἀγέλη χοίρων πολλῶν
βοσκομένη.
31 οἱ δὲ [δαίμονες] παρεκάλουν αὐτὸν λέγοντες
"[Ἐ]κβάλλεις ἡμᾶς,
ἀπόστειλον ἡμᾶς" εἰς τὴν ἀγέλην τῶν χοίρων."
32 καὶ εἶπεν αὐτοῖς "Ὑπάγετε."
οἱ δὲ ἐξελθόντες
ἀπῆλθαν εἰς τοὺς χοίρους·
καὶ [ἰδοὺ] ὥρμησεν [πᾶσα] ἡ ἀγέλη κατὰ τοῦ κρημνοῦ
εἰς τὴν θάλασσαν,
καὶ ἀπέθανον¹ ἐν τοῖς ὕδασι².
1 (H + non) 2 (Oll ἐπέτρεψεν ἡμῶν ἀπελθεῖν) 3 (O ἀπέ-
θανον) 4 (8^o omits)

33 Οἱ δὲ βόσκοντες ἐφυγον,
καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν [πάντα
καὶ τὰ τῶν δαιμονιζομένων].
34 καὶ [ἰδοὺ πᾶσα ἡ πόλις] ἐξῆλθεν
εἰς ὑπάντησιν¹ τῷ² Ἰησοῦ,

καὶ [ἰδόντες] αὐτὸν παρεκάλεισαν
ὅπως³ μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.
1 (O συν-) 2 NC τοῦ 3 (B ὅνα)

S. MARK.

15 b. "My name is Legion."

v. 6 καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν
ἔδραμεν καὶ προσεκύνησεν αὐτόν,
7 καὶ κράζας φωνῇ μεγάλῃ λέγει¹
"Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου;" (2)
ὀρκίζω σε τὸν θεόν, μὴ με βασανίσῃς."
8 ἔλεγεν γὰρ³ αὐτῷ
"Ἐξέλθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου."
9 καὶ ἐπηρώτα αὐτόν "Τί ὀνομά σοι;"
καὶ λέγει αὐτῷ⁴
"Λεγιὼν ὀνομά μοι⁵, ὅτι πολλοὶ ἐσμεν."
10 καὶ παρεκάλει αὐτὸν πολλὰ
ἵνα μὴ αὐτὰ⁶ ἀποστείλῃ ἔξω τῆς χώρας.
1 (ND αὐτῷ) 2 (Dll εἶπεν) 3 (N καὶ ἐλεγεν) 4 (Dll ἀπε-
κρίθη) 5 (8^o ουκ), BDll + ἐστιν 6 (Dll αὐτοῖς, Nll αὐτὸν)

15 c. The Herd of Swine.

v. 11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει¹ ἀγέλη χοίρων μεγάλῃ²
βοσκομένη.
12 καὶ παρεκάλεισαν³ αὐτόν⁴ λέγοντες⁵
"Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλ-
θωμεν⁶."
13 καὶ ἐπέτρεψεν αὐτοῖς⁷.
καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρα
εἰσῆλθον⁸ εἰς τοὺς χοίρους,
καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ⁹
εἰς τὴν θάλασσαν, [ὡς δισχιλιοι,] (iii)
καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ.
1 (N ἱομίτα) 2 (Dll omit) 3 (Dll παρεκάλουν)
4 (Dll 8^o + τὰ δαιμόνια) 5 (D εἰπόντα) 6 (D⁸ ἀπ-) 7 (Dll
εὐθέως Κύριος Ἰησοῦς ἐπεμψεν αὐτοὺς εἰς τοὺς χοίρους) 8 (B
εἰσῆλθον) 9 (8^o the herd ran and fell)

15 d. The conduct of the Gerasenes.

v. 14 Καὶ οἱ βόσκοντες αὐτοὺς ἐφυγον
καὶ ἀπήγγειλαν¹ εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς·
καὶ ἦλθον² ἰδεῖν τί ἐστιν τὸ γεγονός.
15 καὶ ἔρχονται³ πρὸς τὸν Ἰησοῦν,
καὶ θεωροῦσιν⁴ τὸν δαιμονιζόμενον
καθήμενον⁵ ἱματισμένον καὶ σωφρονουντα,
τὸν ἐσχηκότα τὸν λεγιῶνα⁶,
καὶ ἐφοβήθησαν.
16 καὶ διεγῆσαντο αὐτοῖς οἱ ἰδόντες
πῶς ἐγένετο⁷ τῷ δαιμονιζομένῳ
καὶ περὶ τῶν χοίρων.
17 καὶ ἤρξαντο παρακαλεῖν⁸ αὐτὸν
ἀπελθεῖν⁹ ἀπὸ τῶν ὁρίων αὐτῶν.
1 (N ἀπήγγειλον) 2 (NCDll ἐξ-) 3 (Nll ἔρχοντο)
4 (D + αὐτόν) 5 (Oll + καὶ, 1 omits) 6 (Dll omit)
7 (D + αὐτῷ) 8 (Dl παρεκάλουν) 9 (D ὅνα ἀπέλθῃ)

S. LUKE.

VARIOUS.

viii. (29) πολλοῖς γὰρ χρόνοις συνηπάκει αὐτόν, καὶ ἔδεσμεύετο ἄλυσισιν καὶ πέδαις φυλασσόμενος, καὶ διαρήσσω· τὰ δεσμὰ ἠλαύνετο ἀπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.²

30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς· "Τί σοι ὄνομα ἐστίν;" ὁ δὲ εἶπεν

"Λεγιών," ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν.¹¹

31 καὶ παρεκάλουν αὐτόν·

ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. †

1 (D omits) 2 (CD ἔδεσμεύετο, D + γὰρ) 3 (N omits)
4 (D II δέσμευσεν... + γὰρ) 5 (NCD ἔπεδον) 6 (D II τὴν ἐρήμους)
7 (OD I ss + λέγων) 8 (O omits) 9 (D I + ὄνομα μοι)
10 (O εἰσῆλθεν) 11 (D II πολλὰ γὰρ ἦσαν δαιμόνια, as for we are many in him) 12 (D omits)

32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν· βοσκομένη· ἐν τῇ ὄρει. †

καὶ παρεκάλουν αὐτόν

ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκεῖνους εἰσελθεῖν.⁴

καὶ ἐπέτρεψεν αὐτοῖς.⁵

33 ἐξελθόντα δὲ τὰ δαιμόνια [ἀπὸ τοῦ ἀνθρώπου]

εἰσῆλθον· εἰς τοὺς χοίρους,

καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ

εἰς τὴν λίμνην.⁹

καὶ ἀπεπνίγη.¹⁰

1 (D I omit) 2 (O II ss βοσκομένην) 3 (ND II παρεκάλουν)
4 (D II ss εἰς—+ the herd of—τοὺς χοίρους εἰσελθόντων) 5 (N omits)
6 (D * ἀπὸ) 7 (D ὥρμησεν) 8 (N II θάλασσαν)
9 (ss and all the herd went straight to the precipice and fell into the sea) 10 (O ἀπεπνίγητο)

34 [Ἰδόντες] δὲ οἱ βόσκοντες [τὸ γεγονός] ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.

35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός

καὶ ἦλθαν πρὸς τὸν Ἰησοῦν,

καὶ εἶδαν καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθον· ἱματισμένον καὶ σωφρονούντα· [παρὰ τοὺς πόδας τοῦ] Ἰησοῦ.

καὶ ἐφοβήθησαν.

36 ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες·

πῶς ἐσώθη ὁ δαιμονισθεὶς.⁸

37 καὶ ἠρώτησεν αὐτόν [ἔπειτα τὸ πλῆθος

τῆς περιχώρου· τῶν Γερασηνῶν]¹² ἀπελθεῖν ἀπ' αὐτῶν,

[ὅτι φόβος¹³ μεγάλος¹⁴ συνέχευτο·]

1 (ss and saw) 2 (O II ἐξεληλύθει) 3 (D παραγενομένου)
4 (D + καθήμενον) 5 (B omits) 6 (D omits) 7 (D γὰρ, N δὲ + λέγοντες)
8 (ss omit, ss puts after δαιμονισθεὶς and translates and what things they had seen, or with different points and those who had seen) 9 (D δ * Λεγιών, d Legion, II a legione, I ss omit)
10 (D ἠρώτησαν) 11 (D πάντες καὶ ἡ χώρα, ss omit τῆς περιχώρου) 12 (N Γερασηνῶν, ss Gadarenes) 13 (D φόβος γὰρ) 14 (ss omits)

S. Mark's Homeric syntax of ἀπὸ with a locative (6) instead of a genitive is found in Mark viii. 8, xi. 18, xiv. 54, xv. 40, Matt. xxvi. 58, xxvii. 55, Luke xvi. 28, xxiii. 49, Rev. xviii. 10, 15, 17; also ἐκ τοῦ αἵματος Mark ix. 21. S. Luke's χρόνος ἱκανῶς εἰς ἀνάστασιν ἰσχυρῶς is probably an editorial inference from the sequel, in which the man appears sober and cloaked.

S. Luke's statement that the evil spirit drove the man into the deserts (29) should be compared with Matt. xii. 43 = Luke xi. 24. II. § 10 d.

That S. Mark's Τί μοι καὶ σοί, Ἰησοῦ (7) is borrowed by transference from Mark i. 24, see note on that passage.

In S. Mark "My name is Legion, for we are many," seems to be an outburst of insanity on the part of the man, but S. Luke accepts it as a sober expression of truth.

S. Luke's ἄβυσσος occurs only in Rom. x. 7 and Rev. (7 times), but it is frequent in LXX.

Notice how our Lord claims on earth the same rights over property, which God claims in heaven. No other explanation will satisfy the morality of the act.

κατὰ τοῦ κρημνοῦ occurs in three Gospels and therefore we conclude belongs to the proto-Mark, yet there is nothing now which we should call a precipice in the locality. Probably this is one of S. Mark's 'picturesque' additions to the narrative. He had probably never visited the lake, but colours the description from his own imagination.

S. Luke's "at the feet of Jesus" (35) is found also in Matt. xv. 30, Mark v. 22, vii. 25, Luke vii. 38, viii. 41, x. 39, xvii. 16, John xi. 32. His "great fear" occurs in Mark iv. 41, Luke ii. 9, Acts v. 5, 11, Rev. xi. 11, "fear" in Luke v. 26, vii. 16.

"Though ἱματισμός is fairly common, the verb has not been detected elsewhere in Greek literature, yet here it is common to Mo. Lk. who also share καθήμενον and σωφρονούντα—a coincidence difficult to explain except on the hypothesis of a common Greek tradition." Swete, *S. Mark ad loc.*

FIRST DIVISION.

S. MATTHEW.

(Here follow

THE HEALING OF THE PARALYTIC, 8 verses. I. § 6.
THE CALL OF MATTHEW (Levi), 5 „ I. § 7.
and THREE LOGIA, 4 „ I. § 8.)
17 „

S. MARK.

15 a. The man's request refused.

v. 18 Καὶ ἔμβαινοντος αὐτοῦ¹ εἰς τὸ πλοῖον
παρεκάλει² αὐτὸν ὁ δαίμονισθεὶς
ἵνα μετ' αὐτοῦ ᾖ³.
19 καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει⁴ αὐτῷ
“Ὑπάγε εἰς τὸν οἶκόν σου πρὸς τοὺς σου⁵,
καὶ ἀπάγγειλον⁶ αὐτοῖς
ὅσα ὁ κύριός⁷ σοι πεποίηκεν⁸ καὶ⁹ ἡλέησέν σε.”
20 καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν [ἐν¹⁰ τῇ Δεκα- (iii)
πόλει]
ὅσα¹¹ ἐποίησεν αὐτῷ ὁ Ἰησοῦς,
[καὶ πάντες θαυμάζον.] (iii)
1 (8^o—his disciples, the beginning illegible) 2 (D11 ἤρξατο
παρακαλεῖν) 3 (B + ἦν) 4 (D καὶ εἶπεν) 5 (D δι-)
6 (D θεός) 7 (D ἐποίησεν) 8 (D + θτι) 9 (C + ἀντ')
10 (C δ)

16. THE RAISING OF JAIRUS'S DAUGHTER AND
THE HEALING OF THE WOMAN WITH THE
ISSUE OF BLOOD.

v. 21—43.

16 a. The application of Jairus.

[21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ¹ πλοίῳ² (iii)
πάλιν³ εἰς τὸ πέραν συνήχθη⁴ ὄχλος πολλὸς ἐπ'⁵ αὐτόν,
καὶ ᾗ⁶ παρὰ τὴν θάλασσαν.]
22 Καὶ⁷ ἔρχεται εἰς⁸ τῶν ἀρχισυναγώγων,
ὀνόματι Ἰάειρος⁹,

καὶ¹⁰ ἰδὼν αὐτόν¹¹ πίπτει¹² πρὸς τοὺς πόδας αὐτοῦ
23 καὶ παρακαλεῖ¹³ αὐτόν πολλὰ¹⁴ λέγων¹⁵ ὅτι¹⁶

“Το θυγάτριόν μου

ἔσχάτως ἔχει¹⁷,”

ἵνα¹⁸ ἐλθὼν ἐπιθῇ¹⁹ τὰς χεῖρας αὐτῇ²⁰ ἵνα σωθῇ²¹ καὶ ζήσῃ.”

24 καὶ ἀπῆλθεν²² μετ' αὐτοῦ.

1 (B omits) 2 (D11 8^o omit) 3 (8^o omits) 4 (C? + δ)
5 (D πρὸς) 6 (C + ἰδὼν) 7 (D11 τισ) 8 (D1 omit)
9 (D προσέπεσεν) 10 B παρεκάλει, (D11 παρακαλῶν) 11 (D11
+ καὶ) 12 (8^o + καὶ τοῦ) 13 (D11 omit) 14 (8^o is very sick)
15 (D11 ἐλθέ, ἔχει αὐτῇ ἐκ τῶν χειρῶν σου) 16 (D ὑπῆγεν)

16 b. The Woman with the Issue of Blood.

v. (24^b) Καὶ ἠκολούθει¹ αὐτῷ ὄχλος πολλός, καὶ συνέθλιβον
αὐτόν.

25 καὶ γυνή² οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη

[26 καὶ³ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπα- (iii)
νήσασα τὰ παρ'⁴ αὐτῆς⁵ πάντα καὶ μηδὲν ὠφεληθεῖσα
ἀλλὰ μᾶλλον εἰς⁶ τὸ χεῖρον ἐλθοῦσα,⁷] 27 ἀκούσασα
τὰ περὶ⁸ τοῦ Ἰησοῦ,

1 (C ἠκολούθησεν) 2 (D11 8^o + τις) 3 (D11 ἡ) 4 (D11
omit) 5 KCD ταυτῆς 6 (D ἐπὶ) 7 (D omits) 8 (D 2^o ἐ)

ix. 18—26.

18 [Ταῦτα¹ αὐτοῦ λαλοῦντος αὐτοῖς]

ἰδοὺ² ἄρχων³ (εἰς)⁴ προσελθὼν⁵ †

προσεκύνει αὐτῷ

λέγων ὅτι⁶.

“Ἡ θυγάτηρ μου

ἄρτι ἐπολέτησεν

ἀλλὰ ἐλθὼν⁷ ἐπίθες τὴν χεῖρά σου⁸ ἐπ' αὐτήν⁹, καὶ ζήσεται.”

19 καὶ [ἐγερθεὶς ὁ Ἰησοῦς] ἠκολούθει¹⁰ αὐτῷ

[καὶ οἱ μαθηταὶ αὐτοῦ].

1 (8^o omits) 2 (8^o + of the synagogue) 3 KCD 1 omit
4 (CD11 εἰσελθὼν or εἰς ἐλθὼν, 8^o omits) 5 (KD11 omits)
6 B11 ἠκολούθησεν

20 Καὶ [ἰδοὺ] γυνή¹ αἱμορροοῦσα² δώδεκα ἔτη

1 (8^o αἱμαροῦσα)

S. LUKE.

VARIOUS.

viii. (37) 'αὐτοὶ δὲ ἐμβὰς' εἰς πλοῖον³ ὑπέστρεψεν². †
 38 εἶδεν⁴ δὲ αὐτοῦ⁵ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια
 εἶναι σὺν αὐτῷ †
 ἀπέλυσεν δὲ αὐτὸν λέγων
 39 "Ὑπέστρεφε⁶ εἰς τὸν οἶκόν σου,
 'καὶ διηγοῦ⁷
 ὅσα σοι ἐποίησεν ὁ θεός⁸." †
 καὶ ἀπῆλθεν [καθ' ὅλην τὴν πόλιν] κηρύσσων¹⁰
 ὅσα ἐποίησεν αὐτῷ⁹ ὁ Ἰησοῦς¹¹.

1 (D ἐμβὰς δὲ) 2 (D1 omit) 3 (N † ἐπέστρεψαν)
 4 (NCO ἐδίδετο, D ἤρκετο) 5 (D αὐτὸν) 6 (D11 Παρέδου)
 7 (σ' + and to the house of thy parents) 8 (D διηγουμένοι)
 9 (C1σ κήρυκεν, C + καὶ ἠλέησέν σε) 10 (D ἀπελθὼν κατὰ τὴν
 πόλιν ἐκήρυκεν) 11 (I δεῦρα)

Δεκάπολις in Attic would be αἱ δέκα πόλεις. This confederation of ten cities is mentioned in Mark v. 20, vii. 31, Matt. iv. 25, but never in S. Luke. Here the word may, like other proper names, have been lost during oral transmission (see 'N.T. Problems,' p. 56 ff.); or it may belong, as we prefer to think, to the trito-Mark. On the former hypothesis S. Luke's καθ' ὅλην τὴν πόλιν, in spite of the different position of the words in the sentence, may be a reminiscence of it.

viii. 40—56.

40 [Ἐν δὲ¹ τῷ ὑποστρέφειν² τὸν Ἰησοῦν ἀπεδείξατο αὐτὸν ὁ
 δούλος³, ὅταν γὰρ πάντες προσδοκῶντες αὐτὸν εἴναι.]

41 Καὶ ἰδὼν ἦλθεν⁴ ὁ ἀνὴρ
 ὃς ὄνομα Ἰάειρος,
 καὶ⁵ οὕτως⁶ ἄρχων τῆς συναγωγῆς ἐπήρχεν,
 καὶ⁷ πεσὼν παρὰ⁸ τοὺς πόδας⁹ Ἰησοῦ
 παρεκάλει αὐτὸν εἰσελθεῖν¹⁰ [εἰς τὸν οἶκον¹¹ αὐτοῦ],

1 (NCO II Ἐγένετο δὲ ἐν) 2 (CD ὑποστρέψαι) 3 (C omits)
 4 (D ἀποδείξασθαι αὐτὸν τὸν δούλον) 5 (N τὸν θεόν) 6 (D1
 ἐλθὼν) 7 (D † τῆς συναγωγῆς πεσὼν) 8 (NCO II αὐτὸν,
 I omits) 9 (D1 omits) 10 (D ἐπὶ) 11 (CD + τοῦ)
 12 (C? εἰς εἰσελθεῖν) 13 (D τὴν οἶκον)

42 ὅτι θυγάτηρ [μικροκοίτης] ἦν¹ αὐτῷ² ὡς³ ἐτῶν δώδεκα (3)
 καὶ αὐτὴ ἀπέθνησκεν⁴.

(1) S. Matthew says that a certain ruler—the proper name Jair being either lost, during oral transmission, or being added by S. Luke and adopted from him into the trito-Mark—came while our Lord was speaking about the new wine in the old wineskins. The other Gospels in no way contradict this, but nevertheless arrange the narratives on a widely different plan. We are perhaps therefore justified in suspecting that S. Matthew's first line may be a mere editorial connecting link. (2) S. Matthew calls the man a 'ruler' or 'prince,' by which we are probably to understand that he was a member of the Sanhedrin; but in the other Gospels he is only a ruler of a synagogue. It is perfectly possible that he held both offices, but we suspect that the difference in the record has been caused by S. Matthew's extreme brevity, especially as (3) there is a contradiction through the same brevity. For S. Matthew says that Jair's daughter was already dead, while the others say that she was at the point of death, *ἐσχέτως ἔχε*—an expression condemned by the Atticists and perhaps on that account avoided by S. Luke. For similar effects of brevity see IV. § 1.

S. Luke says that the girl was an only child. On this point he may easily have received special information; but as he uses the same word respecting the widow's son at Nain (vii. 12) and the demoniac boy at the foot of the Mount of Transfiguration, we feel bound to admit the possibility of transference and the temptation to heighten distress. The word is used in LXX. Judges xi. 34 of Jephthah's daughter, in Heb. xi. 17 of Isaac, and in S. John of the relation of the Son of God to the Father. S. Luke gives the girl's age in viii. 42 early in his narrative, S. Mark in v. 42 near the end.

The trito-Mark, in his desire to exalt the Good Physician, passes a scathing condemnation upon the medical practitioners of his day. S. Luke, being a physician himself, transfers all the blame to the woman's constitution; these are two noteworthy editorial additions.

viii. (43) Ἐν δὲ¹ τῷ ἐπάγειν² αὐτὸν
 οἱ ὄχλοι συνέπνιγον³ αὐτόν.
 43 καὶ γυνὴ οὖσα ἐν βύσει αἵματος ἀπὸ ἐτῶν δώδεκα,
 [ἥτις⁴ οὐκ ἔσχυσεν ἀπ' αὐτοῦ θεραπευθῆναι⁵].

1 (N omits) 2 (D ἦ γὰρ θ. αὐ. μ.) 3 (D omits)
 4 (D † ἀποθνήσκον, corrected to -ουσα) 5 (CD II Καὶ ἐγένετο ἐν)
 6 (CD πορεύεσθαι) 7 (C συνέπνιγον) 8 (NCO IIσ + ἰατροῖς
 προσαναλώσασα ὅλην τὴν βίαν, C αὐτῆς, N ἐαυτῆς) 9 (NCO ἐπ'
 10 (D ἥ οὐδὲ εἰς ἔσχυν θεραπευθῆναι)

S. MATTHEW.

ix. (20) προσελθούσα δπισθεν
 ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ
 21 ἔλεγεν γὰρ [ἐν αὐτῇ]

22 ὁ δὲ Ἰησοῦς
 στραφεὶς

καὶ ἰδὼν αὐτὴν²⁴

εἶπεν

“[Θάρσει,] θυγάτηρ, ἡ πίστις σου σέσωκέν σε.”
 [καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.]

1 (N ll omitt) 2 (D ἔστω) 3 (C ἐπι-) 4 (N omitts)
 5 (D θυγάτηρ)

ix. 23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος¹
 καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον

ἔλεγεν² 24 “Ἀναχωρεῖτε,
 οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει.”
 καὶ κατεγέλων αὐτοῦ.
 25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος,

εἰσελθὼν⁴

1 (N + of the synagogue) 2 (C λέγει, O ll N + αὐτοῖς)
 3 (D τὰν, N + εἰδότες ὅτι ἀπέθανεν) 4 (D ll ἐλθὼν)

S. MARK.

v. (27) ἐλθούσα ἐν τῷ ὄχλῳ⁷ δπισθεν⁸
 ἤψατο *⁹ τοῦ ἱματίου αὐτοῦ
 28 ἔλεγεν γὰρ¹⁰ ὅτι

“Ἐὰν ἀψωμαι κἀν¹¹ τῶν ἱματίων¹² αὐτοῦ¹³ σωθήσομαι.”
 29 καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς,
 [καὶ ἔγνω τῷ σώματι ὅτι ἔλαται ἀπὸ τῆς¹⁴ μάστιγος¹⁵.] (iii)
 30 καὶ εὐθὺς¹⁶ ὁ Ἰησοῦς [ἐπιγνοὺς¹⁷ ἐν αὐτῇ¹⁸ τὴν (iii)
 ἐξ¹⁹ αὐτοῦ δύναμιν ἐξελθούσαν]²⁰ ἐπιστραφεὶς ἐν τῷ
 ὄχλῳ ἔλεγεν²¹ “Τίς μου ἤψατο τῶν ἱματίων;” 31 καὶ
 ἔλεγον²² αὐτῇ²³ οἱ μαθηταὶ αὐτοῦ “Βλέπεις τὸν ὄχλον
 συνθλίβοντά σε, καὶ λέγεις ‘Τίς μου ἤψατο;’” [32 καὶ (iii)
 περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσανσαν.] 33 ἡ δὲ
 γυνὴ φοβηθεῖσα καὶ τρέμουσα²⁴, εἰδυῖα δ. γέγονεν
 αὐτῇ, ἦλθεν καὶ²⁵ προσέπεσεν αὐτῇ²⁶ καὶ εἶπεν
 αὐτῇ πᾶσαν τὴν ἀλήθειαν.

34 ὁ δὲ εἶπεν αὐτῇ

“Θυγάτηρ, ἡ πίστις σου σέσωκέν σε.
 ὅπαγε εἰς εἰρήνην,

[καὶ ἰσθι²⁷ ὑγιῆς ἀπὸ τῆς μάστιγός σου.]” (iii)

7 (l omitts) 8 (N δπισθεν, D ll + καὶ) 9 (D ll λέγουσα ἐν
 αὐτῇ) 10 (D K Δν ἀψωμαι) 11 (N D ll τοῦ ἱματίου) 12 (D
 † αὐτοῦ) 13 (C omitts) 14 (ll omitt) 15 (D ll ἐπιγνοὺς καὶ
 ὁ I.) 16 (D ll omitt) 17 (D ll ἀπ-) 18 (D ll + καὶ) 19 (D ll
 εἶπεν) 20 (D ll λέγουσαν) 21 (N + καὶ, D ll + διὰ πεποιθήκει
 λάθρα) 22 (C προσεκύνησεν αὐτῇ) 23 (N Θυγάτηρ)
 24 (C † ἔστω)

16 c. Death and Resurrection.

v. 35 Ἐτι αὐτοῦ λαλοῦντος

ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες¹ ὅτι

“Ἡ θυγάτηρ σου ἀπέθανεν

τί ἔτι σκύλλεις τὸν διδάσκαλον;”

36 ὁ δὲ Ἰησοῦς παρακούσας² τὸν λόγον³ λαλούμενον⁴

λέγει τῷ ἀρχισυναγώγῳ

“Μὴ φοβοῦ, μόνον πίστευε.”

37 καὶ οὐκ ἀφῆκεν οὐδένα μετ’ αὐτοῦ συνακολουθῆσαι⁵

εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην

τὸν ἀδελφὸν Ἰακώβου⁶.

38 καὶ ἔρχονται⁷ εἰς τὸν οἶκον⁸ (1) τοῦ ἀρχισυναγώγου,
 καὶ θεωρεῖ⁹ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας¹⁰

πολλά,

39 καὶ εἰσελθὼν λέγει αὐτοῖς “Τί θορυβεῖσθε καὶ¹¹ κλαίετε;
 τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.”

40 καὶ¹² κατεγέλων αὐτοῦ.

αὐτὸς δὲ ἐκβαλὼν πάντας¹³ παραλαμβάνει τὸν πατέρα τοῦ
 παιδίου καὶ τὴν μητέρα¹⁴ (2) καὶ τοὺς μετ’ αὐτοῦ¹⁵, καὶ
 εἰσπορεύεται¹⁶ ὅπου ἦν τὸ παιδίον¹⁷.

1 (D ll + αὐτῇ) 2 (O l + εὐθέως) 3 (O D ll ἀκούσας, D ll
 + τοῦτον) 4 (B + τὸν) 5 (D ll omitt) 6 (l omitts) 7 (D
 παρακολουθῆσαι αὐτῇ) 8 (D omitts) 9 (D l αὐτοῦ) 10 (D ll
 ἔρχεται) 11 (D τὴν οἰκίαν) 12 (D ll ἐθεώρει, 2 ll vident)
 13 (D l κλαίωντων καὶ ἀλαλάζοντων) 14 (D ll + τῶ) 15 (D ll
 οἱ δὲ) 16 (D l τοὺς ὄχλους ἐξω) 17 (D + ὅπου) 18 (D ll
 εἰσπορεύετο) 19 (O ll + ἀνακαίμενον)

S. LUKE.

viii. 44 προσελθούσα¹⁰ ὀπισθεν¹¹
ἤφατο τοῦ κρασπέδου¹² τοῦ ἱματίου αὐτοῦ,

καὶ παραχρῆμα¹³ ἔσθη¹⁴ ἡ ῥύσις τοῦ αἵματος αὐτῆς.

45 καὶ¹⁵ εἶπεν ὁ Ἰησοῦς “Τίς ὁ ἀφάμενός μου¹⁶,” [ἀρρομένω
δὲ πάντων] εἶπεν [ὁ Πέτρος¹⁷ “Ἐπιστάτα,] οἱ ὄχλοι συνέχουσιν
σε καὶ ἀποθλίβουσιν.”¹⁸ 46 [ὁ δὲ Ἰησοῦς¹⁹ εἶπεν “Ἦψατό
μοῦ τις,] ἐγὼ γὰρ ἔγνω²⁰ δύναμιν ἐξεληλυθυῖαν²¹ ἀπ’ ἐμοῦ.”
47 [ἰδοῦσα] δὲ ἡ γυνὴ [ὅτι οὐκ ἔλαθεν]²² τρέμouσα²³ ἦλθεν²⁴
καὶ προσπεσούσα αὐτῷ²⁵ δι’ ἣν αἰτίαν ἤφατο αὐτοῦ²⁶ ἀπῆγγ-
γελαν²⁷ [ἐνώπιον πάντων τοῦ λαοῦ καὶ ὡς²⁸ ἰδὼν παραχρῆμα²⁹.]

48 ὁ δὲ³⁰ εἶπεν αὐτῇ³¹
“Θυγάτηρ³², ἡ πίστις σου σέσωκέν σε
πορεύου εἰς εἰρήνην³³.”

10 (C + δὲ) 11 (D omits) 12 (D ll omits) 13 (ss omits)
14 (ss + the fountain of) 15 (ss + and she reasoned in herself
and said “If I but go and touch the garments of Jesus, I shall
be healed”) 16 (ss + turned and) 17 (D l δ δὲ Ἰησοῦς, γυνὴ
τῇ ἐξελθούσῃ ἐξ αὐτοῦ δύναμιν, ἐπηρώτα “Τίς μου ἤφατο;”) 18 (MCD + καὶ οἱ σὺν αὐτῷ) 19 (ss come, CD ll ss + καὶ λέγεις,
D ll ss + “Τίς μου ἤφατο;”, C + τ’ “Τίς ὁ ἀφάμενός μου;”) 20 (ss
+ answered and) 21 (ss + to him) 22 (C + ἔγνω) 23 (CD
ἐξεληλυθυῖαν) 24 (ss that not even this escaped him, ss + fearing
and) 25 (D ἐπὶ τοῖς πόσιν) 26 (N omits) 27 (N δι., C
τ + αὐτῷ) 28 (D ὅτι) 29 (ss + she confessed before every man)
30 (KD Θύγατερ, Ol Θάρσει, θύγατερ) 31 (D ll ἐν εἰρήνῃ)

viii. 49 ἔτι αὐτοῦ λαλοῦντος
ἔρχεται τις¹ παρὰ² τοῦ ἀρχισυναγώγου³ λέγων⁴ ὅτι
“Τέθνηκεν ἡ θυγάτηρ σου, †
μηκέτι σκύλλε τὸν διδάσκαλον⁵.”
50 ὁ δὲ Ἰησοῦς ἀκούσας⁶
ἀπεκρίθη⁷ αὐτῷ⁸
“Μὴ φοβοῦ, μόνον πίστευσον⁹, [καὶ σωθήσεται¹¹.]”
51 ἔλθων¹² δὲ εἰς τὴν οἰκίαν¹³ (α) οὐκ ἀφήκεν εἰσελθεῖν
τινὰ σὺν¹⁴ αὐτῷ¹⁵
εἰ μὴ Πέτρον¹⁶ καὶ Ἰωάννην¹⁷ καὶ Ἰάκωβον †

καὶ τὸν πατέρα τῆς παιδὸς¹⁸ καὶ τὴν μητέρα. (α)
52 ἔκλειον δὲ πάντες καὶ ἐκόπτοντο αὐτήν.
ὁ δὲ εἶπεν “Μὴ κλαίετε,
οὐ γὰρ¹⁹ ἀπέθανεν ἀλλὰ καθεύδει.”
53 καὶ κατεγέλων²⁰ αὐτοῦ, [εἰδότες ὅτι ἀπέθανεν.]

54 αὐτὸς δὲ

1 (ll omit τις, D ll εἰς ἔρχεται, ss + τινες) 2 (D ἀπὸ, ll ad)
3 (l venit quidam princeps synagogae dicens “Domine, veni
ut filiam meam salves”; loquente eo venit puer principis)
4 (D ll λέγοντες, CD ll ss + αὐτῷ) 5 (C ll μὴ) 6 (ll eum,
l omits) 7 (D ll ss + τὸν λόγον) 8 (N ll εἶπεν) 9 (ll patri
puellae, CD ss + λέγων) 10 (MCD πίστευε) 11 (ss + thy
daughter) 12 (D εἰσελθὼν) 13 (ss + of that man) 14 (N
οὐδένα ἀφήκεν εἰσελθεῖν) 15 (Irenaeus omits) 16 (D τοῦ
κοραίου) 17 (ll omit) 18 (D * κατεγέλων) 19 (C ll
+ ἐκβαλὼν πάντας καὶ)

VARIOUS.

The “tassel upon the overcoat”—to which the Jewish doctors attached so much importance that they introduced the verse, which prescribes it, into the Jewish creed—is mentioned in Mark vi. 56=Matt. xiv. 36, and in Matt. xxiii. 5. From the trito-Mark in this passage ‘the tassel’ dropped out, unless in S. Luke the Western reading be true.

S. Luke has claimed more than his usual freedom in editing this passage. S. Matthew’s *ἄρρει* occurs in Mark vi. 50=Matt. xiv. 27, Mark x. 49, Matt. ix. 2, 22. The refrain “Thy faith hath saved thee” is found in Mark x. 52=Luke xviii. 42 and in Luke vii. 50, xvii. 19, and the refrain “Go in peace” is combined with it in Luke vii. 50, cf. Acts xvi. 36, Jas. ii. 16. Details, like the above, are, we believe, to be regarded as editorial rather than as genuine recollections. So S. Matthew’s note “(the woman) was healed from that hour” is repeated in Matt. xv. 28, xvii. 18. It is due, we believe, to the pressure of unbelief and the necessity of leaving no doubt whatever that the cure was really effected. S. Mark has sufficiently stated this in v. 29, but S. Matthew must have it more explicitly at the conclusion.

S. Luke again emphasizes the connexion between salvation and faith (cf. Luke viii. 12 note).

The same three Apostles were present at the Transfiguration (Mark ix. 2) and in Gethsemane (xiv. 33). The other Gospels always put James before John either by right of birth or from his martyrdom, but S. Luke here and in Luke ix. 28, Acts i. 18 puts John before James; probably in order to bring Peter and John together in consequence of their close association for work in Acts iii., iv., and perhaps during our Lord’s Ministry (see p. 29 note).

Our Lord’s words “she is not dead but sleepeth” have been generally taken to mean “Death is not, as you suppose, a thing to make much ado and wail over; it is as simple and natural as sleep; in this case it shall be as easily dissipated as sleep”; but it was possible for unbelievers to maintain that He must be understood literally, and therefore S. Luke by two editorial additions excludes the literal interpretation.

O lacks Luke iii. 22—iv. 24.
 s^a — Matt. viii. 23—x. 31.
 — Mark except xvi. 17—20.
 — Luke iii. 16 b—vii. 33 a.
 s^a — Mark v. 27—vi. 5 a.

FIRST DIVISION.

S. MATTHEW.

ix. (25) ἐκράτησεν τῆς χειρὸς αὐτῆς,

καὶ ἤγγεθῃ τὸ κοράσιον⁷.

[26 Καὶ ἐξῆλθεν ἡ φήμη αὐτῆς εἰς ὅλην τὴν γῆν ἐκείνην.]

5 (D τὴν χεῖρα) 6 (s^a + immediately) 7 (s^a omits)
 8 KO αὐτῆς, (D αὐτοῦ)

Here follows THE HEALING OF TWO BLIND MEN,
 5 verses (IV. § 17).

xiii. 53—58.

(If the sections 14—16 were restored to their Marcan order,
 this section would be in its right place.)

53 [Καὶ ἐγένετο ὅτε ἐπέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας,
 μετήρην ἐκείθεν. 54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ

ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν,

S. MARK.

v. 41 καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ²²

“Ταλειθά¹⁸ κούμ²³,” ὃ ἔστιν μεθερμηνεύμενον
 “Τὸ κοράσιον, σοὶ λέγω, ἔγειρε.”

42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει,

ἦν γὰρ²¹ ἑτῶν δώδεκα. (5)

καὶ ἐξέστησαν εὐθὺς²⁴ ἐκστάσει μεγάλῃ.

43 καὶ διεστείλατο αὐτοῖς πολλὰ²⁵ ἵνα μηδεὶς γνοῖ²⁶ } (5)
 τοῦτο,

καὶ εἶπεν δοθῆναι²⁷ αὐτῇ φαγεῖν. (5)

17 (D τὴν χεῖρα) 18 (D + Παββαί) 19 (D II Θεαβιτά,
 II tabitha, cf. Acts ix. 40) 20 (D II κούμαι) 21 (D II δέ,
 KO + ὥσει) 22 (D II πάντες) 23 (D II omit) 24 (KO γνῶ)
 25 (D II δοῦναι)

17. A VISIT TO NAZARETH.

vi. 1—6^a.

[1 Καὶ (ii)

ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται¹¹ εἰς τὴν πατρίδα αὐτοῦ,
 καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

2 Καὶ γενομένου σαββάτου²

ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ

ὥστε ἐκπλήσσεισθαι αὐτοὺς

καὶ λέγειν

“Πόθεν τούτῳ³ ἡ σοφία αὕτη

καὶ αἱ δυνάμεις;

53 οὐχ οὗτός ἐστιν ὁ⁴ τοῦ τέκτονος¹⁴ υἱός;

οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ⁵

καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ⁶

καὶ Σίμων καὶ Ἰούδας; †

1 (N ἀντιπατρίδα) 2 (D s^a + πᾶσα) 3 (II ss + Josephi)
 4 (s^a omits) 5 (O II Μαρία) 6 (KD Origen Ἰωάννης,
 II Joseph)

καὶ οἱ⁸ πολλοὶ ἀκούοντες⁹ ἐξεπλήσσοντο⁹

λέγοντες

“Πόθεν τούτῳ ταῦτα⁴, καὶ τίς ἡ σοφία ἡ δοθῆσα τούτῳ⁷,

καὶ αἱ⁸ δυνάμεις τοιαῦται διὰ τῶν χειρῶν¹⁰ αὐτοῦ γινώ-
 μенаι¹¹;

3 οὐχ¹² οὗτός ἐστιν ὁ τέκτων¹³, ✓

ὁ υἱὸς τῆς¹⁴ Μαρίας

καὶ¹⁵ ἀδελφὸς Ἰακώβου καὶ Ἰωσήφ¹⁶

καὶ Ἰούδα καὶ Σίμωνος;

1 (D II ἐπέβηθεν, Origen καὶ ἦλθεν) 2 (D II ἡμέρα σαβ-
 βάτων) 3 (KCD omit) 4 (D s¹ ἀκούσαντες, II omit) 5 (D II
 + ἐπὶ τῇ διδαχῇ αὐτοῦ) 6 (KO II + πάντα, I tanta) 7 (D II
 αὐτῷ) 8 (O? D II + ἡ, I + quod) 9 (OD omit) 10 (I labia
 = χειλέων) 11 (D γίνονται, O II γίνονται) 12 (D *οὐκ)
 13 (II τοῦ τέκτονος (≠ Ἰωσήφ) υἱὸς καὶ) 14 (D omit)
 15 (II omit, KD + δ) 16 (II omit, N II καὶ Ἰωσήφ, O καὶ Ἰωσήφ)

S. LUKE.

viii. (24) κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν²⁰ λέγων

"Ἡ παῖς, ἔγειρε."

35 [καὶ ἐπέστρεψεν²¹ τὸ πνεῦμα αὐτῆς,] καὶ ἀνέστη παρα-
χρῆμα,²²καὶ διέταξεν²³ αὐτῇ δοθῆναι²⁴ φαγεῖν. (3)36 καὶ ἐξέστησαν²⁵ [οἱ γονεῖς αὐτῆς]ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ²⁶ εἰπεῖν τὸ γεγονός. } (4)20 (as + her) 21 (D ἐπ-) 22 (N omits) 23 (D ἐπ-)
24 (as that they should give) 25 (D + θεωροῦντες) 26 (D
μηδὲ)

§ 17. The forms Ναζαρέ, Ναζάρεθ correspond probably to the Hebrew feminine נַזְרָה, נַזְרָה. But as the word Nazareth does not occur in the O.T., we are in doubt about its true form. See IV. § 57 note. S. Mark's δ τέκτων has been altered deliberately by S. Matthew and in the Western text of S. Mark into δ τοῦ τέκτωνος υἱός. S. Mark's Ἰωσήφ is only a Grecised form of Ἰωσήφ. The form συγγενεῖς is false for συγγενεῖς. The bold theology in Mark vi. 5 has been removed from S. Matthew lest an unbeliever should deny our Lord's omnipotence or a Stoic object that a wise man never marvels.

iv. 16—30.

Conflation.

Scraps from the deutero-Mark: much misplaced. Combined with much new matter.

16 Καὶ

ἦλθεν¹ εἰς Ναζαρέτ², ὅθ' ἦν τεθραμμένος³,καὶ εἰσῆλθεν⁴ [κατὰ τὸ εἰσθῆαι αὐτῶν⁵] ἐν τῇ ἡμέρᾳ τῶν
σαββάτωνεἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι⁶.[17 καὶ ἐπεδόθη⁷ αὐτῷ βιβλίον τοῦ προφήτου Ἠσαίου⁸, καὶἀνοίξας⁹ τὸ βιβλίον¹⁰ εἶπεν (τὸν)¹¹ τόπω¹² οὗ ἦν γεγραμμένον18 Πνεῦμα Κυρίου ἐπ' ἐμέ¹³, ὃς εἶνεκεν ἔχρισέν με¹⁴,εὐαγγελίσασθαι πτωχοῖς ἁπείσταλκέεν με¹⁵,

κηρύξαι ἀρχαῖς τοῖς ἁφροῖς καὶ τυφλοῖς ἀνάβλεψιν,

ἀποστείλαι¹⁶ τεθραγμένους¹⁷ ἐν ἁφῇ,19 κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν¹⁸.20 καὶ πῶτας τὸ βιβλίον ἀποδοῖς τῷ ὑπηρέτῃ ἐκδόσαν¹⁹ καὶ πάντων

οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. 21 ἤρξατο

δὲ λέγειν πρὸς αὐτοὺς οὗτος²² "Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐντοῖς ὤσιν ὑμῶν."²³

22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον

[ἐπὶ τοῖς λόγοις τῆς χάριτος τοῦ ἐκπορευομένου ἐκ τοῦ στόματος

αὐτοῦ,]

καὶ ἔλεγον

"Οὐχὶ

υἱὸς ἐστὶν Ἰωσήφ οὗτος;"

[23 καὶ εἶπεν πρὸς αὐτοὺς "Πάντως εἰρήνι μοι τὴν παραβολὴν

ταύτην Ἰατρί, θεράπευσον σεαυτὸν ὅσα ἠκούσαμεν γενόμενα²⁴ εἰςτὴν²⁵ Καφαρναούμ²⁶ ποιῶν καὶ ἄδε ἐν τῇ πατρίδι σου."²⁷]

1 (D1 Ἠλθὼν δὲ) 2 (D Ναζάρεθ, 11 Ναζάρεθ) 3 (D δπου)

4 N1 ἀνα- 5 (D2 ὁμιτ) 6 (D11 ὁμιτ) 7 (1 ὁμιτ)

8 (s reads this after Ἠσαίου) 9 (s he gave) 10 (D δ προ-

φήτης Ἠσαίας) 11 (N11 ἀναπύξας) 12 (D omits)

13 N omits 14 (s thes) 15 (D2 ἀπέσταλμαι, 1 + to heal the

broken in heart) 16 (s ἀποστελῶ) 17 (D τεθραυματισμένους)

18 (11 + and the day of recompence) 19 (1) γινόμενα 20 (s

+ ye will say unto me)

VARIOUS.

The charge that no one should know seems to be unsuitable, for if the funeral was stopped, the professional mourners and the friends must have asked and been told why it was so. The truth appears to be that S. Mark has concluded the section with a commonplace (cf. Mark i. 44, iii. 12, vii. 36, viii. 26, 30) without noticing the incongruity. In S. Luke it is quite usual for a section to be terminated by an editorial note, and we must allow that the same thing was sometimes done in the other Gospels. Perhaps however S. Mark only means, that as our Lord had restricted the number of witnesses to five persons, so He enjoined on those five a strict reticence respecting what they had seen and heard.

S. John iv. 43, vii. 15, vi. 42, iv. 44.

[iv. 43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν¹ εἰς τὴν Γαλιλαίαν.]

1 (A + καὶ ἀπῆλθεν, 1 et fuit)

Of Acts xiii. 14, καὶ ἐλθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκδόσαν. 15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες "Ἄνδρες ἀδελφοί, εἰ τις ἐστὶν ἐν ὑμῖν λόγος παρακλήσεως πρὸς τὸν λαόν, λέγετε." 16 ἀναστὰς δὲ Παῦλος καὶ καταστείλας τῇ χειρὶ εἶπεν.

Of Acts iv. 27, ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας. Acts x. 38, Ἰησοῦν τὸν ἀπὸ Ναζάρεθ, ὃς ἔχρισεν αὐτὸν ὁ θεὸς ΠΝΕΥΜΑΤΙ ἁγίῳ καὶ δυνάμει.

On the quotation from Isaiah lxi. 1 and lviii. 6 see V. § 15, where also the version of the LXX. is given.

On ὑπηρέτης see page 8 note.

S. John

[vii. 15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες "Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;"]

[vi. 42 καὶ ἔλεγον

"Οὐχὶ¹

οὗτος ἐστὶν Ἰησοῦς ὁ υἱὸς² Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν³ τὸν πατέρα⁴ καὶ τὴν μητέρα⁵;"

1 NCD Οὐχ

2 (D + τοῦ)

3 (N + καὶ)

4 (N11 omit)

FIRST DIVISION.

S. MATTHEW.

xiii. 56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ [πᾶσαι] πρὸς ἡμᾶς εἰσὶν; †
 πόθεν οὖν⁶ τούτῳ⁷ ταῦτα πάντα¹⁷;
 57 καὶ ἰσκανδαλίζοντο ἐν αὐτῷ.
 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς
 "Οὐκ ἔστιν προφήτης ἄτιμος
 εἰ μὴ ἐν τῇ⁸ πατρίδι
 καὶ ἐν τῇ οἰκίᾳ αὐτοῦ¹⁰."
 58 Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς

* * διὰ τὴν ἀπιστίαν¹⁰ αὐτῶν.

6 (as omit) 7 (I ista sapientia) 8 NO + ἰδὲ, (O + αὐτοῦ)
 9 (I omit) 10 (D I † τὰς ἀπιστίας)

S. MARK.

vi. (3) καὶ οὐκ¹⁶ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧς πρὸς ἡμᾶς;
 καὶ ἰσκανδαλίζοντο ἐν αὐτῷ.
 4 καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι
 "Οὐκ ἔστιν προφήτης ἄτιμος
 εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ¹⁶
 καὶ ἐν τοῖς¹⁷ συγγενεῦσιν¹⁸ αὐτοῦ¹⁹ καὶ ἐν τῇ οἰκίᾳ
 αὐτοῦ²¹."
 5 Καὶ οὐκ ἔβρατε ἐκεῖ ποιῆσαι οὐδεμίαν δυνάμιν²²,
 εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας θειράσκειν
 6 καὶ θαύμαζον²³ διὰ τὴν ἀπιστίαν²⁴ αὐτῶν.]

15 (D II οὐχὶ καὶ) 16 (N ἐν αὐτῷ) 17 (D ταῖς, O * τῇ)
 18 (CD συγγενέων) 19 (D II omit) 20 (N II omit)
 21 (I omits) 22 (I noluit virtutem multam facere ibi, or
 non faciebat ibi ullam virtutem, or non faciebat ibi virtutes
 multas) 23 OD II ἐθαύμαζον, (I -ζον) 24 (D † πίστιν)

18. THE MISSION OF THE TWELVE (AND OF THE SEVENTY).

ix. 35—38, (iv. 23,) x. 1, 5—15.

Conflation.

(If section 17 were removed, this would be a continuation of the interpolation §§ 14—16.)

35 Καὶ περιῆγεν [ὁ Ἰησοῦς τὰς πόλεις πάσας¹ καὶ τὰς κώμας,
 διδάσκων [ἐν ταῖς συναγωγαῖς αὐτῶν
 καὶ² κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν³].
 Doublet:
 iv. 23 καὶ περιῆγεν⁴ [ἐν ὅλῃ⁵ τῇ Γαλιλαίᾳ]⁶
 διδάσκων⁷ [ἐν ταῖς συναγωγαῖς αὐτῶν]⁸
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν [ἐν τῷ λαῷ].
 [ix. 36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσकुλ-
 μένοι καὶ ἐριμμένοι⁹ ὥς] ¹⁰ πρὸβατα μὴ ἔχοντα ποιμένα.
 37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ
 "Ὁ μὲν θερμὸς πολὺς¹¹, οἱ δὲ ἐργάται ὀλίγοι¹².
 38 δεήθητε οὖν τοῦ κυρίου¹³ τοῦ θερισμοῦ
 ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ."
 x. 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα [μαθητὰς αὐτοῦ]

ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων
 [ὥστε ἐκβάλλειν¹⁴ αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
 μαλακίαν¹⁵].

1 (as omits) 2 (N omits) 3 (N II + ἐν τῷ λαῷ καὶ ἠκολού-
 θησαν αὐτῷ) 4 (NOD II + ὁ Ἰησοῦς) 5 (D II ὅλην τὴν Γαλι-
 λαίαν) 6 (N + αὐτοῖς) 7 (as omits) 8 (NBO * ἐρημμένοι,
 D ἐριμμένοι) 9 (CD ὥς) 10 (D † τὸν κύριον) 11 (CD
 ἐκβαλεῖν) 12 (I + ἐν τῷ λαῷ)

vi. 6^b—13.

18a. Sending them forth two by two.

Καὶ περιῆγεν τὰς κώμας κύκλῳ
 διδάσκων.

(Matt. ix. 36 = Mark vi. 34).

7 Καὶ προσκαλεῖται¹ τοὺς δώδεκα²,

καὶ ἤρξατο αὐτοὺς ἀποστέλλειν³ δύο δύο⁴,
 καὶ ἐδίδου⁵ αὐτοῖς ἐξουσίαν τῶν⁶ πνευμάτων τῶν⁷ ἀκα-
 θάρτων⁸,

1 (D II προσκαλεσάμενος) 2 (D II * + μαθητὰς) 3 (D II *
 ἀπέστειλεν αὐτοὺς) 4 (D ἀπὸ δύο, I omits) 5 (D II δοῦς)
 6 (C omits) 7 (C omits) 8 (N † omits)

* Cf. John iv. 35, 36.

S. LUKE.

VARIOUS.

iv. 24 εἶπεν δὲ²³

“[Ἀμὴν²⁵ λέγω ὑμῖν ὅτι] οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ²⁴.”

[25 ἐπ’ ἀληθείας δὲ²⁵ λέγω ὑμῖν²⁵, πολλὰ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου²⁵ ἐν τῷ Ἰσραὴλ²⁵, ὅτε ἐκλείσθη ὁ οὐρανός²⁵ ἐν τῇ τριᾷ καὶ μῆνας ἔξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πάσων τῶν γῆν, 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας εἰ μὴ εἰς Σάρεππα τῆς Σιδωνίας πρὸς γυναῖκα χήραν. 27 καὶ πολλὰ λεπτοὶ ἦσαν ἐν τῷ Ἰσραὴλ²⁵ ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναῦμάν²⁵ ὁ Ζόροις.” 28 καὶ ἐπλήθυνον πάντες θυμοὶ ἐν τῇ συναγωγῇ ἀκούοντες²⁵ ταῦτα, 29 καὶ ἀναστάντες²⁵ ἐξέβαλον αὐτὸν ἐξ τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως²⁵ ὁρίων τοῦ ὄρους ἐφ’ οὗ ἡ πόλις ψεκδόμενος²⁵ αὐτῶν, ὥστε²⁵ κατακρημνίσαι²⁵ αὐτόν· 30 αὐτοὶ δὲ διελθὼν διὰ μέσου αὐτῶν ἐπαρέστη²⁵.]

22 (σ + unto them) 23 (D + εἶπεν) 24 (KD αὐτοῦ)
25 (DII omit) 26 (NII + ὅτι) 27 (σ + the prophet)
28 (DII Ἰσραὴλ or Israhel) 29 KCI + ἐπὶ 30 (C ἐκαθαρίσθη)
31 (D Ναῦμας, σ omita) 32 (D¹ I ἀκούοντες)
33 (σ omita) 34 (D + τῆς) 35 (D αἰκιδόμενος) 36 (C εἰς τὸ)
37 (σ † hang, C ? κρημνίσαι)

x. 1—11, ix. 1—6.

[1 Ὡς δὲ ταῦτα ἀκούοντες¹ ὁ κύριος² ἐτίθει ἐξουσίαν αὐτοῖς³ καὶ ἐπέστειλεν αὐτούς⁴ ἀπὸ δέο (δέο)⁵ πρὸς προσέπου αὐτοῦ εἰς τὰς πόλεις καὶ τόπους⁶ ὅς φησιν αὐτοῖς⁷ ἔρχεσθαι.

1 (DII Ἀποστολῶν δὲ) 2 (DII σ omit, KCD II σ + καὶ)
3 KCI omit 4 (B omita) 5 KCD omit 6 (D II ss πάντα τόπους καὶ πόλεις)

x. 2 Εἰπὼν δὲ πρὸς αὐτούς

“Ὁ μὲν¹ θερισμὸς πολὺς, εἰ δὲ ἔργαται ὀλίγοι
ἐκβήτε αὐτὸν² τοῦ ἀγροῦ τοῦ θερισμοῦ
ὥστε ἔργαται ἐκβῆλθαι εἰς τὸν θερισμὸν αὐτοῦ.”]

ix. 1 Συνκαταπέμψεν δὲ τοὺς δώδεκα³ (1)

ἔδωκεν⁴ αὐτοῖς [δύναμιν καὶ] ἐξουσίαν⁵ ἐπὶ πάντα τὰ δαιμόνια⁶ (3)

[καὶ νότον θεραπεύειν.]

2 καὶ ἐπέστειλεν αὐτούς (2)

[εὐφρανόντων τὴν βασιλείαν τοῦ θεοῦ καὶ ἔσθαι.]

1 (DII omit) 2 (D¹ omita) 3 (KCI + ἐπεστειλόντες, II + discipulos eius) 4 (K † δέδωκεν) 5 (C ° ἐξουσίαν)
6 (D † τῶν δαιμόνων) 7 (KD II + τοὺς δαιμόνας, C + τοὺς δαιμονιστάς)

S. John

[iv. 44 αὐτοὶ γὰρ Ἰησοῦς ἐμαρτύρησαν ὅτι “Προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.”]

S. John gives the saying about a prophet having no honour in his native land, but probably with a different interpretation, for he seems to regard Jerusalem and not Nazareth as the home of the Messiah. Latham however (*Pastor paritorum*, p. 164) understands S. John to mean: “Jesus went into Galilee, but not to Nazareth, for &c.”

Compare the Ἀόγος Ἰησοῦ in the Oxyrhynchus fragment Ἀόγος Ἰησοῦ, “Ὅτι ἐστὶν δεκτός προφήτης ἐν τῇ πατρίδι αὐτοῦ, οὐδὲ ἱατρὸς ποιεῖ θεραπεύει αἱ τοῖς γινώσκουσιν αὐτόν.” *Logion* No. 6.

The Mission of the Seventy is peculiar to S. Luke and by some critics has been condemned as unhistorical, because it contains nothing new and the Charge to the Seventy has almost nothing which is not found in S. Matthew's Charge to the Twelve. But the fact that all doubts have a tendency to be assimilated and all speeches to become confessions does not prevent S. Luke from having excellent authority for what he writes. The historical fact we consider to be well established; details are never so.

Sending out the Seventy two by two corresponds to S. Mark's sending out the Twelve two by two.

S. Matthew repeats ix. 35 in a doublet and gives the refrain, with which it concludes, three times. This surely is editorial work.

S. MATTHEW.

Conflation.

x. 5 [Τούτους τοὺς δώδεκα¹] ἀπέστειλεν ὁ Ἰησοῦς
 παραγγείλας αὐτοῖς² λέγων³

[“Εἰς ὁδὸν ἐθνῶν μὴ ἐπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν⁴ μὴ
 εἰσέλθῃτε· ὁ⁵ πορεύεσθε δὲ⁶ μᾶλλον⁷ πρὸς τὰ πρόβατα τὰ ἀπολωλότα
 αἰκου Ἰσραὴλ. 7 πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι⁸· “Ἦγγικεν
 ἡ βασιλεία τῶν οὐρανῶν.” 8 ἀσθενοῦντας θεραπεύετε⁹, νεκροὺς ἐγεί-
 ρετε¹⁰, λεπροὺς καθαρίζετε¹¹, δαιμόνια ἐκβάλλετε¹²· θυρεὲν ἐλάβετε,
 θυρεὲν δότε.]

9 Μὴ κτήσῃσθε [χρυσὸν] ἡ¹³ μὴ δὲ¹⁴ [ἀργυρὸν¹⁵] (1)

μὴ δὲ¹⁶ χαλκὸν εἰς τὰς ζώνας ὑμῶν, (2) †

10 μὴ¹⁷ πῆραν εἰς ὁδὸν (4) †

μὴ δὲ¹⁸ δύο χιτῶνας (7)

μὴ δὲ¹⁹ ὑποδήματα (6)

μὴ δὲ²⁰ ῥάβδον²¹. (2)

[ἄξιός γάρ²² ὁ ἐργάτης τῆς τρόφης²³ αὐτοῦ.] (8)

11 “εἰς ἣν²⁴ ἂν πόλιν ἢ κώμην²⁵ εἰσέλθῃτε²⁶, [ἐξετάσατε
 τίς ἐν αὐτῇ²⁷ ἀξίος ἐστίν·] κακεῖ μέναιτε ἕως ἂν ἐξέλθῃτε.
 [12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν²⁸ ἀσπάζεσθε αὐτήν²⁹. 13 καὶ³⁰ ἐὰν
 μὴ³¹ ᾖ³² ἡ οἰκία ἀξία, ἐλθάτω³³ ἡ εἰρήνη ὑμῶν ἐπ’ αὐτήν· ἐὰν δὲ μὴ³⁴
 ᾖ ἀξία³⁵, ἡ³⁶ εἰρήνη ὑμῶν ἐφ’³⁷ ὑμᾶς ἐπιστραφήτω.]

14 καὶ³⁸ ὅς ἂν μὴ³⁹ δέξηται ὑμᾶς

μὴ δὲ⁴⁰ ἀκούσῃ [τοὺς λόγους] ὑμῶν⁴¹,

ἐξερχόμενοι [ἐξ⁴² τῆς οἰκίας ἡ⁴³ τῆς πόλεως⁴⁴ ἐκεῖνης⁴⁵

ἐκτινάξατε τὸν κονιορτὸν⁴⁶ τῶν ποδῶν ὑμῶν.

[15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ⁴⁷ Σοδόμων καὶ⁴⁸ Γομόρρας⁴⁹
 ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκεῖνῃ.]

1 (8^o + disciples) 2 (D11 + καὶ) 3 (N omits, 8^o + unto
 them) 4 (D11 Σαμαρειτῶν) 5 (D ὑπάγετε) 6 (8^o omits)
 7 (B omits) 8 (D aorist, 1 omits νεκροὺς ἐγείρετε) 9 (D
 μήτε) 10 (N omits) 11 (O11 ῥάβδους, 11 + in manibus
 vestris) 12 (D11 + ἐστίν) 13 (11 τοῦ μισθοῦ) 14 (11 as
 omit) 15 (D † ἡ πόλις, εἰς ἣν ἂν εἰσέλθῃτε εἰς αὐτήν) 16 (1 omits,
 KD11 + λέγοντες “Εἰρήνη τῷ οἴκῳ τούτῳ”) 17 (D omits)
 18 (O † ἦν) 19 (D ἔσται) 20 (D εἰ δὲ μήτε) 21 OD11
 πρὸς 22 (11 plurals) 23 (O omits) 24 (N πόλεις + ἡ κώμη)
 25 (D11 omit) 26 (NO11 + ἐκ) 27 (NO + γῇ) 28 (OD11
 Γομόρρας)

S. Matthew adds 27 verses. The whole conflation is given
 in II. § 5.

Then follow three chapters (xi.—xiii.) containing much
 Marcan material, which we have already had, and much non-
 Marcan material: 80 + 50 + 58 = 188 verses.

After this S. Matthew has no more serious dislocations of
 S. Mark's order.

S. MARK.

18 b. The Charge to the Twelve (and to the
 Seventy).

vi. 8^o καὶ παρήγγειλεν αὐτοῖς¹

ἵνα μὴδὲν αἴρωσιν² εἰς ὁδὸν³ (1)

αἰ μὴ⁴ ῥάβδον μόνον⁵, (2)

μὴ⁶ ἄρτον, (3)

μὴ⁷ πῆραν, (4)

μὴ⁸ εἰς τὴν ζώνην⁹ χαλκόν, (5)

9 ἀλλὰ ὑποδεξιμένους σανδάλια, (6)

καὶ μὴ¹⁰ ἐνδύσασθαι¹¹ δύο χιτῶνας. (7)

10^o καὶ ἔλεγεν αὐτοῖς¹²

“Ὅπου¹³ ἐὰν εἰσέλθῃτε εἰς οἰκίαν¹⁴,

ἐκεῖ μένετε¹⁵ ἕως ἂν ἐξέλθῃτε ἐκεῖθεν.

11 καὶ¹⁶ ὅς ἂν τόπος¹⁷ μὴ¹⁸ δέξηται¹⁹ ὑμᾶς

μὴ δὲ²⁰ ἀκούσωσιν ὑμῶν,

ἐκπορευόμενοι ἐκεῖθεν

ἐκτινάξατε τὸν χεὶρ²¹ τὸν ὑποκάτω²² τῶν ποδῶν ὑμῶν

εἰς μαρτύριον αὐτοῖς.²³

[12 Καὶ ἐξελθόντες ἐκήρυξαν²⁴ ἵνα μετανοήσωσιν²⁵, 13 καὶ (iii)
 δαιμόνια πολλὰ ἐξέβαλλον²⁶, καὶ ἡλκισκόν²⁷ ἐλαίῳ
 πολλοὺς ἀρρώστους καὶ²⁸ ἐθεράπευον²⁹.]

1 (N † omits) 2 (NO αἴρωσιν) 3 (1 omits) 4 (D μόνον)
 5 (D1 μήτε) 6 (D11 μήτε) 7 (11 as plural) 8 (NCD1
 ἐνδύσασθε, (B † ἐνδύσασθε) 9 (8^o omits) 10 (O “ὅπου”
 11 (D11 omit) 12 (N μένετε) 13 (D11 ὅσοι ἐάν, O 8^o δε ἂν)
 14 (D11 δέξονται) 15 (D11 8^o omit) 16 (A11 + ἀμὴν λέγω
 ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως ἢ
 τῇ πόλει ἐκεῖνῃ) 17 (N + αὐτοῖς, 11 ἐκήρυκσαν, 1 κηρύσσετε)
 18 (NO μετανοήσωσιν) 19 (OD ἐξέβαλον) 20 (D11 ἐλκί-
 ψαντες) 21 (11 sanaverunt or sanabantur)

S. LUKE.

VARIOUS.

ix. 3 καὶ εἶπεν πρὸς αὐτοὺς

"Μηδὲν αἴρετε εἰς τὴν ὁδόν, (1)

μήτε βάβδον² (2)μήτε πήραν³ (4)

μήτε ἄρτον (3)

μήτε ἀργύριον, (5)

μήτε δύο χιτῶνας ἔχειν⁴. (7)**Doublet:**

[x. 3 "ὁπάγετε ἰδοὺ ἀπεστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ τῶν λύκων.

4 μὴ βαστάζετε βαλλάντιον,

μὴ πήραν, (4)

μὴ ὑποδήματα, (6)

καὶ⁵ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσασθε."]

ix. 4 "καὶ εἰς τὴν ἀν οἰκίαν εἰσελθῆτε,

καὶ μένετε⁶ καὶ¹⁰ ἐκεῖθεν ἐξέρχεσθε.3 καὶ ὅσοι ἂν μὴ δέχωνται¹¹ ὑμᾶς,ἐξερχόμενοι ἀπὸ¹² τῆς πόλεως ἐκεῖνης12 τὸν κοινορτὸν ἀπὸ¹⁴ τῶν ποδῶν¹⁵ ὑμῶν ἀποτινάσσετε¹⁶εἰς μαρτύριον [ἐπ'] αὐτοῦ¹⁷."**Doublet:**[x. 5 "εἰς τὴν δ' ἂν εἰσελθῆτε οἰκίαν πρῶτον¹⁸ λέγετε Ἐιρήνη
τῷ οἴκῳ τούτῳ¹⁹. 6 καὶ¹⁰ ἐὰν ἐκεῖ ᾖ²⁰ υἱὸς εἰρήνης, ἀναπαύσεται²¹ ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· οἱ δὲ μήγε, ἐφ' ὅμους
ἀνακλμψύ²². 7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθώτε²³ καὶ πίνατε
τὰ παρ' αὐτῶν, ὅτις γὰρ ὁ ἐργάτης τῷ μισθοῦ²⁴ αὐτοῦ²⁵.
μὴ μεταβαίνετε ἐξ²⁶ οἰκίας εἰς οἰκίαν. 8 καὶ εἰς τὴν ἂν πόλιν εἰ-
σέλθῃτε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ
θεραπεύετε τοὺς²⁷ ἐν αὐτῇ ἀσθενεῖς²⁸, καὶ λέγετε αὐτοῖς²⁹
Ἐγγικεν ἡ εἰρήνη ὑμῖν³⁰ ἡ βασιλεία τοῦ θεοῦ."10 "εἰς τὴν δ' ἂν πόλιν εἰσελθῆτε καὶ μὴ δέχωνται³¹ ὑμᾶς³²,
ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἰπατε 11 Καὶ
τὸν κοινορτὸν τὸν κολληθέντα ὑμῖν³³ ἐκ τῆς πόλεως
ὑμῶν εἰς τοὺς πόδας³⁴ ἀπομασάζετε ὑμῖν³⁵.
12 πλὴν τοῦτο γινώσκετε³⁶ ὅτι ἡγγικεν³⁷ ἡ βασιλεία τοῦ θεοῦ."]
ix. 8 [ἐξερχόμενοι δὲ³⁸ διήρχοντο κατὰ τὰς κώμας³⁹ εὐαγγελιζόμε-
νοι καὶ θεραπεύοντες πανταχοῦ.]1 (C omits) 2 (A βάβδον) 3 (ll + not shoes) 4 (D + ἀνὰ)
5 (N omits) 6 (OD ll + ἐγὼ) 7 (D μέσον) 8 (C μηδὲ) 9 (N
μείνετε) 10 (ll + ne) 11 (D ll δέχονται) 12 (ND ἐκ, ll de)
13 (A ll ne + καὶ) 14 (D1 omits) 15 (l omits) 16 (D ἐκ- OD
τινάξτε) 17 (N ll αὐτοῖς) 18 (l omits, D² ll read πρῶτον
before οἰκίαν) 19 (C omits) 20 (N + δ) 21 (OD ἐνα-
παύσεται) 22 (D ἐπιστρέψαι + ἡ εἰρήνη ὑμῶν) 23 (N O ἐσθίοντες)
24 (C² σοῦ) 25 (C ll + ἐστω) 26 (D ἀπὸ) 27 (D² τοῖς)
28 (D ll ἀσθενεῖς) 29 (as omits) 30 (l omits) 31 (D² ll
δέχονται) 32 (as + ἐν ἐς) 33 (N ἡμῶν) 34 (C ll + ὑμῶν)
35 (l nobis) 36 (N + ἐμείς) 37 (C ll + ἐφ' ὅμους) 38 (as + his
ἀποτίνας) 39 (D ἡ κατὰ πόλεις καὶ ἡρχοντο, ll as + and the cities)

The Samaritans are not mentioned by S. Mark. S. Matthew only records of them the command "Into any city of Samaritans enter ye not (x. 5)." S. John tells of the Woman of Samaria and the evangelization of the village where she dwelt (iv.). S. Luke in addition to ix. 52 speaks of Samaritans in the case of the Ten Lepers (xvii. 16), and in that of the Good Samaritan (x. 33). He also records the evangelizing of many of their villages, Acts i. 8, viii. 5, 14, 25, ix. 31, xv. 8. See 'Comp. of the Gospels,' p. 88.

Luke xxii. 85, καὶ εἶπεν αὐτοῖς "Ὅτε ἀπέστειλα ὑμᾶς ἄνευ βαλλαντίου καὶ πήρας καὶ υποδήματων, μὴ τινος ὑστερήσατε;" N.B. These words are spoken to the Twelve, although in Luke x. 4 the original prohibition was addressed to the Seventy: a good example of assimilation. The word βαλλάντιον occurs four times in S. Luke but not elsewhere.

S. Mark permits the Twelve to use staff and sandals, S. Matthew forbids them both; S. Luke forbids the staff to the Twelve, and the sandals to the Seventy, but in xxii. 85 by a slip of memory he forbids sandals to the Twelve. We can have little doubt that S. Mark here preserves the original rule, both the other Gospels having been affected by the tendency to expect exceptional severity in the case of religious teachers. Probably S. Luke during his visits to Palestine heard the rule recited in S. Matthew's form and altered his own teaching accordingly. This therefore will be a case of mixture. Harmonists from Tatian downwards have vainly endeavoured to find different meanings for βάβδος and to distinguish σανδάλια from υποδήματα, in order formally to reconcile the Evangelists. It is better in every way to admit the divergence.

The tendency to severity is seen in another detail. S. Mark commands them not to wear two tunics—for the sake of warmth in cold weather, as the high priest did on the night of our Lord's trial (Mark xiv. 68), but in S. Matthew they are not to get two tunics—one for washing, the other for wearing; so John the Baptist forbade (Luke iii. 11).

Acts xiii. 51, οἱ δὲ ἐκτιναζόμενοι τὸν κοινορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ᾤοντο εἰς Ἰερουσαλὴμ. Acts xviii. 6, ἐκτιναζόμενοι τὰ ἱμάτια εἶπεν πρὸς αὐτοὺς.

S. Matthew, as usual, has treated S. Mark's brief section as a peg on which to hang many *logia*. His discourse is given at length in the Second Division.

Copper coins free from idolatrous symbols were used in Palestine by special indulgence of the Romans. Poor people would seldom see any other; cf. Luke xx. 24. Hence S. Mark's χαλκός is original and has been altered in the other Gospels to correspond to local usage. The diminutive ἀργύριον means coined silver, which was the usual tender amongst Gentiles.

With Mark vi. 13 compare

S. James v. 14, ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἐλεήσαντες ὁλοκλήρῳ ἐν τῷ ὀνόματι (τοῦ Κυρίου).

S. MATTHEW.

S. MARK.

19. MARTYRDOM OF JOHN THE BAPTIST.

vi. 14—29.

19 a. Herod's opinion about our Lord.

xiv. 1—12^a.
1 [Ἐν ἐκείνῃ τῇ καιρῷ] ἤκουσεν Ἡρώδης ὁ τετραάρχης
τὴν ἀκοὴν Ἰησοῦ,

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης,
φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,
καὶ ἔλεγον ὅτι
“Ἰωάννης ὁ βαπτίζων”
ἐγγίγεται ἐκ νεκρῶν,
[καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ¹⁴.]” } (i)
15 ἄλλοι δὲ ἔλεγον ὅτι “Ἡλείας ἐστίν.” } (ii)
ἄλλοι δὲ ἔλεγον ὅτι “Προφῆτης ὡς τῶν προφητῶν.”
16 ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν
“Ὁν ἐγὼ ἀπεκεφάλισα Ἰωάννην¹⁶,” } (i)
οὗτος¹¹ ἤγγεθ¹².” } (ii)

καὶ εἶπεν [τοῖς παῖσιν αὐτοῦ]
“Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής.”
αὐτὸς ἤγγεθ¹¹ ἀπὸ τῶν νεκρῶν,
καὶ διὰ τοῦτο¹² αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ¹³.” } (i) (2)
1 (s^c omits, D ms + δε) 2 (D ll + μή τι) 3 (D ll + ἐν ἐγὼ
ἀπεκεφάλισα) 4 (O1 οὗτος) 5 (B omits) 6 (D † ἐναρ-
γούσιν) 7 (as therefore great is his power)

1 (s^c knowledge) 2 (D ll s^c ελεγον, (D * ἐλέγουν)
3 (D ll s^c βαπτιστής) 4 (O ἤγγεθ¹¹) 5 (s^c great is his
power) 6 (B ll omits) 7 (D ll omits, 1 omits ὡς εἰς τῶν
προφητῶν) 8 (OD omit) 9 (D ll εἶπεν, ll λέγει, O + εἶτι)
10 (ND ll omits) 11 (B ll + Ἰωάννης, O + ἐστίν. αὐτὸς, D ll + ἐκ
νεκρῶν) 12 (O + ἀπὸ τῶν νεκρῶν)

19 b. John the Baptist's Imprisonment.

(A retrospect.)

xiv. 3 Ὁ γὰρ Ἡρώδης¹ κρατήσας τὸν Ἰωάννην
ἔδησεν² καὶ³ ἐν⁴ φυλακῇ [ἀπέθετο⁵]
διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου⁶ τοῦ ἀδελφοῦ αὐτοῦ,
ἔλεγεν γὰρ ὁ⁷ Ἰωάννης αὐτῷ⁸
“Οὐκ ἔξεστίν σοι⁹ ἔχειν αὐτήν¹⁰.”
καὶ θέλων αὐτὸν ἀποκτεῖναι

[vi. 17 Αὐτὸς γὰρ ὁ¹ Ἡρώδης ἀποστείλας ἐκράτησεν (ii)
τὸν Ἰωάννην
καὶ ἔδησεν αὐτὸν ἐν φυλακῇ²
διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
ὅτι αὐτὴν ἐγάμησεν³.
18 ἔλεγεν γὰρ ὁ⁴ Ἰωάννης τῷ Ἡρώδῃ ὅτι⁵
“Οὐκ ἔξεστίν σοι⁶ ἔχειν τὴν⁷ γυναῖκα τοῦ ἀδελφοῦ σου⁸.”
19 ἡ δὲ Ἡρῳδιάς⁹ ἐνεῖχεν¹⁰ αὐτῷ¹¹
καὶ ᾔθελεν¹² αὐτὸν ἀποκτεῖναι¹³,
καὶ οὐκ¹⁴ ᾔδυνάτο.

ἐφοβήθη [τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον].
1 (B + τότε) 2 (s^c omits, OD + αὐτὸν) 3 (D ll omits)
4 (D + τῷ) 5 (O ἔθετο, 1 + αὐτὸν, D ll omits) 6 (ND omits)
7 (B omits) 8 (2 ll uxorem fratris tui, 1 + uxorem) 9 (B
ἐπει)

20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην,
εἰδὼς αὐτὸν ἄνδρα¹⁵ δίκαιον καὶ ἅγιον¹⁶, καὶ¹⁷ συνετήρει
αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει¹⁸ 15¹⁹, καὶ ᾔδεν²⁰
αὐτοῦ ἤκουεν.

1 (D omits) 2 (D ll καὶ ἔβαλεν εἰς φυλακὴν) 3 (ll omits)
4 (D s^c 1 σε) 5 (D ? αὐτὴν) 6 (1 omits) 7 (2 ll Herodes
autem) 8 (D * φεῖχεν) 9 (O ll ἐφίχεν) 10 (O ἀπολέσαι)
11 (D * οὐχ) 12 (s^c omits) 13 (D ll + εἶναι) 14 (B † omits)
15 (CD ll s^c πολλὰ ποιεῖ, ll quia or quod multa faciebat)
16 (1 cum audisset illum multa facere)

19 c. Herod's Birthday Feast.

xiv. 6 γενεσίους¹ δὲ γενομένοις² τοῦ Ἡρώδου
ᾧ ὤρχησατο ἡ θυγάτηρ τῆς Ἡρῳδιάδος³ [ἐν τῇ μέσῃ]⁴
1 (O genitive) 2 (as + came in and) 3 (D s^c αὐτοῦ
Ἡρῳδιάς) 4 (s^c omits, s^c + of the banquet)

vi. 21 Καὶ γενομένης¹ ἡμέρας εὐκαίρου ὅτε² Ἡρώδης
τοῖς γενεσίους³ αὐτοῦ δέπνον ἐποίησεν τοῖς μεγιστάων
αὐτοῦ⁴ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλι-
λαίας, 22 καὶ ἐισελθούσης⁵ τῆς θυγατρὸς αὐτοῦ⁶ Ἡρῳδιάδος
1 (D s^c + δε) 2 (D s^c ll omits, Lachmann δ τε) 3 (s^c ἐε
happened that) 4 (D * γεγενησιν) 5 (D ll omits) 6 (B
ἐλθούσης) 7 (ll s^c Copt. Goth. omit, O αὐτῆς τῆς)

S. LUKE.

VARIOUS.

ix. 7—9 (iii. 19, 20).

, ἤκουσεν δὲ Ἡρώδης ὁ τετραάρχης¹³ [τὰ γινόμενα πάντα,καὶ διηπόρει¹⁹] διὰ τὸ λέγεσθαι ὑπὸ τινῶν¹⁴ ὅτι
Ἰωάννης
ἡγέρθη⁵ ἐκ νεκρῶν,8 ὑπὸ τινῶν δὲ¹⁶ ὅτι Ἡλείας ἐφάνη,
ἄλλων δὲ¹⁷ ὅτι προφήτης τις⁸ [τῶν ἀρχαίων ἀπέστη].9 εἶπεν δὲ (δ)¹⁰ Ἡρώδης¹¹

"Ἰωάννην ἐγὼ ἀπεκεφάλισα·

τίς 84¹² ὅστις οὗτος περὶ οὗ ἔειπεν τοιαῦτα¹²;"

[καὶ ἐβόηκε ἰδεῖν αὐτόν.]

1 (D Ἀκούσας) 2 (N omits) 3 (D ἠπορεύτο) 4 (N
omits) 5 (D ἀνέστη) 6 (as others said) 7 (D ἄλλοι δὲ,
as others said) 8 (D II omit, A II etc) 9 (D *φάνη)
10 NCD omit 11 (CD + εἶπε) 12 (as omits) 13 (D II as
ἐγὼ ταῦτα ἀκούω)

(An editorial note.)

iii. 19 [δὲ δὲ Ἡρώδης ὁ τετραάρχης,

ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναίκος¹ τοῦ ἀδελφοῦ
αὐτοῦ²καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν¹³ ὁ Ἡρώδης, ὡς προσέθηκεν
καὶ τοῦτο ἐπὶ πᾶσι,ἡ κατέκλεισεν⁵ τὸν Ἰωάννην ἐν⁶ φυλακῇ.]

1 (C + Φιλίππου) 2 (N of Herod) 3 (N πάντων τῶν
πονηρῶν ὧν ἐποίησεν) 4 (C II N + καὶ) 5 (D II ἐν-)
6 (C + τῇ)

Antipas never bore the title of 'king,' and S. Mark's Aramaic βασιλεὺς is therefore corrected in both the other Gospels. S. Matthew however forgets to correct it in xiv. 9. S. Luke's <δ> ἠπόρει occurs in Mark vi. 20.

S. Luke knew that the aristocracy in Palestine were Sadducean, and the Herods, however much at times they strove to conciliate the Pharisees, did not share in the hope of immortality. Hence he cannot believe that Herod would use words which admitted the existence of the soul after death. But a guilty conscience will often shake for the moment an atheistic creed.

Mark vi. 15 is alluded to in Mark viii. 28, and the whole line of Luke ix. 8¹⁰ is repeated by double assimilation in Luke ix. 19, a strong proof of the truth of the oral hypothesis.

S. John iii. 24.

[ὅπως γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης.]

Herod Philip, the tetrarch of Iturea and Trachonitis (Luke iii. 1), was not the husband of Herodias. I suspect that the name Philip here is one of the deutero-Marcian additions to the narrative, for it is scarcely conceivable, as the harmonists assume, that Herod the Great had two sons named Philip.

S. Mark says that Herod respected John and put him into custody to save him from Herodias's assassins. S. Luke in the editorial note, in which he gives his own opinion of the transaction, regards John's imprisonment as the climax of Herod's evil deeds. S. Matthew says that Herod wished to kill John but dared not do so because of John's popularity with the masses, but ἐφοβήθη τὸν ὄχλον is borrowed from Matt. xxi. 26, 46 = Mark xii. 12, and εἰς προφήτην αὐτὸν εἶχε from Matt. xxi. 46.

It is not improbable however that different traditions were extant respecting Herod's motives (see Josephus, *Ant.* xviii. 5. 2), and we must not forget that our Lord declared that neither Herod nor Herodias was altogether responsible for John's death. The real murderers were the members of the Sanhedrin in Jerusalem, who plotted the crime which Herod carried into effect (Matt. xvii. 12, Luke xiii. 33). See Professor S. Sollertinsky, *Journal of Theol. Studies* i. 4. That S. Mark's account is the primitive one is shown by S. Matthew's admission that the king was sorry, xiv. 9.

The girl's name was Salome (Joseph. *Ant.* xviii. 5. 4), but she would be entitled to the patronymic Herodias. She was the daughter of Herodias, not of Antipas, but θυγάτηρ may be loosely used for step-daughter.

S. MATTHEW.

xiv. (6) καὶ ἤρπασεν τῷ Ἡρώδῃ,

7 ὅθεν^a μετὰ ὄρκου ἀμολόγησεν αὐτῇ δοῦναι δ' εἰς αὐ-
 τήσθηται.

8 ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς^b

"Δός μοι," φησὶν^c, "[ὦδε]^d ἐπὶ πίνακι
 τήν^e κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ."

5 (s^e and) 6 (D ll as + εἶπεν) 7 (D ll as omit) 8 (ll
 omit) 9 (D f omits)

xiv. 9 καὶ λυπηθεὶς¹ ὁ βασιλεὺς
 διὰ² τοὺς ὄρκους καὶ³ τοὺς συνανακειμένους
 ἐκέλευσεν⁴ δοθῆναι⁵,
 10 καὶ πέμψας

ἀπεκεφάλισεν⁶ Ἰωάννην ἐν τῇ φυλακῇ·
 11 καὶ ἤνεχθη⁷ ἡ κεφαλὴ αὐτοῦ⁸ ἐπὶ⁹ πίνακι
 καὶ ἐδόθη¹⁰ τῷ κορασίῳ,
 καὶ ἤνεγκεν¹¹ τῇ μητρὶ αὐτῆς.
 12 Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
 ἦραν τὸ πτώμα¹³ καὶ ἔθαιψαν αὐτόν¹⁴,

1 (KOD ll εἰς τῆς) 2 (KOD ll s^e + δὲ) 3 (D ll + διὰ)
 4 (s^e + εἰς... τοῦ ἑαυτοῦ) 5 (OD + τὸν) 6 (as they brought
 the head of John) 7 (D + τῇ) 8 (ll + puella) 9 (KOD
 ll as + αὐτοῦ) 10 (OD αὐτό)

xiv. 12^b—36.
 καὶ ἐλθόντες
 ἀπήγγειλαν τῷ Ἰησοῦ

S. MARK.

vi. (22) καὶ ὀρχησαμένης, ἤρπασεν¹ τῷ Ἡρώδῃ καὶ τοῖς συνα-
 νακειμένοις. ὁ δὲ² βασιλεὺς εἶπεν τῷ κορασίῳ "Ἀίτησόν³
 με δ' εἰς τὴν θέλησίν⁴, καὶ δώσω σοι". 23 καὶ ὤμοσεν αὐτῇ
 "Ὅτι εἰάν⁵ με αἰτήσῃς δώσω σοι" 24 ὥς ἡμίσεος⁶
 τῆς βασιλείας μου⁷. 25 καὶ⁸ ἐξελθοῦσα εἶπεν τῇ
 μητρὶ αὐτῆς "Τί αἰτήσωμαι;" ἡ δὲ εἶπεν "Τὴν κεφαλὴν
 Ἰωάννου τοῦ βαπτίζοντος⁹." 26 καὶ ἐσελθοῦσα¹⁰ εὐθὺς¹¹
 27 μετὰ σπουδῆς¹² πρὸς τὸν βασιλῆα ᾤκνησεν λέγουσα¹³
 28 "Θέλω ἵνα ἐξαυτῆς δῶς μοι¹⁴ ἐπὶ πίνακι¹⁵
 τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ."

7 (D ll καὶ ἀρεσάσης) 8 (K Διτταί) 9 (D ll θέλει)
 10 (D ll + πολλά, D^s + εἰς τὴν αὐτήν, KOD ll εἰς τὴν αὐτήν) 11 (O f omits),
 K ll omit με 12 (D ll καὶ τὸ ἡμισυ) 13 (s^e Ask of me and
 I will give thee, even unto the half of my kingdom. And he
 swore unto her with an oath.) 14 (OD ll + δὲ) 15 (OD ll
 βαπτιστοῦ) 16 (K ἐλθοῦσα) 17 (D ll s^e omit) 18 (D ll omit)
 19 (D ll s^e εἶπεν, s^e + unto him) 20 (D ll Δός μοι) 21 (D + ὡς)

19 d. The Baptist's Martyrdom.

vi. 26 καὶ¹ περιλυτός γινόμενος ὁ βασιλεὺς²
 διὰ τοὺς ὄρκους καὶ³ τοὺς ἀνακειμένους⁴
 οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν⁵.
 27 καὶ⁶ εὐθὺς⁷ ἀποστείλας τὸν βασιλῆα⁸ σκεκουλάτορα⁹
 ἐπέταξεν¹⁰ ἐνέγκαι¹¹ τὴν κεφαλὴν αὐτοῦ¹².
 28 καὶ¹³ ἀπελθὼν¹⁴ ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ
 29 καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ¹⁵ ἐπὶ πίνακι
 καὶ ἔδωκεν αὐτήν¹⁶ τῷ κορασίῳ,
 καὶ τὸ κοράσιον ἔδωκεν¹⁷ αὐτήν¹⁸ τῇ μητρὶ αὐτῆς.
 30 καὶ ἀκούσαντες¹⁹ οἱ μαθηταὶ αὐτοῦ ἦλθαν
 καὶ ἦραν τὸ πτώμα αὐτοῦ καὶ ἔθηκαν αὐτὸ²⁰ ἐν²¹ μνημείῳ.]

20. THE FEEDING OF THE FIVE THOUSAND.

vi. 30—56.

20 a. In the morning.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν,
 καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα¹
 ἐδίδαξαν.

[31 καὶ λέγει² αὐτοῖς "Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν³ (iii)
 εἰς ἔρημον τόπον καὶ ἀναπαύσασθε⁴ ὀλίγον." ἦσαν
 γὰρ οἱ ἐρχόμενοι καὶ οἱ⁵ ὑπάγοντες⁶ πολλοί, καὶ οὐδὲ
 φαγεῖν⁷ εὐκαίρουν⁸.]

1 (KOD ll s^e omit) 2 (D l εἶπεν) 3 (D ll s^e ὑπάγουσαν)
 4 (KOD ἀναπαύσασθε) 5 (O f omits) 6 (s^e + unto him)
 7 (s^e + bread) 8 (D εὐκαίρως εἶχον)

^a LXX. Esther v. 8, καὶ εἶπεν ὁ βασιλεὺς, "Τὴν θέλεις, Ἡρώδη; καὶ τί σοὶ ἐστὶν τὸ εἶναι; ὥς τοῦ ἡμίσεος τῆς βασιλείας
 μου καὶ ἐστὶν σοι."

S. LUKE

VARIOUS

repaves occurs in Mark xiv. 34=Matt. xxvi. 38, Luke xviii. 28.

It is a duty to break an oath, if keeping it would involve sin, but few moralists understood that elementary rule then. The drunken king and his more drunken courtiers were not in a condition to defend the truth, but more disgusting still is the wantonness and brutality of these ladies of rank.

§ 20. This is the only miracle wrought by our Lord, which is recorded in four Gospels. S. John's account is independent and contains very different conversations, but it agrees with the Synoptists in the number of the guests, the number and name of the baskets which received the fragments and in the existence of grass. Particular attention should be drawn to the fact that S. Mark's line about sheep not having a shepherd is not found in S. Matthew here, but is found in a similar passage of his Gospel. The trito-Mark has probably borrowed it from the oral Matthew.

On the relation between the narratives of the feeding of five thousand and feeding of four thousand see Mark viii. 1 note. S. Matthew's *ἀνέβη* (13) occurs also in Matt. iv. 12.

ix. 10—17.

α Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
διηγήσαντο αὐτῷ ὅσα ἐποίησαν¹.

1 (κ δ ἰταίηων)

S. John vi. 1—15.

[1 Μετὰ ταῦτα ἐπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας¹ τῇ Τιβεριάδῃ. 2 καλοῦσα δὲ αὐτῷ ὄχλοι πολλοί, ἐνὶ ἰδαίρῳ² τὰ σημεῖα αὐτοῦ ἐπὶ τῶν ἀσθενούντων. 3 Ἀνῆλθεν δὲ³ αὐτὸς τὸ ἔσθῃ Ἰησοῦς, καὶ ἐκεῖ⁴ ἐκάθισεν⁵ μετὰ τῶν μαθητῶν αὐτοῦ. 4 ὅτε δὲ ἐγγὺς τὸ πάσχα⁶, ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἐπάραι οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεωρῶντες ἐνὶ πολλοῖς ὄχλοις ἔρχονται

1 (D11 + eis τὰ μέρη, 1 + eis) 2 (κ ἰαίηων) 3 (κ 11 περὶ)
4 (κ καὶ ἀπῆλθεν, D11 ἀπῆλθεν οὖν) 5 (κ omita) 6 (κ ἐκαθέζετο, D² ἐκαθήζετο) 7 Found in all extant MSS. and versions, but apparently omitted by some Fathers. (See Hort's note.)

S. MATTHEW.

xiv. 13 [Ἦ ακούσας 84¹¹ ὁ Ἰησοῦς] ἀνεχώρησεν [ἐκείθεν]
 ἐν πλοίῳ¹²

εἰς ἑρημον τόπον κατ' ἰδίαν
 καὶ ἀκούσαντες οἱ ὄχλοι
 ἠκολούθησαν αὐτῷ πεζῇ¹³ ἀπὸ τῶν πόλεων¹⁴.

14 Καὶ ἐξελθὼν¹⁵ εἶδεν πολλὸν ὄχλον,
 καὶ ἐσπλαγχνίσθη ἔπ' αὐτούς¹⁶.

Doublet:

[ix. 36 ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν
 ὅτι ἦσαν ἐσकुμένοι καὶ ἐρμυμένοι¹⁷,

ὥσει¹⁸ πρόβατα μὴ ἔχοντα ποιμένα¹⁹.]

xiv. (14) καὶ ἐθεράπευσεν τοὺς ἀρρώστους²⁰ αὐτῶν.

1 (O Kai akousas) 2 (s^r omits) 3 K ll pezo 4 (s^r
 + and the villages) 5 (D peri auton) 6 (D ermyomenoi)
 7 (OD w) 8 (D arrostountas)

xiv. 15 Ὁψίας δὲ γενομένης
 προσήλθαν αὐτῷ οἱ μαθηταὶ²¹ λέγοντες
 “Ἐρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· †
 ἀπόλυσον²² τοὺς ὄχλους,
 ἵνα ἀπελθόντες εἰς τὰς²³ κώμας²⁴
 ἀγοράσωσιν ἑαυτοῖς βρώματα.”

16 ὁ δὲ [Ἰησοῦς]²⁵ εἶπεν αὐτοῖς²⁶
 “[Ὅ χρεῖαν ἔχουσιν ἀπελθεῖν]²⁷· δότε αὐτοῖς ὑμεῖς φαγεῖν.”
 17 οἱ δὲ λέγουσιν²⁸ αὐτῷ
 “Ὅκ ἔχομεν ὧδε εἰ μὴ

πέντε ἄρτους καὶ δύο ἰχθύας.”
 18 [ὁ δὲ εἶπεν “Φέρετέ μοι²⁹ ὧδε³⁰ αὐτούς.”]
 1 (OD ll s^r + αὐτοῦ) 2 K O + οὖν 3 (C + κύκλῳ) 4 (K
 χώρας) 5 (ND l omit) 6 (ll omit) 7 (ll responderunt)
 8 (l omits) 9 (D ll omits)

xiv. 19 καὶ κελεύσας³¹ τοὺς ὄχλους³² ἀνακλιθῆναι
 ἐπὶ τοῦ χόρτου³³,
 λαβὼν³⁴ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,
 ἀναβλέψας εἰς τὸν οὐρανὸν
 εὐλόγησεν καὶ κλάσας
 ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους³⁵· οἱ δὲ μαθηταὶ³⁶ τοῖς
 ὄχλοις.

1 K l ἐκλευσεν, (B κελεύσας) 2 (D^s ll τὸν ὄχλον)
 3 (D τὸν χόρτον), K O l + καὶ 4 (D λαβὼν) 5 (2 ll omit)
 6 (l s^r + gave)

• LXX. Numbers xxvii. 17, “καὶ οὐκ ἐστὶν ἡ συναγωγὴ Κυρίου ὥσει πρόβατα οἳ οὐκ ἐστὶν ποιμήν.”

S. MARK.

vi. 39 καὶ ἀπηλθὼν ἐν τῷ³⁷ πλοίῳ³⁸

εἰς ἑρημον τόπον κατ' ἰδίαν.
 33 καὶ εἶδαν αὐτοὺς ὑπάγοντας καὶ ἔγνωσαν³⁹ πολλοί,
 καὶ πεζῇ⁴⁰ ἀπὸ πασῶν τῶν⁴¹ πόλεων συνήραμον ἐκεῖ
 καὶ προσήλθον αὐτούς⁴².

34 Καὶ ἐξελθὼν⁴³ εἶδεν⁴⁴ πολλὸν⁴⁵ ὄχλον,
 καὶ⁴⁶ ἐσπλαγχνίσθη⁴⁷ ἔπ' αὐτούς
 [ὅτι ἦσαν ὥς πρόβατα⁴⁸ μὴ ἔχοντα ποιμένα⁴⁹,] (iii)
 καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ.

* * * * *

10 (K omits) 11 (D ll ἀναβάντες εἰς τὸ πλοῖον ἀπηλθὼν)
 12 K ἐπέγνωσαν (K ll + αὐτοῦ) 13 (ll πεζοί) 14 (D † πᾶν-
 των) 15 (D ll συνήλθον αὐτοῦ, A ll + καὶ συνῆραμον πρὸς αὐτόν)
 16 (l omits) 17 (D ll καὶ ἰδὼν) 18 (D ll omit) 19 (s^r
 and many saw them and recognised them and followed him on
 land from all the cities; and when they came and he saw a great
 multitude, he had compassion) 20 (K † omits)

20 b. In the evening.

vi. 35 Καὶ ἤδη⁵⁰ ὥρας πολλῆς γενομένης⁵¹
 προσελθόντες αὐτῷ⁵² οἱ μαθηταὶ αὐτοῦ ἔλεγον⁵³ ὅτι
 “Ἐρημός ἐστιν ὁ⁵⁴ τόπος, καὶ⁵⁵ ἡ ὥρα πολλή· (i)
 36 ἀπόλυσον αὐτούς⁵⁶,
 ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ⁵⁷ ἀγρούς⁵⁸ καὶ⁵⁹ κώμας⁶⁰
 ἀγοράσωσιν ἑαυτοῖς⁶¹ τί φάγωσιν⁶².”

37 ὁ δὲ ἀποκριθεὶς⁶³ εἶπεν αὐτοῖς
 “Δότε αὐτοῖς ὑμεῖς φαγεῖν.”
 καὶ⁶⁴ λέγουσιν αὐτῷ
 “Ἀπελθόντες ἀγοράσωμεν [θηναρίων διακοσίων⁶⁵] (iii)
 ἄρτους καὶ⁶⁶ δώσωμεν⁶⁷ αὐτοῖς φαγεῖν.” 38 ὁ δὲ
 λέγει αὐτοῖς “Πόσους ἔχετε⁶⁸ ἄρτους; ὑπάγετε
 ἴδετε.”
 καὶ γινόντες⁶⁹ λέγουσιν⁷⁰ “Πέντε⁷¹, καὶ δύο⁷² ἰχθύας.”

1 (D^s l Ἦδη δὲ) 2 ND ll γενομένης 3 (ND ll omit)
 4 (D l λέγουσιν, D ll + αὐτῷ) 5 (D † omits) 6 (s^r thosae people)
 (7 D ll ἐγγιστα) 8 (D^s + εἰς τὰς) 9 (s^r omits) 10 (D^s † + ἵνα)
 11 (K ll βρώματα τί φάγωσιν, D^s τι φαγεῖν, A ll ἄρτου· τί γὰρ
 φάγωσιν οὐκ ἔχουσιν) 12 (s^r one hundred) 13 (KBD † ὧ-
 σωμεν) 14 (D † ἔχετε) 15 (K ἐλθόντες) 16 (D ll s^r
 + αὐτῷ) 17 (D ll s^r + ἄρτους) 18 (D † δύο)

20 c. The Meal.

vi. 39 καὶ ἐπέταξεν αὐτοῖς⁷³ ἀνακλιθῆναι⁷⁴ πάντας
 συμπίσσια συμπίσσια⁷⁵ ἐπὶ⁷⁶ τῷ χλωρῷ χόρτῳ.
 40 καὶ ἀνέπεσαν πρᾶσια⁷⁷ πρᾶσια⁷⁸ κατὰ ἑκατὸν καὶ κατὰ
 πεντήκοντα. (s)
 41 καὶ λαβὼν τοὺς⁷⁹ πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
 ἀναβλέψας εἰς τὸν οὐρανὸν
 εὐλόγησεν καὶ κατέκλασεν⁸⁰ τοὺς⁸¹ ἄρτους
 καὶ δίδου τοῖς μαθηταῖς⁸² ἵνα παρατιθῶσιν⁸³ αὐτοῖς⁸⁴,
 καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.

1 (D omits) 2 D l Origen ἀνακλῖναι 3 (l omits, D ll
 κατὰ τὴν⁸⁵ συναγωγὴν) 4 (B ἐν) 5 (K omits) 6 (K κλά-
 σαι... καὶ) 7 (D ll + πέπτε) 8 (D^s ll s^r + αὐτοῦ) 9 (D
 παραθῶσιν) 10 (D ll s^r κατέναντι αὐτῶν)

S. LUKE.

ix. (10) Καὶ [παραλαβὼν] αὐτοὺς ὑπεχώρησεν²
κατ' ἰδίαν εἰς πῶλιν³ ἡ καλουμένην Βηθσαῦδα⁴. †
11 οἱ δὲ ὄχλοι γινόντες
ἠκολούθησαν αὐτῷ.

καὶ ἀποδεξάμενος⁵ αὐτοὺς

ἐλάλει⁶ αὐτοῖς [περὶ τῆς βασιλείας τοῦ θεοῦ],
καὶ τοὺς χρεῖαν ἔχοντας θεραπείας⁷ ἱάτο⁸.

2 (D ἄν-) 3 (NCD 11^o τόπον ἱερῶν, O + πόλεως, D κόμην,
cf. Mark viii. 28, 29, & to the gate of the city) 4 (N^o omit,
O καλουμένην Βηθ., D λεγομένην Βηθ.) 5 (O δεξάμενος)
6 (N ἐλάλησεν) 7 (D + αὐτοὺς πάντας) 8 (O ἴασατο)

[ix. 12 Ἡ δὲ¹ ἡμέρα ἤρξατο κλίνειν
προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ

“Ἀπόλυσον τὸν ὄχλον,
ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ² ἀγροὺς †
[καταλύσωσιν³ καὶ⁴] εὕρωσιν ἐπισιτισμόν⁵,
ὅτι ὥδε⁶ ἐν ἐρήμῳ τόπῳ ἵσμεν.” (1)
13 εἶπαν δὲ πρὸς αὐτούς⁷
“Δότε αὐτοῖς φαγεῖν ἡμεῖς⁸.” †
οἱ δὲ εἶπαν

“Οὐκ εἰσὶν ἡμῖν⁹ πλείον ἢ¹⁰
ἄρτοι πέντε¹¹ καὶ ἰχθύες δύο,
εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν
τούτων βρώματα.”

14 ἦσαν γὰρ¹² ὡσεὶ¹³ ἄνδρες πεντακισχίλιοι (3)
εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ
“Κατακλίνατε αὐτοὺς κλισίας
ὡσεὶ¹⁴ ἀνὰ * * πεντήκοντα.” (2)
1 (B† 11^o Ἡδὴ) 2 (CD + τοῖς) 3 (O ? omits) 4 (ss or,
O1 omits) 5 (D omits, O1 ἀγοράσωσιν ἑαυτοῖς βρώματα) 6 (ss
omits and transpose foll.) 7 (N αὐτοῖς, I ipse) 8 (NCD 11
ὡσεὶ φαγεῖν) 9 (N πλείονες, D πλείον ἢ) 10 (O † ἐπεὶ)
11 (N 11 δὲ) 12 (D ὡς, I omits) 13 (11 omits)

15 καὶ ἐποίησαν οὕτως καὶ κατέκλιναν¹⁵ ἅπαντας¹⁶.
16 λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
ἀναβλέψας εἰς τὸν οὐρανὸν¹⁷
εὐλόγησεν¹⁸ [αὐτοὺς]¹⁹ καὶ κατέκλασεν²⁰
καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι²¹ τῷ ὄχλῳ²².

1 (O ἄν-) 2 (D omits) 3 (D + προσήξατο καὶ)
4 (D 11 + ἐπ') 5 (N omits) 6 (D παρατίθεναι) 7 (D 11 τοῖς
ὄχλοις)

S. JOHN.

vi. (5) πρὸς αὐτὸν¹ λέγει πρὸς Φίλιππον, “Πόθεν ἀγοράσωμεν ἄρτους
ἵνα φάγωσιν οὗτοι²,” ὁ τοῦτο δὲ³ εἶπεν παράξων αὐτὸν, αὐτὸς
γὰρ⁴ ᾔδει τί ἐμελλεν ποιῆν.

8 (D + καὶ) 9 (ss + προσέειπε) 10 (N γὰρ) 11 (N 1 δὲ)

S. Mark says that “the hour was late” (cf. multa hora in Latin), S. Luke that “the day began to sink” (cf. Luke xxiv. 29), S. Matthew that “the evening hour had come.” S. Mark indicates four o'clock. S. Luke, probably wishing to avoid the Latinism, indicates a rather earlier hour, three or four o'clock, but S. Matthew says six o'clock, for “the evening hour” invariably means the twelfth hour, and hours even now are not said to “come” until they are gone. That ὥρα can have any other meaning, must be denied; but that S. Matthew is wrong is clearly shown from himself, for in xiv. 28 “the evening hour” once more “comes” on the same day, at least two hours later.

S. Mark seems to us to have borrowed from S. John's oral teaching the words “two hundred francs,” which belong to the trito-Mark and have left no trace in SS. Matthew and Luke, but the words may belong to the proto-Mark and may have been deliberately struck out from SS. Matthew and Luke from the usual desire to save the credit of the Twelve. S. John's εὐχαριστήσας occurs in S. Mark's account of the feeding of the four thousand (viii. 6).

S. Luke's καταλύσωσιν (12) occurs also in Luke xix. 7.

vi. 7 ἀπεκρίθη¹ αὐτῷ² Φίλιππος, “Διακοσίων δηναρῶν ἄρτοι οὐκ ἀρκούντων αὐτοῖς³ ἵνα ἕκαστος⁴ βραχὺ⁵ λάβῃ.” 8 λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ⁶, “Ἀνδρέας ὁ ἀδελφεὸς Σίμωνος Πέτρου, 9 “Ἔστιν παιδάριον⁷ ὧδε δι⁸ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια⁹· ἀλλὰ ταῦτα τί¹⁰ ἔστιν εἰς τοσούτους;”

1 (ND^o ἀποκρίνεται) 2 (N ὅν δ, I omits) 3 (N 1 omits)
4 (D + αὐτῶν) 5 (N 11 ss + τι) 6 (ss + whose name was)
7 (A 11 + ἐν) 8 (N 8) 9 (D † omits)

vi. 10 εἶπεν¹ ὁ Ἰησοῦς² “Ποιήσατε τοῖς ἀνθρώποις ἀναπε-
σεῖν³.” ἦν δὲ χόρτος⁴ πολλὸς ἐν τῷ τόπῳ⁵. ἀνέπεσαν οὖν
οἱ⁶ ἄνδρες τὸν ἀριθμὸν ὡς⁷ πεντακισχίλιοι⁸. 11 ἔλαβεν
οὖν⁹ τοὺς¹⁰ ἄρτους¹¹ ὁ Ἰησοῦς καὶ εὐχαριστήσας¹² διέδωκεν¹³
τοῖς ἀνακειμένοις, ὁμοίως¹⁴ καὶ ἐκ τῶν ὀψαρίων ὅσων ἤθελεν. 12 ὡς
δὲ ἐπελήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ “Συναγάγετε τὰ
περισσεύοντα¹⁵ κλάσματα, ἵνα μὴ τι ἀπόληται¹⁶.”

1 (D 11 + οὖν, 11 + δὲ) 2 (ss + Go) 3 (ss + in companies,
ss + on the green) 4 (N † τόποι) 5 (ss omits) 6 D omits
7 (ss omits) 8 (N τρισχίλιοι) 9 (N 1 δὲ) 10 (D ss + πέντε)
11 (ss + and two fishes) 12 (ND 11 εὐχαρίστησεν καὶ, ss raised
to heaven) 13 (ND 11 ἔδωκεν, ss divided, D 11 + τοῖς μαθηταῖς,
oi δὲ μαθηταί) 14 (D + δὲ) 15 (B περισσεύοντα) 16 (D 11
+ ἐξ αὐτῶν)

S. MATTHEW.

xiv. 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,
 καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων⁷¹ δώδεκα κοφί-
 νους πλήρεις.

21 οἱ δὲ ἐσθiónτες⁸ ἦσαν ἄνδρες ὡσεὶ⁹ πεντακισχίλιοι
 [χωρὶς γυναικῶν καὶ παιδίων].

7 (8 ll omit) 8 (D * αἰσθίνοντες, or αἰσθίνοντες, see Schmi-
 del, Gram. v. 19) 9 (D1 ὡς, 11 s^c omit)

Conflation.

xiv. 20 Καὶ (εὐθὺς)¹ ἠνάγκασεν τοὺς μαθητὰς²
 ἐμβῆναι εἰς³ πλοῖον καὶ προάγειν αὐτὸν⁴
 εἰς τὸ πέραν,

ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

23 καὶ ἠπολύσας τοὺς ὄχλους¹⁸

ἀνέβη εἰς τὸ ὄρος [κατ'⁶ ἰδὼν] προσεύξασθαι.

ὁψίας δὲ γενομένης ὁ μόνος ἦν ἐκεῖ. (i)

24 Τὸ δὲ πλοῖον ἦδη⁷ σταδίους πολλοὺς ἀπὸ τῆς γῆς
 ἀπείχεν⁸,

βασανιζόμενον ὑπὸ τῶν κυμάτων,

ἦν γὰρ ἐναντίος ὁ ἄνεμος †.

25 Τετάρτῃ⁹ δὲ φυλακῇ⁸ τῆς νυκτὸς

ἦλθεν¹⁰ πρὸς αὐτοὺς

περιπατῶν ἐπὶ τὴν¹¹ θάλασσαν¹¹.

1 NC1 s^c omit 2 (B11 s^c + αὐτοῦ) 3 MOD + τὸ 4 (D ll
 omit) 5 (N omits, s^c when he sent them away, s^c illegible)
 6 (D * κατ') 7 (D ll s^c omit, s^c illegible) 8 (D εἰς),
 NCOD ll μέσον τῆς θαλάσσης ἦν 9 (D genitive) 10 (C ? D
 απ-) 11 (OD genitive)

xiv. 26 οἱ δὲ [μαθηταί] ἰδόντες αὐτὸν⁷¹
 ἐπὶ τῆς θαλάσσης περιπατοῦντα
 ἐταράχθησαν (2) λέγοντες ὅτι "Φάντασμα ἔστιν,"
 καὶ [ἀπὸ τοῦ φόβου] ἔκραζαν.

27 εὐθὺς δὲ ἐλάλησεν [(ὁ Ἰησοῦς)]⁸ αὐτοῖς λέγων
 "Θαρσεῖτε⁸, ἐγὼ εἰμι· μὴ φοβεῖσθε."

[28 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ⁹ "Κύριε, εἰ σὺ εἶ, κλῖνε σὺν
 με⁹ εἰς τὸ πλοῖον καὶ ἐπὶ τὰ ὕδατα". 29 ὁ δὲ εἶπεν "Ἐλθέ." καὶ
 καταβὰς ἀπὸ τοῦ πλοίου⁸ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ
 ἦλθεν¹⁰ πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον¹⁰ ἐφοβήθη, καὶ
 ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων "Κύριε, σῶσόν με."
 31 εὐθὺς δὲ ὁ¹¹ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ αὐτῷ
 λέγει αὐτῷ "Ολιγόπιστε, εἰς τί ἐδίστασας;"]

1 (N ll s^c ἰδόντες δὲ αὐτὸν, O ll καὶ ἰδόντες αὐτὸν οἱ μαθ.)
 2 ND s^c omit 3 (D θαρρεῖτε) 4 (D omits, s^c + Σίμων)
 5 (8 ll omit) 6 (s^c omits) 7 (C μοι) 8 (C + δ) 9 ND ll
 εἰς με (N + ἦλθεν οὖν) 10 (OD ll s^c + ἰσχυρὸν) 11 (D omits)

S. MARK.

vi. 41 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν⁸
 43 καὶ ἦσαν * * * 10 κλάσματα¹¹ δώδεκα κοφίνων πληρέ-
 ματα¹²

καὶ ἀπὸ τῶν¹³ ἰχθύων.

44 καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους¹⁴ πεντακισχίλιοι
 ἄνδρες. (3)

10 (11 + reliquias) 11 (ND ll κλασμάτων) 12 (D ll
 κοφίνους πλήρεις, s^c + the remains of these five loaves) 13 (N s^c
 + ὅσο) 14 (ND ll s^c omit, N + ὡς)

20 d. The Walking on the Sea.

[vi. 45 Καὶ εὐθὺς¹ ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ (ii)
 ἐμβῆναι εἰς τὸ² πλοῖον καὶ προάγειν³
 εἰς τὸ πέραν⁴]

[πρὸς Βηθσαιδάν,] (iii)

[ἕως αὐτῶν⁵ ἀπολύει τὸν ὄχλον. (ii)

46 καὶ ἠποταξάμενος αὐτοῖς⁶

ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

47 καὶ ὁψίας γενομένης

ἦν⁷ τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης⁸,

καὶ αὐτοὶ ὁ μόνος ἐπὶ τῆς γῆς. (i)

48 καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν⁹,

ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς,

10 περὶ τετάρτην φυλακὴν τῆς νυκτὸς

ἔρχεται πρὸς αὐτοὺς¹¹

περιπατῶν ἐπὶ τῆς θαλάσσης.]

[καὶ ἤθειλεν¹² παρελθεῖν αὐτοῦς. (iii)

1 (D ll + ἐξεγερθεὶς) 2 (N omits) 3 (D s^c προάγειν,
 D ll + αὐτὸν, 1 + eos) 4 (s^c omits) 5 (D s^c αὐτὸς δὲ) 6 (s^c
 having dismissed them) 7 (D ll + πάλαι) 8 (D ll μέση τῇ
 θαλάσσῃ) 9 (D ll καὶ θαύσαντας, s^c with the fear of the waves)
 10 (D ll + καὶ, s^c omits the line) 11 (D ll omit) 12 (D
 ἠθέλησεν)

20 e. The effect on the Disciples.

[vi. 49 οἱ δὲ ἰδόντες αὐτὸν (ii)

ἐπὶ τῆς θαλάσσης περιπατοῦντα

ἰδοῦσαν ὅτι¹ φάντασμα ἔστιν²

καὶ ἀνέκραζαν,

30 πάντες γὰρ αὐτὸν εἶδαν³ καὶ ἐταράχθησαν⁴. (2)

ὁ δὲ εὐθὺς⁴ ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς⁵

"Θαρσεῖτε, ἐγὼ εἰμι, μὴ φοβεῖσθε."

1 (D ll omit) 2 (D ll εἶδαν) 3 (s^c and when they all saw
 him, they cried out) 4 (D ll καὶ) 5 (D ll πρὸς αὐτοὺς λέγων)

S. LUKE.

ix. 17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες⁸ †,
καὶ ἦρθη τὸ περισσεῦσαν⁹ αὐτοῖς¹⁰ κλασμάτων κόφινον
δώδεκα¹¹.

8 (ll omit) 9 (D περισσευμα) 10 (ND τῶν) 11 (D
δεκάδω)

S. Matthew's χωρὶς γυναικῶν καὶ παιδῶν (21) is repeated in
Matt. xv. 28. For other assimilations see notes there.

There is considerable difficulty about the locality of the miracle of the feeding of five thousand. S. Luke (ix. 10) locates it "at the city called Bethsaida," but he has no authority for this in S. Mark nor does it agree with his own sequel, for the disciples "are in a desert spot and they must go to the villages and farmsteads around for victuals," whereas if the city had been near, its market would have been the proper place for obtaining food. S. Mark does not tell us where the multitudes were fed, except that it was in a desert spot, but Bethsaida is given (in the trito-Mark?) as the place to which our Lord bade the disciples retire when the miracle was over. They land "at Gennesaret," in which, according to Josephus, Capernaum lay. In S. John they went "across the lake" (W. to E.?) to the scene of the miracle, and again "across the lake" (S.E. to N.W.?) to Capernaum when the miracle was over. Boats came from Tiberias to the scene of the miracle (W. to E.?) and the people sailed in them "across the lake" (S.E. to N.W.?) to Capernaum. If S. John stood alone, we should feel sure that he placed the scene on the East, probably South-East, side of the lake. As it is, he seems to be silently correcting S. Mark's "Bethsaida," as usual.

Harmonists however are bound by their principles to reconcile all the statements of all the Gospels, and to this end have assumed that there were two Bethsaiidas within five miles of each other on the shores of the same lake. But the best authorities are reluctant to admit this and in itself it is improbable. Moreover if the disciples had gone—as harmonists suppose—from the first Bethsaida to the second and back again to the first, the strangeness of doing so would probably have preserved the names in all three places. The only Bethsaida, which history knows, lay at the North end of the lake on the East side of the Jordan, and we find it difficult to believe, as the harmonists assert, that 5,000 men with women and children crossed the Jordan at a time of the year when it was in flood and at a place where there was neither bridge nor ford. We believe that S. Luke has unconsciously during oral transmission transferred the name Bethsaida from its proper place in the deutero-Mark, or (more probably) it belongs to the trito-Mark and S. Luke received information from an independent source that multitudes (viz. the 4,000) were fed near Bethsaida and, knowing nothing about the 4,000, assumed that the 5,000 were meant. Cod. N in S. Luke reads *eis ἔρημον τόπον* instead of *eis πόλιν κ.τ.λ.* and tells us in John vi. 23 that the 5,000 were fed near Tiberias. The former of these readings looks like the work of a harmonist, the latter may possibly preserve an early tradition. We incline to think that the place was a desert spot near Tiberias, but of course on the other side of the lake, towards the S.E. end. But, whether S.E. or N.E. be the true scene, the crowds of people who collected to greet our Lord on His landing probably belonged to the villages on the Eastern shore. They recognized the boat from afar, as seafaring people can, and came to meet it. Perhaps our Lord gave orders to the Twelve at night to make for Bethsaida in the N.E. but on joining them next day altered their course to Capernaum in the N.W. Perhaps Bethsaida is as late an accretion in the trito-Mark as we believe it to be in S. Luke.

S. JOHN.

vi. 13 συνήγαγον οὖν¹⁷, καὶ ἐγέμισαν δώδεκα κοφίνους
κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν¹⁸ τοῖς
βαβρυκόσιν¹⁹.

vi. 14 ὁ οὖν ἄνθρωποι ἰδόντες ἃ ἐποίησεν σημεῖα²⁰
ἔλεγον ἐπὶ²¹ "Οὗτός ἐστιν ἀληθῶς²² ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν
κόσμον²³." 15 Ἰησοῦς οὖν γινώσκει ὅτι μέλλουσιν ἐρχεσθαι καὶ
ἀρπάξαι αὐτὸν ἵνα τοῖς αὐτοῦ²⁴ βασιλεία ἀνεχθῇ²⁵ πάλιν εἰς
τὸ ὄρος αὐτοῦ²⁶ μόνος²⁷.]

17 (D1 δέ, 1 et) 18 (N ἐπερίσσευσεν) 19 (s+ Now the
men which did eat of this bread were five thousand) 20 ND ll ms
δ...σημείων 21 (Nll omit) 22 (D omits) 23 (l omits)
24 (D ll + αὐτὸν, N1 καὶ ἀναδεικνύσθαι) 25 (N ll φεθῇ) 26 (ll
omit) 27 (D + κακεῖ προσήχοντο)

[16 Ὅτι δὲ ὅπλα ἐγένετο κατέβησαν¹ οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν
θάλασσαν, 17 καὶ ἐμβάντες εἰς² πλοῖον ἤρχοντο³ πέραν τῆς θα-
λάσσης⁴ εἰς Καφαρναούμ.

καὶ σκοτία ἦδη ἐγγίνετο⁵ καὶ οὐκ ἔλαμψε πρὸς αὐτοὺς ὁ
Ἰησοῦς, 18 ἡ γὰρ θάλασσα ἀνέμου μεγάλου πλώστος διεγέρετο⁶.
19 ἐληλακότες οὖν ὡς⁷ σταδίους⁸ εἰκοσι πέντε ἡ τριάκοντα θεω-
ροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ
πλοίου γινόμενον,

καὶ ἐφοβήθησαν. 20 ὁ δὲ λέγει αὐτοῖς
"Ἐγὼ εἰμι, μὴ φοβεῖσθε²¹."

1 (s+ he and) 2 (D + τὸ) 3 (N ἔρχονται, D + εἰς
τὸ) 4 (s omits) 5 (ND κατέλαβεν δὲ αὐτοὺς ἡ σκοτία)
6 (ll s+ οὐκ) 7 N omits 8 (D= ll δέ) 9 (ND διεγέρετο)
10 (D= ὡσεύ, l omits) 11 (ND ll στάδια) 12 (N καὶ) 13 (s
omits)

S. MATTHEW.

xiv. 3^a καὶ ἀναβάντων^a αὐτῶν εἰς τὸ πλοῖον
 ἐκόπασεν ὁ ἄνεμος.

33 [οἱ δὲ ἐν τῷ πλοίῳ^a προσεκύνησαν αὐτῷ λέγοντες "Ἀληθῶς θεοῦ υἱὸς εἶ³³."]

8 (O ἐμ-) 9 (D ll m + ἐλθόντες) 10 (D + σὺ)

34 Καὶ διαπεράσαντες ἦλθαν ἐπὶ τὴν γῆν †
 εἰς¹ Γεννησαρέτ².

35 καὶ

ἐπιγινόντες αὐτὸν [οἱ ἄνδρες τοῦ τόπου ἐκείνου³]
 ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην⁴,
 καὶ
 προσήγεγκαν [αὐτῷ πάντα] τοὺς κακῶς⁵ ἔχοντας,

36 καὶ παρεκάλουν (αὐτὸν)¹

ἵνα μόνον ᾄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ †
 καὶ ὅσοι² ᾔψαντο διεσώθησαν³.

1 (O ll omit) 2 (D ll m Γεννησάρ, 2 ll -ρέθ) 3 (N omits)
 4 (ll + adorabant eum et) 5 (s^c all, as their country)
 6 (as + every) 7 B omits 8 (O + ἄν) 9 (N ἐσώθησαν)

S. MARK.

vi. 51 καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον,
 καὶ ἐκόπασεν ὁ ἄνεμος.]

[καὶ λίαν⁶ ἐν αὐτοῖς ἐξίσταντο⁷, 52 οὐ γὰρ συνῆκαν (iii)
 ἐπὶ τοῖς ἄρτοις, ἄλλ⁸ ἦν⁹ αὐτῶν ἡ καρδία πεπω-
 ρωμένη.]

6 (D ll περισσῶς, s^c omits) 7 (D *ἐξίσταντο, D ll + καὶ
 ἐθαύμαζον) 8 (D ll ἦν γὰρ, s^c because)

20f. The Landing at Gennesaret.

[vi. 53 Καὶ διαπεράσαντες¹ ἐπὶ τὴν γῆν ἦλθον (ii)
 εἰς² Γεννησαρέτ³] [καὶ προσωρμίσθησαν⁴.] (iii)

[34 καὶ ἐξελθόντων αὐτῶν⁵ ἐκ τοῦ πλοίου (ii)
 εὐθὺς ἐπιγινόντες⁶ αὐτὸν⁷

35 περιέδραμον⁸ ὅλην τὴν χώραν⁹ ἐκείνην¹⁰
 καὶ¹¹ ἤρξαντο¹² ἐπὶ¹³ τοῖς¹⁴ κραβάττοις

¹⁵ τοὺς κακῶς ἔχοντας περιφέρειν¹⁶

[ὅπου ἦκουον ὅτι ἔστιν¹⁷.] 36 [καὶ ὅπου¹⁸ ἂν εἰσε- (iii)
 πορεύετο εἰς κώμας ἢ εἰς¹⁹ πόλεις ἢ εἰς ἀγροὺς²⁰ ἐν
 ταῖς ἀγοραῖς²¹ ἐτίθεισαν²² τοὺς ἀσθενούντας,]

[καὶ παρεκάλουν αὐτὸν (ii)

ἵνα κἀν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ᾄψωνται.
 καὶ ὅσοι²³ ᾔψαντο αὐτοῦ²⁴ ἐσώζοντο.]

1 (D ll + ἐκεῖθεν) 2 (D ll s^c omit) 3 (D ll s^c Γεννησάρ,
 B ll -ρέθ, l omits) 4 (N προσωρμίσθησαν) 5 (s^c when he or
 they had disembarked, B omits αὐτῶν) 6 (D ll ἐπέγνωσαν)
 7 (A ll + οἱ ἄνδρες τοῦ τόπου ἐκείνου) 8 (D ll περιδραμόντες δέ,
 s^c they fled) 9 (D ll περίχωρον) 10 (s^c omits) 11 (D
 omits) 12 (N ll ἐν) 13 (D ll + φέρειν πάντας) 14 (D ll
 περιέφερον γὰρ αὐτοὺς) 15 (s^c omits, N ὅπου ἤκουσθη...,
 D ll ὅπου ἂν ἤκουσαν τὸν Ἰησοῦν εἶπαι) 16 (D + ποῦ) 17 (D
 + τὰς) 18 (l omits, N + ἢ) 19 (D ll πλατείας, l in foro et
 in plateis) 20 (D ἐτίθει) 21 (N D omit) 22 (D αὐτῶν,
 ll omits)

21. EATING WITH UNWASHED HANDS.

vii. 1—23.

21a. A Deputation from Jerusalem.

[1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι (ii)
 καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων]

[2 καὶ ἰδόντες¹ τινὰς² τῶν μαθητῶν αὐτοῦ³ ὅτι⁴ (iii)
 ῥκουαῖς χερσίν, τοῦτ⁵ ἔστιν ἀνίπτους⁶, ἐσθίουσιν⁷
 τοὺς ἄρτους⁸. 3 —οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ
 Ἰουδαῖοι ἐὰν μὴ πυνγῇ⁹ νύψωνται τὰς χεῖρας οὐκ
 ἐσθίουσιν¹⁰, κρατοῦντες τὴν παράδοσιν¹¹ τῶν πρεσβυ-
 τέρων, 4 καὶ ἀπ¹² ἀγορᾶς¹³ ἐὰν μὴ βαντίσωνται¹⁴ οὐκ
 ἐσθίουσιν, καὶ ἄλλα¹⁵ πολλά ἔστιν ἃ παρέλαβον¹⁶
 κρατεῖν¹⁷, βαπτισμοὺς ποτηρίων καὶ ξιστῶν καὶ
 χαλκίων¹⁸.—]

1 (D s^c εἰδότες) 2 (N τινες) 3 (s^c his disciples)
 4 (D l omit) 5 (ll s^c non lotis manibus) 6 (D l s^c ἐσθίουσιν)
 7 (N ll ἄρτων, D ll + κατέγνωσαν) 8 (N πυκνά, ll arebro or prius
 arebro or pugillo or momento or primo or subinde, s^c omits)
 9 (N + ἐσθίωσιν, D ll s^c + ἄρτων) 10 (D s^c + παραδοσίαν)
 11 (D ll + ὅταν ἐλθωσιν) 12 D ll s^c βαπτίζονται 13 (s^c omits)
 14 (B ἀπερ ἐλαβον, D ll + αὐτοῖς) 15 (D ll τηρεῖν) 16 (s^c omits,
 D ll + καὶ κληῶν)

xv. 1—20.

1 [Τότε] προσέρχονται¹ τῷ Ἰησοῦ² ἀπὸ Ἱεροσολύμων }
 Φαρισαῖοι }
 καὶ γραμματεῖς λέγοντες

1 (D s^c + πρὸ) 2 (D ll s^c πρὸς αὐτὸν, O + οἱ)

S. LUKE.

S. Mark says distinctly that our Lord entered the ship: S. John's words seem to indicate that He did not do so, for there was no need. This we take to be one of S. John's corrections.

The title "Son of God" with which S. Matthew concludes (xiv. 33) is applied to our Lord in Mark iii. 11, v. 7, xv. 39, Matt. iv. 8, 6, viii. 29, xvi. 16, xxvi. 63, xxvii. 40, 43, 54, Luke i. 35, iv. 8, 9, 41, viii. 28, xxii. 70, John i. 34, 49, iii. 18, v. 25, x. 36, xi. 4, 27, xix. 7, xx. 31.

The word *πάρους* occurs in trito-Mark iii. 5, Rom. xi. 25, Eph. iv. 18; *παρώ* in trito-Mark vi. 52, viii. 17, John xii. 40 (in translating Isaiah), Rom. xi. 7, 2 Cor. iii. 14, but not elsewhere in New Test. and only twice in LXX. with a variant in each case. The evidence tends to show that the trito-Mark derived these words from S. Paul.

S. Matthew's *πάντας* (85e) is found also in Matt. iv. 24, viii. 16, xii. 15. It seems to proceed from an earnest desire to assert the fulness of our Lord's work as against unbelievers.

S. JOHN.

vi. 21. ἤθελον¹⁴ οὐκ λαβεῖν αὐτόν¹⁵ εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο¹⁶ τὸ πλοῖον ἐπὶ τῆς γῆς¹⁷ εἰς τὴν ὑπῆγον¹⁸.]

14 (N ἤλθον) 15 (εἰ and when they had taken him)
16 (D ἐγενήθη) 17 (N τὴν γῆν) 18 (N ὑπῆγεσσον)

vi. 22—26.

22 Τῇ ἐπαύριον ὁ δόχλος ὁ ἐστηκὼς¹ πέραν² τῆς θαλάσσης εἶδον³ ὅτι πλοῦταιον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν⁴, καὶ ὅτι οὐ σινεισθήσαν τοῖς μαθηταῖς αὐτοῦ⁵ ὁ Ἰησοῦς εἰς τὸ πλοῖον⁶ ἄλλα μόνον⁷ οἱ μαθηταὶ αὐτοῦ ἀπῆλθον⁸. 23 ἄλλα ἦλθεν πλοῖα⁹ ἐκ¹⁰ Τιβεριάδος ἔγγυς τοῦ τόπου¹¹ 24 εἶπεν¹² ἔφαγον τὸν¹³ ἄρτον¹⁴ εὐχαριστήσαντες τοῦ κυρίου¹⁵. 25 ὅτε οὖν εἶδεν ὁ δόχλος¹⁶ ὅτι Ἰησοῦς οὐκ ἔστιν¹⁷ ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ¹⁸, ἐνέβησαν¹⁹ αὐτοῖς²⁰ εἰς τὰ²¹ πλοῦταια²² καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν²³. 24 καὶ εὐρίσκοντες αὐτόν πέραν τῆς θαλάσσης εἶπον αὐτῷ. "Ραββί, πότε ὧδε γέγονας²⁵;" 26 ἀπεκρίθη αὐτοῖς ὁ²⁷ Ἰησοῦς καὶ εἶπεν. "Ἀμὴν ἀμὴν²⁸ λέγω ὑμῖν, ζητεῖτέ με²⁹ οὐχ ὅτι εἰδετε σημεῖα³⁰ ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε."

1 (N ἐστὼς) 2 (B πέρα) 3 1^a † εἶδον 4 (N 1^a + ἐκεῖ, KD 11^a + εἰς δ ἐνέβησαν οἱ μαθηταί, D 1 + αὐτοῦ, N 1 + τοῦ Ἰησοῦ)
5 (N σινεισθήσονται αὐτοῖς) 6 (N * πλοῖον) 7 (D 11 μόνον) 8 (εἰ omits, N 11 omits ἀπῆλθον) 9 (N 1 ἐπελθόντων οὐκ τῶν πλοῖων, D ἄλλων πλοῦταιων ἐλθόντων) 10 (B + τῆς) 11 (εἰ omits, N ἔγγυς οὐσης) 12 (N + καὶ) 13 (N omits) 14 (D 2 11^a omits) 15 (N καὶ ἰδόντες) 16 (N ἦν) 17 (N ἀν-) 18 (N 11 omits) 19 (N τὸ) 20 (D 11 εἰδόντες αὐτοῖς) 21 (N πλοῖον) 22 (1 omits) 23 (N 11 ἦλθον, D ἐλθόντες) 24 (εἰ omits) 25 (D 11 + καὶ τέρατα)

Compare S. Luke xi. 38.

[ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι¹ οὐ πρότερον ἐβρατίσθη πρὸ τοῦ ἀρίστου.]

1 (D 11 ἤρατε διακριόμενοι ἐν ἑαυτῷ λέγειν "Διὰ τί)

Compare S. Luke xi. 39^b—41.

[(39) "Νῦν ὑμεῖς οἱ Φαρισαῖοι¹ τὸ ἐξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἐσωθεν ὑμῶν γέμει ἄρπαγῆς καὶ πονηρίας. 40 ἄφρονες, οὐχ² ὁ ποιήσας τὸ ἐξωθεν καὶ τὸ ἐσωθεν³ ποιήσας; 41 πλὴν τὰ ἐνόντα⁴ ὁδοὶ ἐλεημοσύνης, καὶ ἰδοὺ πάντα καθαρά ὑμῶν ἐστίν⁵."]]

Luke xi. 39, 40 (= Matt. xxiii. 25).

1 (D 1 + ὑποκρίται) 2 (B * οὐκ) 3 (CD 11 ἐσωθεν καὶ τὸ ἐξ.)
4 (1 omits) 5 (D 1 ἐστίν)

Probably most readers will agree that Mark vii. 2—4 is correctly assigned to the trito-Mark, unless indeed the oral hypothesis be denied altogether. But lest any one should too readily assume that the editorial notes which constitute the trito-Mark are always the spontaneous work of the Evangelist, let him consider whether it is at all likely that a Hebrew Jew, such as S. Mark appears to have been, would have written in this way. The contempt of a Gentile seems necessary to produce this passage or at least the concluding words. It can moreover be most simply accounted for as the answer of the catechist to the question of a Gentile catechumen, who was puzzled by a foreign custom which he did not understand.

S. MATTHEW.

S. MARK.

21 b. *Reply to the Delegates.*

vii. 5 [καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ (ii)
 γραμματεῖς^a

“Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου
 κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων,
 ἀλλὰ κοιναῖς^b χερσὶν ἐσθίουσιν τὸν ἄρτον;”
 6 δὲ εἶπεν αὐτοῖς^c

“Καλῶς ἐπροφῆτευσεν Ἡσαίας^d περὶ ὑμῶν τῶν^e
 ὑποκριτῶν^f,”

ὥς γέγραπται ὅτι^g

Οὔτος ὁ λαὸς τοῖς χεῖλεσιν με τιμᾷ,^h
 ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχειⁱ ἀπ’ ἐμοῦ·
 7 μάτην δὲ ἐβόονταί με,
 διδάσκοντες διδασκαλίαν^j ἐντάλματα ἀνθρώ-
 πων^k.] (i)

[8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ (iii)

κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.”]
 [9 καὶ ἔλεγεν αὐτοῖς “Καλῶς ἀθετεῖτε τὴν ἐντολὴν^l
 τοῦ θεοῦ,

ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε^m.”

10 Μωυσῆς γὰρ εἶπεν
 Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σουⁿ, καὶ
 ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελεγ-
 τάτῳ^o.] (ii)

11 ὑμεῖς δὲ λέγετε

“Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρί^p ἢ τῇ μητρί
 ‘Κορβάν,’^q [ὃ ἐστὶν Δῶρον,] [‘ὃ ἐὰν^r ἐξ ἐμοῦ^s’
 ὠφελῇ,” (iii) (ii)

12 οὐκέτι ἀφίετε^t αὐτὸν

οὐδὲν ποιῆσαι τῷ πατρί ἢ τῇ μητρί,

13 ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει
 ὑμῶν^u.”]

[14 παρεδώκατε (iii)

καὶ παρόμοια τοιαῦτα^v πολλὰ ποιεῖτε.”]

1 (A1^a εἶπεν) 2 (D11^a+λέγοντες) 3 (A11^a ἀνέπτους,
 D+ταῖς) 4 (D11+ἀποκριθεὶς) 5 (D11+εἶπεν) 6 (1^a+ἐπε-
 ρωτηθεὶς) 7 (D omits) 8 (s^a omits, D11+καὶ εἶπεν)
 9 (D^a11 ἀγαπᾷ) 10 (D ἀφίστηκεν, 11 ἐστὶ) 11 (11+εἶ-
 πεν) 12 (D11+βαπτισμὸς ἑστῶν καὶ ποτηρίων καὶ ἄλλα παρόμοια,
 ἀ ποιεῖτε, τοιαῦτα πολλὰ) 13 (D^a τολῆν) 14 (D^a11^a στή-
 σῃτε, B τηρήτε, 1 traditio) 15 (D^a *-τείνω) 16 (D11^a
 + αὐτοῦ) 17 (D † μου) 18 (A11+καὶ) 19 (D^a οὐκ ἐναφίετε)
 20 (D11+τῇ μωρᾷ) 21 (D^a † τὰ αὐτὰ)

xv. 2 “Διὰ τί οἱ μαθηταί σου παραβαίνουσιν
 τὴν παράδοσιν τῶν πρεσβυτέρων;
 οὐ γὰρ νίπτονται τὰς χεῖρας^a ὅταν ἄρτον ἐσθίουσιν.”
 3 δὲ [ἀποκριθεὶς] εἶπεν αὐτοῖς^b

(N.B. inverted order of verses.)

“Διὰ τί καὶ^c ὑμεῖς παραβαίνετε^d τὴν ἐντολὴν τοῦ θεοῦ
 διὰ τὴν παράδοσιν ὑμῶν;

4 ὁ γὰρ θεὸς εἶπεν^e

Τίμα τὸν πατέρα^f καὶ τὴν μητέρα^g, καὶ

ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελεγ-
 τάτῳ^h.]

5 ὑμεῖς δὲ λέγετε

“Ὅτε ἂνⁱ εἴπῃ τῷ πατρί ἢ τῇ μητρί

‘Δῶρον ὃ ἐὰν^j ἐξ ἐμοῦ ὠφελῇ^k,’

οὐ μὴ

τιμῇσαι τὸν πατέρα αὐτοῦ^l.”

6 καὶ ἠκυρώσατε τὸν λόγον^m τοῦ θεοῦ διὰ τὴν παρα-
 δόσιν ὑμῶν. (i)

7 ὑποκριταί, καλῶς ἐπροφῆτευσεν περὶ ὑμῶν Ἡσαίαςⁿ†
 λέγων

8 12^a ὁ λαὸς οὗτος^b τοῖς χεῖλεσιν με τιμᾷ,†
 ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει^c ἀπ’ ἐμοῦ·
 9 μάτην δὲ ἐβόονταί με,

διδάσκοντες διδασκαλίαν^d ἐντάλματα ἀνθρώ-
 πων^e.] (i)

1 (CD11+αὐτῶν) 2 (D1 omits) 3 (K omits) 4 (D
 * παραβαῖναι) 5 (K01 ἐνετελεσται λέγων) 6 (11^a+σου)
 7 (D † δ’ ἂν) 8 (K+οὐδὲν ἐστὶν) 9 (O11^a+ἢ τὴν μητέρα
 + αὐτοῦ) 10 (K0 νόμον, (E11 τὴν ἐντολὴν) 11 (ss+ἐπε-
 ρωτηθεὶς) 12 (O1+ἐγγίξαι μοι) 13 (O1+τῷ στόματι αὐτῶν
 καὶ) 14 (D11 ἐστὶν) 15 (11+εἶπεν)

Conflation.

xv. 10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς
 “Ἀκούετε καὶ συνίετε”

21 c. *Address to the multitudes.*

[vii. 14 Καὶ προσκαλεσάμενος πάλιν^a τὸν ὄχλον (ii)
 ἔλεγεν^b αὐτοῖς

“Ἀκούσατέ^c μου^d πάντες^e καὶ σύνετε^f.”

1 (A1^a πάντα, 1 omits) 2 (B λέγει) 3 (K Ἀκούετε) 4 (s^a
 omits) 5 (K omits) 6 (K συνίετε, D † σύνετε, s^a de informed)

^a LXX. Exod. xx. 12=Deut. v. 16, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

^b LXX. Exod. xxi. 17 (16), *ὁ κακολογῶν πατέρα [αὐτοῦ] ἢ μητέρα [αὐτοῦ] τελευτήσει θανάτῳ.

S. LUKE.

VARIOUS.

Must a vow be kept? Yes, replied the Rabbis, for it is written "Perform unto the Lord thy vows." Better moralists however would say that a vow, like an oath (see Mark vi. 26 note), must be broken if keeping it involves sin; for the sole sanction of vows and oaths is God's approval, which can never be gained by doing wrong. To break a vow therefore is sometimes a positive duty.

Not understanding this the Jews used a vow to shirk a duty. For the law said "Honour thy father," and the very word 'honour' includes furnishing him with money in case of need. This however is costly, and to escape doing it a man takes a vow that he devotes to God *whatever* he intended to give to his father. He then gives God a mere trifle and gets rid of his father's importunities by referring him to this vow. Time goes on, his father grows feebler, his heart relents and he wishes to help the old man. 'Is there any escape by which I can do so?' he asks his religious adviser, who replies 'Certainly not; "whatever" is inclusive. To God must be paid whatever you intend to give your father.' This was the teaching which our Lord so severely condemned.

θεατρῆς 'a stage-player,' the Hebrew equivalent of which is uncertain, is used by S. Mark in vii. 6 only, by S. Matthew thirteen times and by S. Luke three times.

* LXX. Isaiah xxix. 13, **[ἐγγίξει μοι] ὁ λαὸς οὗτος [ἐν τῷ στόματι αὐτοῦ, καὶ ἐν] τοῖς χεῖλεσιν αὐτῶν τιμῶσιν με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας.*

S. MATTHEW.

xv. 11 "οὐ¹ τὸ εἰσερχόμενον² εἰς τὸ στόμα

³κοινοῖ⁴ τὸν ἄνθρωπον,
 ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος †
 τοῦτο⁵ κοινοῖ⁶ τὸν ἄνθρωπον."

[12 Τότε προσελθόντες οἱ μαθηταὶ⁷ λέγουσιν⁸ αὐτῷ "Οἶδας ὅτι οἱ
 Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;" 13 ὁ δὲ ἀπο-
 κριθεὶς εἶπεν "Πᾶσα φυτεία ἣν οὐκ ἐφύτευεν ὁ πατήρ μου ὁ
 οὐράνιος ἐκριζωθήσεται. 14 ἀφετε αὐτοῖς⁹. "τυφλοὶ εἰσω ὁδηγοί¹⁰.
 τυφλὸς δὲ τυφλὸν ἐάν ὁδηγῇ¹¹, ἀμφότεροι εἰς βόθραν¹² πεσοῦνται."]

1 (D+πδ) 2 (B ἐρχόμενον) 3 (K+ταῦτο) 4 (D † κοι-
 νωεῖ) 5 (D ἐκεῖνο, 11 omit) 6 (C11 ss+αὐτοῦ) 7 (KC11
 εἶπαν) 8 (D τοὺς τυφλοὺς) 9 (C11 s^a ὁδηγοὶ εἰσω, C11 τυφλοὶ,
 C11 s^a+τυφλῶν) 10 (D^a ὁδηγῇ) 11 (D βόθρον) 12 (D
 ἐμ-, as shall fall with him)

xv. 15 [Ἀποκριθεὶς δὲ

ὁ¹ Πέτρος] εἶπεν αὐτῷ "Φράσον ἡμῖν τὴν παραβολήν²."

16 ὁ δὲ εἶπεν "Ἀκμὴν³ καὶ ὑμεῖς ἀσύνετοί ἐστε;

17 οὐ⁴ νοεῖτε ὅτι

πάν τὸ εἰσπορευόμενον⁵ εἰς τὸ στόμα

εἰς τὴν κοιλίαν χωρεῖ †
 καὶ εἰς⁶ ἀφεδρώνα ἐκβάλλεται;

18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος †

[ἐκ τῆς καρδίας ἐξέρχεται]

καὶ ἐκεῖνα⁷ κοινοῖ⁸ τὸν ἄνθρωπον.

19 ἐκ γὰρ τῆς καρδίας⁹

ἐξέρχονται διαλογισμοὶ πονηροί, †

φόνοι, μοιχεῖαι¹⁰, πορνεῖαι, κλοπαί, †

[ψευδομαρτυρίαι,

βλασφημίαι¹¹."

20 ταῦτά ἐστιν¹²

τὰ κοινούντα¹³ τὸν ἄνθρωπον,

[τὸ δὲ ἀνίσταται χεῖρ φαγεῖν οὐ κοινοῖ¹⁴ τὸν ἄνθρωπον¹⁵]."

1 (ss Simon) 2 (OD 11 ss+ταύτην) 3 (D * Ἀκμήν)
 4 (C11+πω) 5 (B εἰσερχόμενον) 6 (K+τὸν) 7 (D 11
 ἐκεῖνα) 8 (D † κοινωνεῖ) 9 (K † omits) 10 (1 omits)
 11 (D^a 1 βλασφημία) 12 (ss genitives) 13 (D † εἰσω)
 14 (D 11 † κοινωνούντα) 15 (D 1 † κοινωνεῖ) 16 (s^a but when
 a man eats bread with unwashed hands, the man is not defiled)

xv. 21—28.

Conflation.

21 Καὶ ἐξελθὼν ἐκεῖθεν [ὁ Ἰησοῦς] ἀνεχώρησεν †
 εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.

S. MARK.

vii. 15 "οὐδὲν¹ ἔστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευό-
 μενον εἰς² αὐτὸν

†δὲ δύναται κοινῶσαι³ αὐτόν
 ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά
⁴ἐστὶν τὰ κοινούντα τὸν ἄνθρωπον."

11

7 (D^a † οὐδ^a) 8 (K † ἐπ^a) 9 (B τὸ κοινῶν) 10 (D 11
 +ἐκεῖνα) 11 (D 11 s^a+16 εἰ τις ἔχει ὅσα ἀκούει, ἀκούτω)

21 d. Explanation to the Twelve.

[vii. 17 Καὶ ὅτε εἰσῆλθεν¹ εἰς οἶκον² ἀπὸ τοῦ ὄχλου, (ii)

ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν.

18 καὶ λέγει αὐτοῖς "Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε;

οὐ³ νοεῖτε ὅτι

πάν⁴ τὸ ἔξωθεν εἰσπορευόμενον⁵ εἰς τὸν ἄνθρωπον⁶

οὐ⁷ δύναται αὐτὸν κοινῶσαι⁸,

19 ὅτι οὐκ⁹ εἰσπορεύεται¹⁰ αὐτοῦ εἰς τὴν καρδίαν

ἀλλ' εἰς τὴν κοιλίαν,

καὶ¹¹ εἰς τὸν ἀφεδρώνα¹² ἐκπορεύεται¹³;"

[καθαρίζων¹⁴ πάντα τὰ βρώματα.¹⁵ (iii)]

20 ἔλεγεν δὲ¹⁶ ὅτι] ["Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευό- (ii)
 μενον

ἐκεῖνο¹⁷ κοινοῖ¹⁸ τὸν ἄνθρωπον

21 ἔσωθεν¹⁹ γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων

οἱ διαλογισμοὶ οἱ²⁰ κακοὶ ἐκπορεύονται,

πορνεῖαι²¹, κλοπαί²², φόνοι²³, μοιχεῖαι,

24 πλεονεξίαι²⁵, πονηρίαι²⁶, δόλος, ἀσέλγεια,

ὀφθαλμοὶς πονηροί, βλασφημίαι²⁷, ὑπερηφανία²⁸, ἀφροσύνη

29 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται

καὶ³⁰ κοινοῖ³¹ τὸν ἄνθρωπον."

1 (K εἰσῆλθεν) 2 (K τὸν οἶκον, D τὴν οἰκίαν) 3 (K 1+πω)
 4 (s^a omits) 5 (K omits) 6 (K κοινοῖ τὸν ἄνθρωπον)
 7 (D 11 οὐ γὰρ) 8 (D εἰσέρχεται) 9 (s^a omits, D εἰς τὸν
 ὄχλον) 10 (K ἐκβάλλεται, D ἐξέρχεται) 11 (D^a καθαρίζει,
 1 s^a purgat) 12 (s^a and all meat is purged, 2 11+et exit in
 rivum) 13 (D^a † ἔλεγεν δὲ, s^a omits) 14 (D 11 † ἐκεῖνα)
 15 (D † omits) 16 (D 11 singular) 17 (D κλέμματα)
 18 (D^a 11 plural) 19 (D^a 1 plural) 20 (K ἐκεῖνα)

22. THE HEALING OF THE SYROPHENICIAN
 WOMAN'S DAUGHTER.

vii. 24—30.

22 a. Journey to Phenicia.

[24 Ἐκείθεν¹ δὲ ἀναστὰς ἀπῆλθεν (ii)

εἰς τὰ ὄρια Τύρου (καὶ Σιδῶνος).²

Καὶ] [εἰσελθὼν εἰς³ οἰκίαν οὐδένα ἤθελεν⁴ γνῶναι, (iii)]

1 (B Ἐκεῖθε, 11 s^a omit)

2 D 11 s^a omit

3 (D+τῇ)

4 (K 11 ἠθέλησεν)

S. LUKE.

VARIOUS.

S. Mark's editorial note at the end of verse 19 is curiously Semitic in construction, *καθαρίζω* standing for *ἐκαθάριζεν*. To bring out the meaning we may paraphrase "By speaking thus He made all foods clean." Another example of what a Gentile catechumen, rather than a Jewish catechist, would be likely to remark. Our Lord was not thinking or speaking about swine's flesh or other unclean meat, but yet His words could be used quite naturally to settle that burning question, which caused no small trouble in the controversy between Jew and Gentile. It was the Gentiles who sought relief, and an intelligent Gentile would be the first to fasten on this saying.

1 Cor. viii. 8, *βρώμα δὲ ἡμῶν οὐ παραστήσει τῷ θεῷ, κ.τ.λ.* Rom. xiv. 14, *οἶδα καὶ πείσεσθαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν ἔχει αὐτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.* 1 Tim. iv. 3, *κωλυόντων γαρεῖν, ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς ἐκτίσεν εἰς μετάλγησιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεργασαί τὴν ἀλήθειαν.* Col. ii. 21, *μὴ ἀψήγῃς μηδὲ γύμνησιν μηδὲ θύγῃς.*

Rom. xiv. 20, *πάντα μὲν καθάρᾳ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίσαι.* Tit. i. 15, *πάντα καθάρᾳ τοῖς καθαροῖς.* Acts x. 15=x. 9, *"ἃ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοῖνους."*

It will be noticed that the catalogue of sins in Mark vii. 21 f. is not arranged in any order, nor does it reach any climax. Like similar catalogues in S. Paul it loses force by want of symmetry. In S. Matthew it has been arranged according to the order of the ten commandments, *ψευδομαρτυρίαι* being actually added to represent the ninth commandment. This is plainly the deliberate work of an editor and would greatly assist the learner who had the lesson to repeat.

S. MATTHEW.

κν. 22 Καὶ ἰδοὺ γυνὴ Χαναanaία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελη-
 θούσα ἔκραζεν¹ λέγουσα “Ἐλέησόν με, κύριε [μὲν² Δαυὶδ]
 ἡ θυγάτηρ μου κακῶς δαιμονίζεται.” [23 ὁ δὲ οὐκ ἀπεκρίθη
 αὐτῇ λέγων. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤρῳτον αὐτὸν
 λέγοντες “Ἀπόλυσον αὐτήν, ὅτι κρᾶζει ἡμῶν.” 24 ὁ δὲ
 ἀποκριθεὶς εἶπεν “Ὁὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολω-
 λότα οἴκου Ἰσραὴλ.” 25 ἡ δὲ ἐλθούσα προσεκύνει⁴ αὐτῷ λέγουσα
 “Κύριε, βοήθει μοι.”]

1 N ll ἐκράζεν, (O ἐκράτῃσαν, D ll + ὁπίσω αὐτοῦ, E ll + αὐτῷ)
 2 NO μὲν 8 (D + ταῦτα) 4 (O ll προσεκύνῃσαν)

κν. 26 ὁ δὲ [ἀποκριθεὶς] εἶπεν

“Ὁὐκ ἔστιν καλὸν¹ λαβεῖν τὸν ἄρτον τῶν τέκνων
 καὶ βαλεῖν τοῖς κυναρίοις.” †

27 ἡ δὲ εἶπεν

“Ναί, κύριε, καὶ (γὰρ)³ τὰ κυνάρια ἐσθίει⁴ ἀπὸ τῶν
 ψιχίων⁴ †
 τῶν πιπτόντων⁷ ἀπὸ τῆς τραπέζης τῶν κυρίων⁶ αὐτῶν.”]

28 τότε [ἀποκριθεὶς ὁ Ἰησοῦς] εἶπεν αὐτῇ
 [“Ὡς γόναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις.” καὶ
 ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.]

1 (D ll ἐξείπεν) 2 B l omit 8 (D ἐσθίουσιν) 4 (D
 ψιχίων) 5 (8^e omits) 6 (D^e † κυναρίων) 7 (ss + and ἵσος)
 8 (D^e omits)

κν. 29—31.

29 Καὶ μεταβὰς ἐκείθεν [ὁ Ἰησοῦς]
 ἦλθεν¹

παρὰ τὴν θάλασσαν τῆς Γαλιλαίας,

[καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. 30 καὶ προσῆλθον αὐτῷ ὄχλοι
 πολλοί² ἔχοντες μεθ' ἑαυτῶν χωλοὺς, κυλλοὺς, τυφλοὺς, κωφοὺς³,
 καὶ ἐτέρους πολλοὺς, καὶ ἐρίψαν αὐτοὺς παρὰ⁴ τοὺς πόδας αὐτοῦ⁵,
 καὶ θεράπευσεν αὐτούς. 31 ὥστε τὸν ὄχλον⁷ θαυμάσαι βλέποντας
 ἡρώδης λαλοῦντας⁶ καὶ⁸ χωλοὺς περιπατοῦντας καὶ¹⁰ τυφλοὺς βλέ-
 ποντας¹¹ καὶ ἐδόξασαν¹² τὸν θεὸν Ἰσραὴλ.]

1 (ll + iterum) 2 (ll omit) 3 (D ll omit) 4 (D l ὑπὸ)
 5 (O † πόδας, O ll τοῦ Ἰησοῦ) 6 (O αὐτοῦ, D ll + πάντας)
 7 B ll τοὺς ὄχλους 8 B ἀκούοντας, (D + καὶ) κυλλοὺς ὑγιεῖν
 9 (ll omit) 10 (D + τοὺς) 11 (l omit) 12 N ll ἐδόξαζον

S. MARK.

vii. (24) καὶ οὐκ ἠδυνάσθη⁸ λαθεῖν⁶. 25 ἄλλ[] [εὐθύς¹² (ii)
 ἀκούσασα γυνή⁷ περὶ αὐτοῦ¹³, ἧς εἶχεν τὸ θυγάτριον
 αὐτῆς⁵ πνεῦμα ἀκάθαρτον, ἐλθούσα⁹ προσέτεσεν (i)
 πρὸς τοὺς πόδας αὐτοῦ¹⁰ 26 ἡ δὲ γυνὴ ἦν Ἑλληνίς,
 Συροφονικίσσα¹⁰ τῷ γένει¹¹. καὶ ἡρώτα αὐτὸν ἵνα
 τὸ δαιμόνιον ἐκβάλῃ ἐκ¹⁸ τῆς θυγατρὸς αὐτῆς.]

5 (D ἠδυνήθη) 6 (N † λαθεῖν) 7 (D ll γυνὴ δὲ εὐθέως ὡς
 ἀκούσασα) 8 (KD ll omit) 9 (N ll εἰς, D ll + καὶ)
 10 B Σύρα Φονικίσσα (D^e l Φονίσις, ll Syrophoenissa or Syra-
 phoenissa) 11 (8^e a widow from the border of Tyre of
 Phoenicia, but the change of one letter would read ‘a gentile’)
 12 (D^e ll ἀπὸ, l omits) 13 (8^e omits)

22 b. Conversation with the Woman.

[vii. 27 καὶ ἔλεγεν¹ αὐτῇ] (ii)

[“Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα,] (iii)

[οὐ γὰρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων (ii)
 καὶ τοῖς κυναρίοις βαλεῖν.”

28 ἡ δὲ ἀπεκρίθη³ καὶ⁴ λέγει¹³ αὐτῷ

“Ναί, κύριε, καὶ⁵ τὰ κυνάρια ὑποκάτω⁶ τῆς τραπέζης⁷
 ἐσθίουσιν ἀπὸ τῶν ψιχίων⁴ τῶν παιδίων⁸.”

29 καὶ εἶπεν αὐτῇ

“Διὰ τοῦτον τὸν λόγον ὑπάγε⁹, ἐξεληλύθεν ἐκ τῆς θυγα-
 τρὸς σου τὸ δαιμόνιον¹⁰.” 30 καὶ ἀπελθούσα εἰς τὸν¹¹
 οἶκον αὐτῆς¹² εὗρεν τὸ παιδίον βεβλημένον¹³ ἐπὶ τὴν
 κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.]

1 (D^e ll λέγει) 2 (8^e omits) 3 (D ll λέγουσα) 4 (D ll 8^e
 omit) 5 (D ll ἀλλὰ καὶ, A ll καὶ γὰρ) 6 (N † ὑπὸ) 7 (D
 ψιχίων, 8^e + which fall from the table of) 8 (D παίδων)
 9 (D + ll ὑπάγε, διὰ τοῦτον λόγον) 10 (l contingat tibi de
 illis tua ut cupis) 11 (D omits) 12 (N ἐαυτῆς, D ll omit)
 13 (D ll τὴν θυγατέρα βεβλημένην)

23. THE HEALING OF THE DEAF MAN WHO
 HAD AN IMPEDIMENT IN HIS SPEECH.

vii. 31—37.

31 [Καὶ πάλιν ἐξελθὼν] [ἐκ τῶν ὁρίων Τύρου] (ii, iii)
 [ἦλθεν] [διὰ Σιδῶνος¹¹] (ii, iii)

[εἰς τὴν θάλασσαν τῆς Γαλιλαίας] (ii)

[ἀνὰ μέσον τῶν ὁρίων⁸ Δεκαπόλεως. 32 Καὶ φέ- (iii)
 ρουσιν αὐτῷ κωφὸν καὶ μογιλάλον, καὶ παρακαλοῦσιν
 αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα¹⁵. 33 καὶ ἀπολα-
 βόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν⁴
 τοὺς δακτύλους αὐτοῦ⁵ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας⁶
 ἤψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀναβλέψας εἰς τὸν
 οὐρανὸν ἐστέναξεν⁷, καὶ λέγει αὐτῷ “Ἐφφαθά⁸,” ὁ
 ἐστιν Διανοίχθητι⁹. 35 καὶ¹⁰ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί,
 καὶ¹¹ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει

1 (A l 8^e καὶ Σιδῶνος ἦλθεν) 2 (D + τῆς) 3 (N l τὰς χεῖρας.
 D τὴν χεῖραν) 4 (N † ἔλαβεν) 5 (N ll omit) 6 (8^e and
 spae in his ears, D ll put πτύσας before ἔβαλεν) 7 (D ἀν-)
 8 (D^e ll Ἐφφαθά) 9 (D^e Διανοήθητι) 10 (A ll + εὐθύς)
 11 (N 8^e + εὐθύς)

S. LUKE.

VARIOUS.

S. Matthew's Aramaic word *Xawwala* is probably original: the trito-Mark has translated it at length. S. Matthew's "Son of David" is found in the history of Bartimæus (Mark x. 48 = Matt. xx. 80, 81 = Luke xviii. 38, 39), also in the case of two other blind men (Matt. ix. 27). The very untheological saying in Mark vii. 29 has been put into theological language in S. Matthew. The connexion between faith and gifts of healing is asserted in Mark v. 34 = Matt. ix. 22 = Luke viii. 48; Mark x. 52 = Luke xviii. 42; Mark ii. 5 = Matt. ix. 2 = Luke v. 20; Matt. ix. 29, Luke vii. 50, xvii. 19. The being healed "from that hour" is found also in Matt. viii. 18, ix. 22, xvii. 18, John iv. 53.

Compare S. John ix. 6, 7.

[ὁ ταῦτα εἰπὼν ἐπτύσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτόματος¹, καὶ ἐπέθηκεν² αὐτοῦ³ τὸν πηλόν⁴ ἐπὶ τοῖς ὀφθαλμοῖς⁵, ἡ καὶ εἶπεν αὐτῷ⁶ "Ἦταγε εἶπαι" εἰς τὴν κολυμβήθραν τοῦ Ζιλωάμ⁷ "ὁ ἐρμηνεύεται⁸ 'Ἀπεσταλμένος'⁹. "ἀπῆλθεν¹⁰ οὖν¹¹ καὶ εὗρεται¹², καὶ ᾤδεν¹³ βλέπων.]

1 (s + his, D πτόματος) 2 K D H ἐπέχυσεν 3 (D αὐτῷ, C1 omit) 4 (s omits) 5 (D H + αὐτοῦ, C H s + τοῦ τυφλοῦ) 6 (D H omit) 7 (A H omit, s + *thy face*) 8 (D μεθ-) 9 (s + *his face*) 10 (B † omits οὖν—ᾤδεν)

In this and the preceding section S. Mark seems to intimate an extended tour through Gentile country from Tyre, northwards to Sidon and then with a wide sweep through Decapolis, probably by way of Damascus, and finally back to the lake of Galilee. The scanty details which are given illustrate the fragmentariness of the Gospel records.

In Ἐφφαθά the letter *θ* has been assimilated to the following *φ*, the normal Aramaic passive being *ʾEhpeṭhah*. The assimilation is found in Aramaic. (Dalman, *Gr. des jud.-pal. Aramaisch* 59, 5.)

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Compare

xv. 31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἰδὼσαν τὸν θεὸν Ἰσραὴλ.

xv. 32—39.

32 [Ὁ δὲ Ἰησοῦς]
προσκαλεσάμενος τοὺς μαθητὰς [αὐτοῦ]· εἶπεν·
“Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον·,
ὅτι (ἦδη)· ἡμέραι· τρεῖς· προσμένουσίν μοι
καὶ οὐκ ἔχουσιν τί φάγωσιν·
καὶ ἀπολῦσαι αὐτοὺς νήστες οὐ θέλω,
μή ποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.”

1 (K omits) 2 (C λέγει, KO+αὐτοῖς) 3 (D II+τοῦτον)
4 B1 omits 5 (K ἡμέραι) 6 (D II+εἰς καὶ) 7 (D omits)

xv. 33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί·
“Πόθεν ἡμῖν ἐν ἐρημίᾳ· ἄρτοι τοσούτοι ὥστε χορτάσαι
ὄχλον τοσούτον;” †
34 καὶ λέγει αὐτοῖς [ὁ Ἰησοῦς]· “Πόσους ἄρτους ἔχετε;” †
οἱ δὲ εἶπαν· “Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.” (1)
35 καὶ παραγγείλας· τῷ ὄχλῳ· ἀναπεσεῖν ἐπὶ τὴν γῆν
36 λαβέν· τοὺς ἑπτὰ ἄρτους [καὶ τοὺς ἰχθύδας]
καὶ εὐχαριστήσας ἔκλασεν· καὶ εἰδίδου· τοῖς μαθηταῖς·
οἱ δὲ μαθηταί· τοῖς ὄχλοις·”

1 (CD II ss+αὐτοῦ) 2 (D II+οὐ) 3 (C ἐρήμῳ τόπῳ)
4 (D^a s^a+αὐτῷ) 5 (C II ἐκείθεν) 6 (C II τοὺς ὄχλους)
7 (C II καὶ λαβὼν) 8 (K+δύο) 9 (C ?εὐχαρίστησεν)
10 (C II εἰδὼκεν) 11 (C II ss+αὐτοῦ) 12 (II ss+gauc)
13 (CD II τῷ ὄχλῳ)

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vii. (35) ὁρθῶς· 36 καὶ διεστέλατο αὐτοῖς ἵνα μηδενὶ¹⁰
λέγωσιν¹¹. ὅσον δὲ αὐτοῖς διεστέλλετο¹², αὐτοὶ
μᾶλλον περισσώτερον¹³ ἐκήρυσσον. 37 καὶ ὑπερ-
περισσῶς¹⁴ ἐξεπλήσσοντο λέγοντες “Καλῶς πάντα
πεποιήκεν,¹⁵ καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ¹⁶
ἀλῶλους¹⁷ λαλεῖν.”]

10 (D+μηδεν) 11 (D εἰπωσιν) 12 (D II οἱ δι)
13 (KD -οτέρως) 14 (D ὑπερεκ-) 15 B+ως 16 (D+τοὺς)
17 (s^a omits)

24. THE FEEDING OF THE FOUR THOUSAND.

viii. 1—10.

24 a. Pity for the multitudes.

1 [Ἐν ἐκείναις· ταῖς ἡμέραις· πάλιν πολλοῦ· ὄχλου (iii)
ὄντος καὶ μὴ ἔχόντων· τί φάγωσιν,]
[προσκαλεσάμενος τοὺς μαθητὰς· λέγει αὐτοῖς (ii)
· “Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον·
ὅτι ἦδη ἡμέραι· τρεῖς· προσμένουσίν μοι·
καὶ οὐκ ἔχουσιν τί φάγωσιν·
3 καὶ ἴδὼν ἀπολύσω· αὐτοὺς νήστες εἰς οἶκον αὐτῶν,
ἐκλυθῆσονται· ἐν τῇ ὁδῷ·
” καὶ τινες· αὐτῶν ἀπὸ μακρόθεν· εἰσίν·”]

1 (D II s^a+δι) 2 (A1 ss παμπόλλου) 3 (D+αὐτῶν)
4 (B1 s^a+αὐτοῦ) 5 (D II s^a τοῦ ὄχλου τούτου) 6 B ἡμέραις
τρῖσιν 7 B omits μοι, (D II εἰσίν ἀπὸ τῆς ὁδοῦ εἰσιν)
8 (D II ἀπολῦσαι) 9 (D II omits) 10 (D II οὐ θέλω μὴ
ἐκλυθῶσιν) 11 (D II+στι) 12 (D II+εἰ) 13 (KD II s^a
ἦκασιν)

24 b. Our Lord feeds them.

[viii. 4 καὶ ἀπεκρίθησαν αὐτῷ· οἱ μαθηταί αὐτοῦ ὅτι· (ii)
“Πόθεν τούτους· δυνήσεται τις·” ὁ δὲ· χορτάσαι ἄρτων
ἐπ’ ἐρημίας;”
5 καὶ ἡρώτα· αὐτοὺς· “Πόσους ἔχετε ἄρτους;”
οἱ δὲ εἶπαν· “Ἑπτὰ.”
6 καὶ παραγγέλλει· τῷ ὄχλῳ· ἀναπεσεῖν ἐπὶ τῆς γῆς·
καὶ λαβὼν τοὺς ἑπτὰ· ἄρτους·
7 εὐχαριστήσας ἔκλασεν καὶ εἰδίδου τοῖς μαθηταῖς αὐτοῦ
ἵνα παρατιθῶσιν· καὶ παρέθηκαν τῷ ὄχλῳ.
7 καὶ εἶχαν ἰχθύδια ὀλίγα· (1)
καὶ εὐλογήσας· αὐτὰ· εἶπεν καὶ ταῦτα· παρατιθέναι·”]

1 (K1 omits) 2 (K καὶ εἶπαν, D omits) 3 (s^a art thau
able) 4 (D II omits) 5 (D II ἐπ-) 6 (C II παρήγγειλεν)
7 (K+ΣΖ) 8 (OD II+καὶ) 9 (D παραθῶσιν) 10 (D1
εὐχαριστήσας) 11 (D1 omits) 12 (D^a τὰ αὐτοῦ ἐκείθεν)
13 (C παρήθετε) 14 (K παρήθεκεν)

S. LUKE

VARIOUS.

The command not to divulge is found in Mark i. 44, iii. 12, v. 43, viii. 26, 30; the disregard of it in Mark i. 45.

The whole narrative should be compared with the similar trito-Mark addition in viii. 22 ff. The introductions are alike, in both there is a retirement from the crowd, in both there is the sacramental use of spittle which is found in John ix.; in both there is a charge to observe secrecy. The Oriental tendency to assimilate probably explains some of these peculiarities. See note on the next section. *ἀναβλέψας* may be borrowed from Mark vi. 41.

We assign the feeding of the four thousand to the deutero-Mark, because there is no trace of it in S. Luke. Some critics, rejecting the oral hypothesis, have regarded it as a mere dittography of the feeding of the five thousand, two records of the same event having been found (as they suppose) by the Evangelist and having been unintelligently copied by him as though they were distinct occurrences; for, they ask, is it credible that the disciples should so completely have forgotten the former miracle as to ask "Whence can one fill these men with bread here in the wilderness?" The objection rests on the assumption that the speeches in the Gospels are *verbatim* reports of what was actually said and are thoroughly trustworthy, whereas the evidence seems rather to show that they are sometimes literary devices to complete the narrative, gaps in the recollections being filled in by commonplaces or by transference from other passages. We have already remarked the Oriental tendency to tell similar stories in the same words, and we suspect that there has been much of that tendency here. S. Mark however has not a few variations: S. Matthew has reduced them by assimilation until in the latter half of the narrative he produces a veritable doublet. It is of course possible that he was so much enamoured of his own changes in xiv. 19 ff., that he turned back and deliberately copied himself instead of following S. Mark, but under the oral hypothesis the assimilation would be made naturally and unconsciously.

The syntax of Mark viii. 2 is Semitic; the ordinary Greek phrase would be *ἔδωκεν ἑαυτῷ τοῖς ἄλλοις* <εἰς τοὺς ἄλλους> *προσμενέουσιν* μοι. Others with less probability have supposed *προσμενέουσιν* to be dative plural of the participle.

The reading of *N* in verse 6 is noteworthy. If the context did not prove it to be a sheer blunder, a variant 207 for 7 might have arisen, so easily are numerals altered when expressed by letters of the alphabet.

S. MATTHEW.

xv. 37 καὶ ἔφαγον [πάντες] καὶ ἐχορτάσθησαν,
 'καὶ τὸ περισσεύον τῶν κλασμάτων ἦσαν ἐπὶ τὰ σφυρίδας' }
 [πλήρεις]. †
 38 [οἱ δὲ ἐσθίωντες] ἦσαν³ τετρακισχίλιοι [ἄνδρες]⁴
 χωρὶς γυναικῶν καὶ παιδίων⁴.
 39 Καὶ ἀπολύσας τοὺς ὄχλους
 ἐνέβη⁵ εἰς τὸ πλοῖον,

καὶ ἦλθεν εἰς τὰ ὄρια⁶ Μαγαδάν⁷.

1 (NBO σφυρίδας) 2 B1+ὡς 3 (D's original reading lost)
 4 (1 omits) 5 (D ἐμβαίνει, O ἐνέβη) 6 (D+τῆς)
 7 (O1 Μαγαδάν)

Doublet: assimilated.

xiv. 19—21.

[29 λαβὼν¹ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς
 τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς· τοὺς
 ἄρτους² οἱ δὲ μαθηταὶ³ τοῖς ὄχλοις. 30 καὶ ἔφαγον πάντες καὶ
 ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεύον τῶν κλασμάτων⁴ δώδεκα
 κοφίνους πλήρεις. 31 οἱ δὲ ἐσθίωντες⁴ ἦσαν ἄνδρες ὡσεὶ⁵ πεντα-
 κισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.]

1 (D λαβὼν) 2 (11 omits) 3 (1ss+gave) 4 (D
 *αὐσθιῶντες) 5 (D ὡς, 11^{ss} omit)

xvi. 1—12, (xii. 38—40.)

1 Καὶ προσελθόντες (οἱ)¹ Φαρισαῖοι [καὶ Σαδδουκαῖοι]
 πειράζοντες ἐπηρώτησαν² αὐτὸν } †
 σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.
 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς³
 4 "Γενεὰ [πονηρὰ καὶ μοιχαλὶς⁴] σημεῖον ἐπιζητεῖ⁵, †
 καὶ σημεῖον οὐ δοθήσεται αὐτῇ [εἰ μὴ τὸ σημεῖον· Ἰωάν⁶]. †

Doublet:

xii. 38 [Τότε ἀπεκρίθησαν⁷ αὐτῷ τινὲς τῶν γραμματέων καὶ
 Φαρισαίων⁸ λέγοντες

"Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν."

39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς

"Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ,
 καὶ σημεῖον οὐ δοθήσεται αὐτῇ⁹ εἰ μὴ τὸ σημεῖον· Ἰωάν¹⁰ τοῦ
 προφήτου.

40 ὥσπερ¹⁰ γὰρ ἦν¹¹ Ἰωάν¹²

ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας²,
 οὕτως ἔσται¹³ ὁ υἱὸς τοῦ ἀνθρώπου

ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας."

1 Origen and three cursives omit 2 N-των 3 (D11^{ss}
 omit), CD11+ὁψίλας γενομένης λέγετε· Ἐδδία, πυρράζει (O πυρράζει)
 γὰρ (11+cum nubibus) ὁ οὐρανός· 3 καὶ πρὸς ἡμέραν χειμῶν,
 πυρράζει γὰρ στυγνάζων ὁ οὐρανός· (D^{ss} ἀήρ). (E11+Τροικαίαι),
 τὸ μὲν (11 ergo) πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ
 δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε (11+γινώσκει) 4 (D11 omit)
 5 (B αἰτεῖ, D^{ss} ζητεῖ) 6 (O11ss+τοῦ προφήτου) 7 (1^{ss}
 came to) 8 (B omits) 9 (D^{ss} σοι) 10 (D ὥσπερ)
 11 (D^{ss} omits) 12 (1^{ss}+the prophet) 13 (D11^{ss}+καὶ)

xvi. (4) καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

5 Καὶ [ἐλθόντες¹ οἱ μαθηταὶ] εἰς τὸ πέραν
 ἐπελάθοντο ἄρτους λαβεῖν² †.

1 (11 cum venisset) 2 B11 λαβεῖν ἄρτους

* LXX. Jon. ii. 1, καὶ ἦν Ἰωάν³ ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

S. MARK.

24 c. Conclusion.

[viii. 8 καὶ ἔφαγον¹ καὶ ἐχορτάσθησαν, (ii)
 καὶ ἦσαν² περισσεύματα³ κλασμάτων ἐπὶ τὰ σφυρίδας⁴.

9 ἦσαν δὲ⁵ ὡς⁶ τετρακισχίλιοι⁷.

καὶ ἀπέλυσεν αὐτούς.

10 Καὶ εὐθὺς⁸ ἐμβὰς⁹ εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν
 αὐτοῦ

ἦλθεν εἰς τὰ μέρη¹⁰ Δαλμανουθά¹¹.]

1 (N+πάντες) 2 (NO+τὰ, D+τὸ) 3 (D περισσεύμα
 τῶν) 4 (BO σφυρίδας) 5 (CD11^{ss}+οἱ φαγόντες)
 6 (N omits) 7 (11+ἄνδρες) 8 (D11 αὐτῶν) 9 (D ἐνέβη...
 καὶ), B+αὐτῶν 10 (D ὄρια, 1^{ss} the hill of) 11 (B Δαλμα-
 νουθά, D Μολέγδα, 1^{ss} Magdan, 11 Magedan)

25. THE PHARISEES.

viii. 11, 12.

25 a. A Sign from Heaven demanded and
 refused.

[11 'Καὶ ἐξῆλθεν¹ οἱ Φαρισαῖοι (ii)
 καὶ ἤρξαντο συνζητεῖν² αὐτῷ, ζητοῦντες παρ' αὐτοῦ
 σημεῖον³ ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.
 12 καὶ ἀναστενάζας τῷ πνεύματι αὐτοῦ⁴ λέγει
 "Τί⁵ ἡ γενεὰ αὕτη ζητεῖ σημεῖον;
 ἀμὴν λέγω⁶, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον."]

1 (D Καὶ ἐξῆλθον, 1 omits) 2 (D^{ss} 11+σύν) 3 (D+τὸ)
 4 (N1+ιδεῖν) 5 (D11^{ss} omit) 6 (O^{ss} O, τι) 7 NCD+ἐμὲν

viii. 13—21.

25 b. The Leaven of the Pharisees.

[viii. 13 καὶ ἀφίεις αὐτοὺς πάλιν¹ ἐμβὰς² ἀπῆλθεν (ii)
 εἰς τὸ πέραν

14 καὶ ἐπελάθοντο³ λαβεῖν ἄρτους,]

1 (11 omit) 2 (D11^{ss}+εἰς τὸ πλοῖον) 3 (B^{ss} -θεντο,
 D1+οἱ μαθηταὶ)

S. LUKE.

VARIOUS.

No satisfactory explanation of the word *Dalmanutha* has been found. Professor Rendel Harris suggested that *Κηλυθ* is a clerical error of an early scribe, *τ* being the preposition 'of,' *λ* the preposition 'to' and *Κηλυθ* meaning 'the parts,' so that the whole sentence runs "He came into the parts of—into the parts." In that case S. Matthew has probably preserved the original reading. *Study of Codes Besas*, p. 178.

xi. 16, 29, 30.

Scraps from the deutero-Mark: misplaced.

xi. 16 ἑτεροὶ δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ }
ἐξήτουν παρ' αὐτοῦ }

xi. 29 [τῶν δὲ δούλων ἐπαθροισμένων ἤρξατο λέγειν

"Ἡ γενεὰ αὕτη γενεὰ¹ πονηρὰ ἐστίν· σημεῖον ζητεῖ², καὶ σημεῖον οὐ δοθήσεται αὐτῇ· εἰ μὴ τὸ σημεῖον Ἰωάν³. 30· καθὼς γὰρ⁴ ἐγένετο (δ)⁵ Ἰωάν⁶ τοῖς Νινευίταις⁷ σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεῇ ταύτῃ".]

1 (C omits) 2 (OD ἐπι-) 3 (s^o Marcion omit, Oll s^o + τοῦ προφήτου) 4 (N omits) 5 (COD omit) 6 (D Νινευίταις) 7 (l omits, D ll + καὶ καθὼς Ἰωάν⁸ ἐν τῇ καλῇ τοῦ κήτους ἐγένετο τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ γῇ)

xii. 1.

[1· Ἐν οἷς ἐπισυναχθεὶς τῶν μυριάδων τοῦ δούλου¹, ὥστε καταπαεῖ² ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ³ πρῶτον⁴]

1 (D ll s^o πολλῶν δὲ δούλων συμπεριεχόντων ἢ κύκλῳ) 2 (D συμπιγνῶν) 3 (D ll omit) 4 (l omits)

S. John ii. 18, vi. 30.

[ii. 18 ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ "Τί σημεῖον δευκνείς ἡμῶν, ὅτι ταῦτα ποιεῖς;"]

[vi. 30 εἶπον οὖν αὐτῷ "Τί οὖν¹ ποιεῖς σὺ² σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμεν σοι; τί ἐργάζῃ;"]

1 (N l omit) 2 (D s^o l omits)

On two occasions, it would seem, the Pharisees demanded from our Lord a sign: on the first they asked for a sign from heaven, i.e. a voice or a thunder-clap, and this as S. Mark says was absolutely refused; on the second they asked for a sign, i.e. a miracle, and they were promised the sign of Jonah; what our Lord meant by this promise is uncertain; S. Luke gives a vague explanation, S. Matthew a very definite explanation which however seems to be due to a later editorial change; see the passage explained under the Second Division.

In S. Matthew by one of his usual assimilations "the sign of Jonah" is introduced from one passage into the other, and they thus become doublets.

S. Luke has preserved some scraps of these sayings. Notice that whereas in the other Gospels the Pharisees receive the severe rebuke, in S. Luke, as usual, the rebuke is addressed to the rabble; cf. Luke iii. 7 = Matt. iii. 7, Luke xii. 54 = Matt. xvi. 1.

S. Matthew's *μοιχαλῆς* is found in S. Mark viii. 88 though in S. Matthew's parallel there *μοιχαλῆς* does not occur (cf. Mark vi. 84 note). The word is common in the sense of 'idolaters' in the LXX.

Pharisees and Sadducees are coupled together by S. Matthew five times, never by S. Mark or S. Luke, who only name the Sadducees in Mark xii. 18 = Luke xx. 27. S. John does not name them at all. However all the Evangelists frequently refer to them under the name of 'the chief-priests.'

FIRST DIVISION.

S. MATTHEW.

xvi. 6 [ὁ δὲ Ἰησοῦς] εἶπεν αὐτοῖς²
 “Ὁρᾶτε καὶ³ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
 καὶ Σαδδουκαίων⁴.”
 7 αὐτοὶ δὲ⁵ διελογίζοντο ἐν ἑαυτοῖς [λέγοντες]⁶
 ὅτι “Ἄρτους οὐκ ἐλάβομεν.”
 8 γινὼς δὲ [ὁ Ἰησοῦς] εἶπεν⁷
 “Τί διαλογίζεσθε [ἐν ἑαυτοῖς, ἀλογίστοι.]
 ὅτι ἄρτους οὐκ ἔχετε⁸;
 9 οὐκ ὁρᾶτε,

οὐδὲ μνημονεύετε⁹
 τοὺς πέντε ἄρτους τῶν πεντακισχιλίων¹⁰

καὶ πόσους κοφίνους ἐλάβετε;

10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων¹¹
 καὶ πόσας σφυρίδας¹² ἐλάβετε;

11 πῶς οὐ νοεῖτε [ὅτι οὐ περὶ ἄρτων¹³ εἶπον ὑμῖν¹⁴; προσέχετε
 δὲ¹⁵ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.”] 12 τότε
 συνέχευεν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης (τῶν ἄρτων)¹⁶ ἀλλὰ
 ἀπὸ τῆς διδαχῆς¹⁷ τῶν Φαρισαίων καὶ Σαδδουκαίων¹⁸.]

2 (N omits) 3 (I omits) 4 (I omits) 5 (D II s^o τότε)
 6 (s^o omits) 7 (O II s^o + αὐτοῖς) 8 (O I s^o ἐλάβετε) 9 (D I + ἔτε)
 10 (D II dative) 11 (N O σφυρ-) 12 (D s^o II ἄρτου) 13 (D II
 omits) 14 (D II s^o omits) 15 D II omits, (O II τοῦ ἄρτου,
 N I s^o τῶν Φαρισαίων καὶ Σαδδουκαίων) 16 (N διδασκαλίας)

S. MARK.

viii. (14) [καὶ¹ αὐτὸς μὴ² ἵνα ἄρτον οὐκ³ ἔχον μεθ’⁴ (iii)
 ἑαυτῶν ἐν τῇ πλοῖμ.]

[15 καὶ διεστέλλετο⁵ αὐτοῖς λέγων (ii)
 “Ὁρᾶτε⁶, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
 καὶ τῆς ζύμης Ἡρώδου⁷.”

16 καὶ διελογίζοντο πρὸς ἀλλήλους⁸

ὅτι ἄρτους οὐκ ἔχουσιν⁹.

17 καὶ γινὼς λέγει αὐτοῖς

“Τί διαλογίζεσθε¹⁰

ὅτι ἄρτους οὐκ ἔχετε;

οὐκ ὁρᾶτε οὐδὲ συνίετε¹¹;

[18 πεπωρωμένην ἔχετε τὴν καρδίαν¹² ὑμῶν; (iii)

19 ὁφθαλμοῦς ἔχοντες οὐ βλέπετε

καὶ¹³ ὠτα ἔχοντες οὐκ ἀκούετε;]¹⁴

[καὶ οὐ¹⁵ μνημονεύετε (ii)

19 ὅτε¹⁶ τοὺς πέντε ἄρτους¹⁷ ἔκλασα εἰς τοὺς πεντακισ-
 χιλίους,

20 πόσους κοφίνους κλασμάτων πλήρεις¹⁸ ἦρατε;]

λέγουσιν αὐτῷ “Δώδεκα.”

20 “ὅτε¹⁹ τοὺς ἑπτὰ²⁰ εἰς τοὺς τετρακισχιλίους,
 21 πόσων σφυρίδων πληρώματα²¹ κλασμάτων ἦρατε;”
 καὶ λέγουσιν αὐτῷ²² “Ἑπτὰ.”

22 καὶ λέγει²³ αὐτοῖς “Οὐκ²⁴ συνίετε²⁵.”]

4 (D II omits, s^o for) 5 (s^o omits) 6 (D II omits)
 7 (D “μετ’”) 8 (N διεστέλλετο) 9 (D II omits, O II + καὶ)
 10 (G I τῶν Ἡρωδιανῶν) 11 (O II s^o + λέγοντες) 12 (N O II
 ἔχοντες, D II ἔχον, s^o there is no bread) 13 (D II + ἐν ταῖς
 καρδίαις ὑμῶν) 14 (B “συνίετε”) 15 (A II + εἰ, I + εἰς)
 16 (D πεπωρωμένη ἐστὶν ἡ καρδία) 17 (N omits) 18 (D οὐδὲ)
 19 (I s^o omits) 20 (D s^o + τοὺς, I s^o + οὐ) 21 (N O D II s^o + καὶ)
 22 (AFGM πλήρης, see Mark iv. 28, I omits) 23 (O I + καὶ
 D II s^o + λέγει, N II + καὶ) 24 (N O II + ἄρτους) 25 (D II πόσας
 σφυρίδας) 26 (D II οὐ δὲ εἶπον) 27 (D II λέγει) 28 (B II
 Πῶς οὐ, D s^o II Πῶς (I + οὐ) οὐκ) 29 (B νοεῖτε, D συννοεῖτε)

26. THE BLIND MAN OF BETHSAIDA.

viii. 22—26.

[22 Καὶ ἔρχονται¹ εἰς Βηθσαιδάν². Καὶ φέρουσιν (iii)

αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ

ᾄψηται. 23 καὶ ἐπιλαβόμενος τῆς χειρὸς³ τοῦ τυφλοῦ

ἐξήνεγκεν⁴ αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ

ὄμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας αὐτῷ⁵, ἐπηρώτα⁶

αὐτόν “Εἰ τι βλέπεις⁷,” 24 καὶ ἀναβλέψας ἔλεγεν⁸

“Βλέπω τοὺς ἀνθρώπους ὅτι⁹ ὡς δένδρα ὁρῶ περι-
 πατοῦντας.” 25 εἶτα¹⁰ πάλιν ᾔθηνεν¹¹ τὰς χεῖρας ἐπὶ

τοῖς ὀφθαλμοῖς αὐτοῦ, καὶ διέβλεψεν¹², καὶ ἀπε-
 κατέστη¹³, καὶ ἐνέβλεπεν¹⁴ τηλαυνῶς¹⁵ ἅπαντα¹⁶.

26 καὶ ἀπέστειλεν αὐτόν εἰς οἶκον αὐτοῦ¹⁷ λέγων

“Μηδὲ¹⁸ εἰς τὴν κώμην εἰσελθῆς¹⁹.”]

1 (N s^o ἔρχεται) 2 (O II Βηθσαιδά, D II Βηθανίαν)

3 (D λαβόμενος τὴν χεῖρα) 4 (D ἐξήγαγεν) 5 (s^o omits,

I αὐτοῦ) 6 (D s^o ἐπερωτῶ) 7 (N II εἰ τι βλέπει, (s^o I ἦναι σεεῖ
 ἰθου) 8 (N O II εἶπεν, D II λέγει) 9 (D II omits) 10 (D II καὶ)

11 (N O II ἐπ-, D I ἐπιθείς) 12 (D II ἤρξατο ἀναβλέψαι, A II
 ἐποίησεν αὐτὸν ἀναβλ.) 13 (B ἀποκ., D ἀποκατεστήθη)

14 (O καὶ ἐνέβλεψεν, N καὶ ἐβλεψεν, D II ὥστε ἀναβλέψαι)

15 (N O θηλ-) 16 (I omits) 17 (N εἰς οἶκον αὐτοῦ αὐτοῦ)

18 (N Mh) 19 (D II καὶ λέγει αὐτῷ “Ἦταγε εἰς τὸν οἶκόν σου

καὶ μηδεὶς εἴπῃ εἰς τὴν κώμην.” O λέγων “Μηδὲ εἰς τὴν κ. εἰς.

μηδὲ εἴπῃ τι ἐν τῇ κώμῃ.”]

S. LUKE.

VARIOUS.

Scrap from the deutero-Mark: misplaced.

xii. (1) "Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, [ἥτις ἐστὶν
ὑπερηφανία,] τῶν Φαρισαίων."

On πεπεωμένον see Mark vi. 52 note.

Other editors put a mark of interrogation at the end of Mark viii. 21. It seems better to suppose that our Lord was complaining that their literal answers "Twelve" and "Seven" were not what He wanted but a more intelligent insight, for which He must wait. The variants however favour the common punctuation.

S. Matthew concludes with an editorial interpretation, as he does also in xvii. 18. These notes, like similar notes in John ii. 22, vii. 39, xii. 16, are signs of later reflexion. S. Matthew's ἀναγόμενοι (v. 8) is found in Matt. vi. 80=Luke xii. 28, Matt. viii. 26, xiv. 31.

Compare S. John ix. 6, 7.

[ὁ ταῦτα εἰπὼν ἐκτυσεν χαμᾶι καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτόματος¹, καὶ ἐπέθηκεν² αὐτοῦ³ τὸν πηλόν⁴ ἐπὶ τοῖς ὀφθαλμοῖς⁵, γ καὶ εἶπεν αὐτῷ⁶ "Ἦπαγε εἶψαι" εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ" ὃ ἐρμηνεύεται⁷ Ἀπεσταλμένοι⁸. ἔπειθ' ἦλθεν⁹ αὐτός¹⁰ καὶ εὗρε αὐτόν¹¹, καὶ ἔλεγε αὐτῷ¹² βλέπων.]

1 (s^c + his, D πτόματος) 2 RD II ἐπέχευεν 3 (D αὐτῷ, Cl omit) 4 (s^c omits) 5 (D II + αὐτοῦ, Cl s^c + τοῦ τυφλοῦ) 6 (D II omit) 7 (A II omit, s^c + thy face) 8 (D μεθ-) 9 (s^c + his face) 10 (B † omits οὐκ—ἦλθεν)

¹ LXX. Jer. v. 21, ὀφθαλμοὶ αὐτοῖς καὶ οὐ βλέπουσιν, ὥτα αὐτοῖς καὶ οὐκ ἀκούουσιν. Ξεκκ. xii. 2, οἱ ἔχουσιν ὀφθαλμοὺς τοῦ βλέπειν καὶ οὐ βλέπουσιν, καὶ ὥτα ἔχουσιν τοῦ ἀκοῦειν καὶ οὐκ ἀκούουσιν. Cf. Is. vi. 9 f.

S. MATTHEW.

S. MARK.

27. PROFESSION OF FAITH FOLLOWED BY TRIAL.

viii. 27—33.

xvi. 13—23.

Conflation.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς
εἰς τὰ μέρη Καισαρίας τῆς Φιλίππου
ἤρώτα τοὺς μαθητὰς αὐτοῦ λέγων
✓ “Τίνα⁸ λέγουσιν οἱ ἄνθρωποι εἶναι [τὸν⁴ υἱὸν τοῦ ἀνθρώπου]¹⁸;

14 οἱ δὲ εἶπαν
“[Οἱ μὲν]⁶ Ἰωάννην τὸν βαπτιστὴν, ἄλλοι⁷ δὲ Ἡλείαν,
ἕτεροι δὲ [Ἰερεμίαν⁹ ἢ⁵] Ἴνα τῶν προφητῶν.”
15 λέγει αὐτοῖς “Ὑμεῖς δὲ τίνα με λέγετε εἶναι;”

16 ἀποκριθεὶς δὲ [Σίμων] Πέτρος εἶπεν¹⁰
✓ “Σὺ εἶ ὁ χριστὸς [ὁ υἱὸς] τοῦ θεοῦ [τοῦ Ἰσραὴλ¹¹].”
[17 Ἀποκριθεὶς δὲ¹² ὁ Ἰησοῦς εἶπεν αὐτῷ⁴ “Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι¹³ σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ’ ὁ πατήρ μου ὁ ἐν [τοῖς]¹⁴ οὐρανοῖς· 18 καὶ γὰρ δὲ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ¹⁴ ἀικοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ἕξου οὐ κατισχύσουσιν αὐτῆς· 19 δώσω σοι¹⁵ τὰς κλεῖδας¹⁶ τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ¹⁷ ἐὰν δέῃς ἐπὶ τῆς γῆς¹⁸ ἔσται δεδεμένον¹⁷ ἐν τοῖς οὐρανοῖς, καὶ ὃ¹⁷ ἐὰν λύῃς ἐπὶ τῆς γῆς ἔσται λελυμένον¹⁷ ἐν τοῖς οὐρανοῖς.”]

20 Τότε ἐπετίμησεν¹⁹ τοῖς μαθηταῖς ἵνα μηδενὶ εἰπωσιν [ὅτι αὐτοῖς²⁰ ἐστὶν ὁ χριστός²¹].

1 (B Καισαρίας) 2 (D omits) 3 (CD 11 + με) 4 (D omits) 5 (8^o What do men say concerning me that I am, (saying) ‘Who is this Son of Man!’) 6 (D 11 omits) 7 (B οἱ) 8 (D Ἰερεμίαν) 9 (as others say it is) 10 (D 1 + αὐτῷ) 11 (D σφίς/ωντος) 12 (8^o omits) 13 B omits 14 (D 11 ταύτην τὴν πέτραν) 15 (D 11 σοι δώσω) 16 (CD κλεῖς) 17 (11 plural) 18 (K τὴν γῆν) 19 NC 11 διεστειλατο 20 (D οὗτος, 1 omits) 21 (CD 11 + Ἰησοῦς)

xvi. 21 [Ἀπὸ τότε] ἤρξατο [Ἰησοῦς Χριστός]¹ δεικνύειν² τοῖς μαθηταῖς αὐτοῦ
ὅτι δεῖ αὐτὸν [οἱς Ἰεροσόλυμα ἀπελθεῖν καὶ] πολλὰ παθεῖν
ἀπὸ³ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων

καὶ ἀποκτανθῆναι
καὶ τῇ τρίτῃ ἡμέρᾳ⁴ ἐγερθῆναι⁵.

1 (C ὁ Ἰησοῦς, D Ἰησοῦς) 2 (B δεικνύειν) 3 (D ἀπὸ) 4 (D 11 μετὰ τρεῖς ἡμέρας) 5 (D ἀναστῆναι)

27 a. S. Peter's Confession of Christ.

[27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ (ii) εἰς τὰς κώμας Καισαρίας τῆς Φιλίππου] καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς⁸
“Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;”
28 οἱ δὲ εἶπαν⁹ αὐτῷ λέγοντες ὅτι⁴
“Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι⁷ Ἡλείαν, ἄλλοι δὲ ὅτι εἰς¹⁰ τῶν προφητῶν.”
29 καὶ αὐτὸς ἐπηρώτα αὐτοῦς⁷ “Ὑμεῖς δὲ τίνα με λέγετε εἶναι;”

ἀποκριθεὶς⁶ ὁ Πέτρος λέγει αὐτῷ
“Σὺ εἶ ὁ χριστός.” * * *

30 καὶ ἐπετίμησεν αὐτοῖς¹⁰ ἵνα μηδενὶ λέγωσιν¹¹ περὶ αὐτοῦ

1 (D 11 + Καισαρίαν) 2 (D 11 omits) 3 (D 11 ἀπεκρίθησαν) 4 (C “Οἱ μὲν, D 11 omits) 5 (D 11 ἄλλοι + δὲ) 6 (D 11 (+ ὅς) ἵνα) 7 (1 omits) 8 (NC D 11 + δὲ) 9 (1 + Iesus, K 1 + ὁ υἱὸς τοῦ θεοῦ) 10 (1 αὐτῷ) 11 (CD εἰπωσω)

27 b. First Prediction of the Passion.

viii. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι

δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι

ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων¹⁸

καὶ ἀποκτανθῆναι¹⁹

καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι²⁰

[32 καὶ παρρησίᾳ τὸν λόγον ἐλάλει²¹.] (iii)

1 (D 11 + ἀπὸ) 2 (1 omits) 3 (18^o loqui)

S. LUKE.

VARIOUS.

S. Mark's expression "the villages belonging to Philip's city of Caesarea," though justified by the LXX. "αὐτῶν καὶ τὰς κώμας αὐτῆς" (Numb. xxi. 32 and frequently in Joshua; see Swete's 'S. Mark' *ad loc.*), is unusual, and S. Matthew has interpreted it into a more natural phrase. Caesarea was a highly fortified town, of which considerable remains still exist. It was called Paneas, being dedicated to Pan because it lay at the source of the Jordan. We assume that the mention of it belongs to the deutero-Mark, though it may be that the proper name was lost in oral transmission, as so many proper names unquestionably were.

ix. 18—22.

18 Καὶ ἐγένετο [ἐν τῇ εἶναι αὐτὸν¹ προσευχόμενον²] †
κατὰ μένας] συνήσαν³ αὐτῷ οἱ μαθηταί,
καὶ ἐπρωτίτησεν αὐτοὺς λέγων
"Τίνα με οἱ ὄχλοι⁴ λέγουσιν εἶναι;" †
19 οἱ δὲ ἀποκριθέντες εἶπαν
"Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλείαν,
ἄλλοι δὲ ὅτι προφήτης [τῶν τῶν ἀρχαίων ἀπέστει]⁵."
20 εἶπεν δὲ αὐτοῖς "Ὑμεῖς δὲ τίνα με λέγετε εἶναι;"

"Πέτρος δὲ⁶ ἀποκριθεὶς εἶπεν †
"Τὸν χριστὸν⁷ τοῦ θεοῦ⁸."

1 (D αὐτοῖς) 2 (D11 α^o omitt) 3 B1 συνήρτησαν
4 (A11 ἀνθρωποι) 5 (D1 ἡ ἐνα τῶν προφητῶν, α^o omitts)
6 (D+δ) 7 (211 omitt) 8 (D1+ὕδω) 9 (α^o omitts,
1+viri)

ix. 21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδὲν λέγειν
τοῦτο,

22 εἰπὼν ὅτι

"Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν
καὶ ἀποδοκιμασθῆναι
ἀπὸ¹ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων
καὶ ἀποκτανθῆναι
καὶ τῇ τρίτῃ ἡμέρᾳ² ἐγερθῆναι³."

1 (D ὑπὸ) 2 (D11 μεθ' ἡμέρας τρεῖς) 3 OD ἀναστῆναι

If the documentary hypothesis be true, it is just possible that S. Luke had a mutilated copy of S. Mark omitting about two chapters here including the first two lines of this section. Otherwise his strange omission of this important proper name demands explanation.

Mark viii. 28 points back to Mark vi. 14 f. Luke ix. 19^a is a repetition of Luke ix. 8^b.

S. Luke mentions our Lord's habit of prayer in iii. 21, v. 16, vi. 12, ix. 18, 28, 29, xi. 1, in none of which passages do the other Gospels support him, but all three Synoptists speak of prayer at Gethsemane.

S. Matthew mentions Jeremiah in ii. 17, xvi. 14, xxvii. 9. He is the only N.T. writer who does so.

Compare S. John vi. 67—69.

[ὁ εἶπεν οὖν¹ ὁ Ἰησοῦς τοῖς δώδεκα "Μὴ καὶ ὑμεῖς θέλετε ἐπάγειν;"
ὁ δὲ ἀπεκρίθη² αὐτῷ Σίμων Πέτρος "Κύριε, πρὸς τίνα ἀπολεινόμεθα;
ῥήματα ζωῆς αἰωνίου ἔχεις, ὅς καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώ-
καμεν³ ὅτι σὺ εἶ ὁ ἅγιος⁴ τοῦ θεοῦ⁵."]

1 (D1 δὲ, 1 omitts) 2 (D εἶπεν δὲ, E11+ὁδ) 3 (D+σε)
4 (Γ11 χριστὸς ὁ υἱὸς) 5 (Γ1+τοῦ ζῶντος)

The proto-Mark (29 c) seems to have given "ὁ χριστὸς τοῦ θεοῦ."

Compare S. John xi. 27.

"Ναί, κύριε· ἐγὼ πεπιστεύκα¹ ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ."

1 (B πιστεύω, but corrected to πεπιστεύκα)

S. Mark always writes μετὰ τρεῖς ἡμέρας, where SS. Matthew and Luke give τῇ τρίτῃ ἡμέρᾳ. To our Western thought the two expressions are by no means identical, but according to Eastern inclusive reckoning they are quite synonymous, as may be seen from Matt. xxvii. 63, 64.

Acts x. 40, τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ.

1 Cor. xv. 4, Χριστὸς...ἐγέρθη τῇ ἡμέρᾳ τῇ τρίτῃ.

S. MATTHEW.

S. MARK.

27 c. S. Peter rebukes our Lord.

xvi. 22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος †
 ἤρξατο ἐπιτιμᾶν αὐτῷ
 [λέγων· "Ἰλιώτῃ σοι, κύριε· οὐ μὴ ἔσται σοι· τοῦτο"].
 23 ὁ δὲ στραφεὶς·
 εἶπεν τῷ Πέτρῳ
 "Ὑπαγε ὀπίσω μου, Σατανᾶ· [σκανδαλον εἰ ἐμοῦ·]
 ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων."

1 B λέγει αὐτῷ ἐπιτιμῶν, (D ll ἡ. (+ αὐ.) ε. καὶ λέγει, l oesepit
 dicere) 2 (D * Εἰλεός) 3 (ll omit) 4 (D ἐπι-)
 5 (D ll ἐμοί, O μου) 6 (D τοῦ ἀνθρώπου, ll sed quae (+ sunt)
 hominis)

[viii. (32) καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν· (ii)
 ἤρξατο ἐπιτιμᾶν αὐτῷ.

33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ
 ἐπετίμησεν· Πέτρῳ· καὶ λέγει·
 "Ὑπαγε ὀπίσω μου, Σατανᾶ,
 ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων."

1 (D* omits, *+as though he pitied him) 2 (O+τῷ)
 3 (D ll λέγων) 4 (D* omits)

28. SELF-RENUNCIATION.

xvi. 24—28 (x. 38, 39, 32, 33).

viii. 34—ix. 1.

24 Τότε [(δ)· Ἰησοῦ] * * *
 εἶπεν τοῖς μαθηταῖς αὐτοῦ
 "Εἴ τις θέλει ὀπίσω μου ἰλθεῖν,
 ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
 καὶ ἀκολουθείτω μοι.
 25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι
 ἀπολέσει αὐτήν·
 ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ
 ἔνεκεν ἐμοῦ
 εὐρήσει αὐτήν."

Doublet:

[x. 38 "καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ
 ὀπίσω μου, οὐκ ἔσται μου ὅμιλος.]

39 ὁ εὐρών τὴν ψυχὴν αὐτοῦ
 ἀπολέσει αὐτήν,
 καὶ ὁ· ἀπολέσας τὴν ψυχὴν αὐτοῦ
 ἔνεκεν ἐμοῦ
 εὐρήσει αὐτήν."

xvi. 26 "τί γὰρ ὠφεληθήσεται· ἄνθρωπος
 ἐὰν τὸν κόσμον ὅλον κερδήσῃ †
 τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ;
 ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

1 B omits 2 (D -σει) 3 (D ὁ δὲ) 4 (OD ll ὠφε-
 λείται)

34 Καὶ προσκυλεσάμενος τὸν ὄχλον
 σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς·
 "Εἴ τις θέλει ὀπίσω μου ἰλθεῖν,
 ἀπαρνησάσθω· ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ·
 καὶ ἀκολουθείτω μοι.
 35 ὃς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν· σῶσαι †
 ἀπολέσει αὐτήν·
 ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ·
 ἔνεκεν (ἐμοῦ [καὶ]· τοῦ εὐαγγελίου)· σῶσαι αὐτήν." (iii)

36 "τί γὰρ ὠφελεῖ· ἄνθρωπον·
 κερδήσαι· τὸν κόσμον ὅλον
 καὶ ζημιωθῆναι· τὴν ψυχὴν αὐτοῦ; †
 37 τί γὰρ δοῖ· ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

1 (D ll omit) 2 (CD ll ἀκολουθεῖν) 3 (D ἀρ-)
 4 (B ἐαυτοῦ) 5 COD ψυχὴν αὐτοῦ 6 (D l omit) 7 D ll
 Origen omit (l δὲ) 8 (l omits) 9 CD ll * ὠφελήσει τὸν
 10 (B ἄνθρωπος) 11 (OD * ἐὰν κερδήσῃ) 12 (OD *
 ζημιωθῇ) 13 (OD ll + ἡ, O ll omit γὰρ) 14 (OD ll δώσει,
 B + ὁ) 15 (B ἐαυτοῦ, O αὐτῷ)

S. LUKE.

VARIOUS.

Πασι is the Attic form of the adjective Πᾶσι. Supply εἰς ὁ θεός 'may God be propitious to you.' LXX. 1 Chron. xi. 19 "Ἰλεῖς μοι ὁ θεὸς τοῦ ποιῆσαι. Cf. 2 Sam. xx. 20, xxiii. 17.
σπάνδαλον is found in Matt. xiii. 41, xviii. 7 (thrice) = Luke xvii. 1.

Compare S. John vi. 70.

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς "Οὐκ ἐγὼ ὑμᾶς τοῦτ' ἐδίδακα λέξε-
λεξάμενος; καὶ ἐξ ὑμῶν εἰς διὰβολὸς ἐστίν."

§ 28. Notice the divergence respecting the persons addressed. S. Matthew indicates the small body of disciples, SS. Mark and Luke the multitude of Jews, unless indeed S. Luke with his usual cosmopolitanism means the whole world.

ix. 23—27 (xvii. 33, xii. 8, 9).

13 "Ἐλεγεν δὲ ᾧ πρὸς πάντας"
"Εἰ τις θέλει ὀπίσω μου ἔρχεσθαι,
ἀρνησάσθω⁸ ἑαυτὸν ἡ ἀράτω τὸν σταυρὸν αὐτοῦ¹³
[καθ' ἡμέραν]⁴, καὶ ἀκολουθεῖτω μοι.
14 ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι
ἀπολέσει αὐτήν.
ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ
ζήσκειν ἐμοῦ,
[οὗτοι]⁵ σώσει αὐτήν."

Doublet:

xvii. 33 "ὅς δ' ἂν¹⁰ ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι⁹
ἀπολέσει αὐτήν,
ὅς δ' ἂν¹⁰ ἀπολέσει¹⁰

ζωοποιήσῃ¹¹ αὐτήν."

ix. 25 "τί γὰρ ὠφελεῖται¹² ἄνθρωπος¹²
κερδήσας¹⁴ τὸν κόσμον ὅλον
ἑαυτὸν δὲ [ἀπολέσει¹⁴ ἢ] ζημιωθείς¹⁴;

1 (S omit) 2 BC ἀπ. 3 (D ll omit) 4 (CD ll S
omit) 5 (ll S omit) 6 (N δὲ δ' ἂν ἡ ἐκείν) 7 (D θελήσῃ)
8 (N ll σώσαι, D ζωοποιήσας) 9 (D ll καὶ δὲ) 10 (BD -έσῃ,
A ll + αὐτὴν + ἐνεκεν ἐμοῦ) 11 (ll salvam faciet, l inveniet)
12 NCD ὠφελεῖ 13 (D ἀνθρώπων) 14 (D ll infinitive)

S. Luke's καθ' ἡμέραν (28) occurs in Mark xiv. 49 = Matt. xxvi. 55 = Luke xxii. 53. Also in Luke xi. 8, xvi. 19, xix. 47 and six times in the Acts, once also κατὰ πάσαν ἡμέραν.

δοῦ is not the optative δοίη, but the subjunctive δῶ.

ψυχὴ is the Hebrew נֶפֶשׁ. S. Luke ix. 25 correctly renders τὴν ψυχὴν αὐτοῦ by ἐαυτόν, and 'himself' in the higher sense is the best equivalent in English, neither 'soul' nor 'life' being quite adequate. This use is common in Syriac and Aramaic.

Compare S. John xii. 25.

[25 "ὁ φιλῶν τὴν ψυχὴν αὐτοῦ
ἀπολλύει¹ αὐτήν,
καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ
ἐν τῷ κόσμῳ τούτῳ
εἰς ζωὴν αἰώνιον φυλάξει² αὐτήν."]

1 (D ll ἀπολέσει) 2 (ll φυλάσσει)

S. MATTHEW.

xvi. 27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
μετὰ τῶν ἀγγέλων αὐτοῦ,
[καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.^a]
28 ἀμὴν λέγω ὑμῖν
ὅτι εἰσὶν τινες τῶν ὧδε ἐστῶτων
οἵτινες οὐ μὴ γεύσονται θανάτου
ἕως ἃν ἴδωσιν [τὸν υἱὸν τοῦ ἀνθρώπου] †
ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.⁹]

Compare x. 32, 33.

[32 "Πᾶς οὖν ὅστις ἐμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ¹⁰ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
τοῖς¹¹ οὐρανοῖς." 33 ὅστις δὲ¹² ἀρνήσῃται¹³ με ἔμπροσθεν τῶν ἀν-
θρώπων, ἀρνήσομαι καὶ ἐγὼ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
τοῖς¹⁴ οὐρανοῖς."]

5 (D1 + ἀγγέλων) 6 (C τῶν ἀγγέλων) 7 (N11 τὰ ἔργα)
8 (CD11 omit) 9 (Origen s^a βασιλεία καὶ τῇ δόξῃ) 10 (D11
αὐτὸν) 11 (KOD omit) 12 KD δ' ἂν 13 (C ἀπ-)
14 (KOD omit)

S. MARK.

viii. 38 ὅς γάρ ἐὰν ἐπαισχυθῇ με¹⁴ καὶ τοὺς ἐμὸν λόγους¹⁷
[ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ,] (iii)
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτὸν
ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
μετὰ τῶν ἀγγέλων τῶν ἀγίων.⁹

ix. 1 [καὶ ἔλεγεν αὐτοῖς] "Ἀμὴν λέγω ὑμῖν (iii)
ὅτι εἰσὶν τινες ὧδε τῶν¹⁸ ἐστηκότων †
οἵτινες οὐ μὴ γεύσονται θανάτου
ἕως ἃν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ
ἐληλυθυῖαν ἐν δυνάμει."

16 (D δὲ δ' ἂν ἐπαισχυθήσεται ἐμὲ) 17 (I omits) 18 (KO
τῶν ὧδε, 211 omits ὧδε) 19 (N ἐστῶτων, D11 + μετ' ἐμοῦ)

29. THE TRANSFIGURATION.

ix. 2—29 (i. 11).

29 a. At night on the Mountain.

xvii. 1—20 (iii. 17).

1 Καὶ μεθ' ἡμέρας ἑξ παραλαμβάνει ὁ Ἰησοῦς

τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην [τὸν ἀδελφὸν αὐτοῦ],
καὶ ἀναφέρει^a αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν¹⁵.

2 καὶ μετεμορφώθη^a ἔμπροσθεν αὐτῶν,
[καὶ¹⁷ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος,]
τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο
λευκὰ
ὡς τὸ φῶς¹⁸.

3 καὶ ἰδοὺ^a ὤφθη¹⁰ αὐτοῖς Μωυσῆς¹¹ καὶ Ἡλίας
συνλαλοῦντες μετ' αὐτοῦ.

2 Καὶ μετὰ ἡμέρας ἑξ παραλαμβάνει ὁ Ἰησοῦς

τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην,
καὶ ἀναφέρει^a αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν
[μόνοντες]¹⁴. (iii)

καὶ μετεμορφώθη^a ἔμπροσθεν αὐτῶν,
3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο^a στιλβοντα⁷
λευκὰ^a ὡς ἰλίαν^a

[οἷα γραφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως^a λευκᾶσαι]^a. (iii)
4 καὶ ὤφθη αὐτοῖς Ἡλίας σὺν Μωυσεῖ¹⁰, †
καὶ ἦσαν συνλαλοῦντες¹¹ τῷ Ἰησοῦ.

4 ἀποκριθεὶς δὲ¹⁰ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ
"Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι.
[εἰ θέλεις,] ποιήσω¹² [ὧδε]¹³ τρεῖς σκηνάς,
σοὶ μίαν καὶ Μωυσεῖ¹⁴ μίαν καὶ Ἡλείᾳ μίαν."

1 (s^a omits, D11 + ἐγένετο) 2 KD + τὸν 3 (D + τὸν)
4 (D^a ἀνάγει) 5 (D λίαν) 6 (D μετεμορφωθείς ὁ Ἰησοῦς)
7 (D omits) 8 (D11 s^a χιών) 9 (s^a omits) 10 (C11
ὤφθησαν) 11 (O Μωσῆ) 12 (D11 s^a ποιήσωμεν) 13 (11
omit) 14 (C Μωσῆ)

5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει¹⁰ τῷ Ἰησοῦ
"Ραββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,
καὶ ποιήσωμεν¹² τρεῖς σκηνάς,
σοὶ μίαν καὶ Μωυσεῖ¹⁴ μίαν καὶ Ἡλείᾳ μίαν."

1 KOD + τὸν 2 (D ἀνάγει) 3 (N11 + λίαν) 4 (11
σεοστυμ solus, 1 solus cum solis) 5 (D^a μετεμορφώθη)
6 (D ἐγένετο) 7 (11 omit) 8 (11 omit, D^a 11 s^a + ὡς χιών)
9 (11 s^a omit, D11 ὡς οὐ δύναται τις λευκ. ἐπὶ τῆς γῆς) 10 (NB
Μωσῆ, O Μωσῆ) 11 (N11 ἦσαν λαλοῦντες, D^a 11 συνελάλουν)
12 (D11 εἶπεν) 13 (D11 θέλεις ποιήσω, C11 + ὧδε) 14 (C Μωσῆ)

^a LXX. Ps. lxi. 13, σὺ ἀποδώσεις ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Prov. xxiv. 12, δε ἀποδίδωσιν ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

S. LUKE.

ix. 26 ὅς γὰρ ἂν ἐπαισχυθῇ με¹⁵ καὶ τοὺς ἐμοὺς λό-
γους¹⁶,
τοῦτον δὲ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται,
ὅταν ἔλθῃ ἐν τῇ δόξῃ [αὐτοῦ καὶ]¹⁷ τοῦ πατρὸς¹⁸
καὶ τῶν ἁγίων ἀγγέλων¹⁹. †

† Λέγω δὲ ὑμῖν²⁰ ἀληθῶς, †
εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων²¹
οἳ οὐ μὴ γεύσονται θανάτου
ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ²²."

Doubt

Compare xii. 8, 9.

[8 "Πᾶς ὅς ἂν ὁμολογήσῃ²³ ἐν ἐμοὶ ἐμπροσθεν τῶν ἀνθρώπων,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἐμπροσθεν τῶν
ἀγγέλων²⁴ τοῦ θεοῦ· 9 "ὁ δὲ ἀρνησάμενός με ἐνώπιον²⁵
τῶν ἀνθρώπων ἀπαρνηθήσεται²⁶ ἐνώπιον²⁷ τῶν ἀγγέλων τοῦ
θεοῦ²⁸."]

15 (D ἐμὲ) 16 (D ll s^o omit, s^o illegible) 17 (s^o omit)
18 (D s^o + αὐτοῦ) 19 (s^o + αὐτοῦ) 20 (D + δτι) 21 (CD
ὡς ἐστῶτων) 22 (D τὸν υἱὸν τοῦ ἀνθρώπου, D s^o + ἐρχόμενον
(s^o - ηρ) ἐν τῇ δόξῃ, D + αὐτοῦ) 23 (K ll - σγ) 24 (K omits)
25 (D ἐμπροσθεν) 26 (K - ῃσεται, D ἀρνηθήσεται) 27 (l s^o omit)

§ 29. "After eight days" means according to the inclusive reckoning, which was generally used, 'after one week.' This common division of time may in oral tradition have thrust out the "six days" of the older sources. More probably S. Luke is preserving the proto-Mark. SS. Peter and John are linked together in Luke viii. 51, xii. 8, and in the Acts, probably also in John xviii. 15, xx. 2, xxi. 20. In the other Gospels James is always named before John. The same three Apostles accompanied our Lord to the house of Jairus and in Gethsemane.

It is probably with reference to the Transfiguration that Origen quotes the following extract from the Gospel according to the Hebrews: "Ἄρτι εἰσαβί με ἡ μήτηρ μου τὸ ἅγιον Πνεῦμα ἐν μετ' τῶν τριῶν μου καὶ ἀπέχετό με εἰς τὸ ὄρος τὸ μέγα Θαβὺρ," of which S. Jerome also preserves a rendering "Modo tulit me mater mea, Spiritus Sanctus, in uno capillorum meorum."

ix. 28—43^a (i. 17).

28 [Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥστε] ἡμέραι ὀκτὶ¹
παραλαβὼν

Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον² †
ἀνέβη εἰς τὸ ὄρος [προσεύχασθαι].

29 καὶ [ἐγένετο³ ἐν τῷ προσεύχασθαι⁴ αὐτῶν]
τὸ εἶδός⁵ τοῦ προσώπου αὐτοῦ ἕτερον⁶]

καὶ ὁ ἱματισμὸς αὐτοῦ⁷ †
λευκὸς ἑξαστράπτων⁸. †

30 καὶ ἰδοὺ [ἄνδρες δύο] συνελάλουν αὐτῷ⁹ †
[οἵτινες ἦσαν]¹⁰ Μωυσῆς καὶ Ἡλείας,

[31 οἱ¹¹ ἀφ' ὧν ἐν δόξῃ ἔλεγον¹² τὴν ἐξοδὸν αὐτοῦ ἣν ἡμελλεν¹³
πληροῦν ἐν¹⁴ Ἱερουσαλὴμ¹⁵. 32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν
βεβαρημένοι ὑπνῷ διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ
τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ δια-
χυρίσθαι¹⁶ αὐτοὺς ἀπ' αὐτοῦ]

εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν¹⁷ †
"Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὡς εἶπαι,
καὶ¹⁸ ποιήσωμεν¹⁹ σκηναὶς τρεῖς, †

μίαν σοὶ καὶ μίαν Μωυσεὶ²⁰ καὶ μίαν Ἡλείᾳ," †

1 (CD ll ss + καὶ) 2 (D ll ss Ἰάκωβον καὶ Ἰωάννην)
3 (K προσεύχασθαι) 4 (K transposes after αὐτοῦ) 5 (K προσ-
εύχασθαι) 6 (D ἡ ἰδέα) 7 (D ἡλλοιώθη) 8 (l s^o + like
σπου) 9 (D l ἦν δὲ, C οἱ ἦσαν, ss omit) 10 (D ll omit)
11 (CD l + δι) 12 (D μέλλει) 13 (D εἰς) 14 (l omits)
15 (D - ρισθῆναι) 16 (D τῷ Ἰησοῦ, ll omit) 17 (K καὶ
ποιήσωμεν, D θέλει ποιήσω) 18 (C Μωσεί)

VARIOUS.

S. Matthew uses the phrase ἄμην λέγω ὑμῖν (or σοὶ) thirty times, S. Mark thirteen times, but S. Luke only six times, of which three are in passages peculiar to his Gospel. In the Marcan sections he thrice omits it, twice translates it by ἀληθῶς. The evidence points to a certain reluctance in him or his informants to put a Semitic word into a Greek sentence. We observe the same reluctance in the case of the words 'Ἀββὰ, 'Ραββί, Σατανᾶς &c.

The phrase γενεὴ πονηρὰ καὶ μοιχαλὶς occurs in Matt. xii. 39, xvi. 4. Cf. James iv. 4, Μοιχαλῖδες, οὐκ οἴσαστε ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστίν; with Mayor's note on the figurative meaning of the word in O.T.

If the destruction of Jerusalem is as usual 'the coming of the kingdom of God in power,' some few of the audience might live to see it. But our Lord's predictions generally have a second and deeper meaning, and it may well be that 'tasting death' alludes to eternal death. The greatness of the loss will not be felt until the joys of the Kingdom begin.

[S. John i. 14, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρί, πλήρης χάριτος καὶ ἀληθείας.]

[Rom. xii. 2, καὶ μὴ συνεχηματίζεσθε τῷ αἵωνι τούτῳ, ἀλλὰ μεταμορφώσετε τῇ ἀνακαινώσει τοῦ νοῦ.]

[2 Cor. iii. 18, ἡμεῖς δὲ πάντες ἀνακαλυμμένοι προσώπων τὴν δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφώμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.]

S. Luke avoids the word μεταμορφώθη perhaps because it is incorrect, for there was no change in our Lord's μορφή, perhaps because the word was associated with objectionable ideas in Greek poets.

S. Luke tells us that Moses and Elijah described to our Lord in detail the incidents of His departure, as though His human mind needed the information. We have no trace of this idea elsewhere, but it aptly illustrates S. Luke's regular teaching about the κένωσις. On the other hand see Luke ix. 22.

The drowsiness of the disciples is peculiar to S. Luke; possibly it has been borrowed from Gethsemane.

ἐπιστάτης is used seven times by S. Luke, but by no other N.T. writer.

FIRST DIVISION.

S. MATTHEW.

xvii. 3 ἐτι αὐτοῦ λαλοῦντος
[ιδὸν] νεφέλῃ [φωτεινῇ] ἐπεσκίασεν¹⁴ αὐτούς,

καὶ [ιδὸν] φωνὴ ἐκ τῆς νεφέλης¹⁵ λέγουσα
"Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,
[ἐν ᾧ ἐδόκῃσα^{16. a}]
ἀκούετε αὐτοῦ^{17. b}."

Doublet (assimilated):

iii. 17 καὶ ιδὸν φωνὴ ἐκ τῶν οὐρανῶν¹⁷ λέγουσα¹⁸ "Οὗτός
ἐστιν¹⁹ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ ἐδόκῃσα^{20. a}."
xvii. 6 [καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν]
καὶ ἐφοβήθησαν σφόδρα. (1) 7 [καὶ προσῆλθεν²¹ ὁ Ἰησοῦς
'καὶ ἀψάμενος²² αὐτῶν εἶπεν²³ "Ἐγέρθητε²⁴ καὶ²⁵ μὴ φοβεῖσθε."²⁶]
8 ἐπάραντες²⁷ δὲ τοὺς ὀφθαλμοὺς αὐτῶν
οὐδένα εἶδον²⁸
εἰ μὴ [αὐτὸν]²⁹ Ἰησοῦν μόνον.

14 (D ἐπεσκίασεν) 15 (11 + audita est) 16 (OD ἡ-)
17 (11 + audita est) 18 (D 11 + πρὸς αὐτὸν) 19 (D 1 Σδ εἰ)
20 (NC ἡ-) 21 (O 1 προσῆλθεν) 22 (OD 11 ἥψατο...καὶ)
23 (11 + eis) 24 (D Ἐγείρεσθε) 25 (8^a raised them up and
said to them) 26 (D *ἐπερίεντες) 27 (O + εὐκείν) 28 D
τόν, (11 omit)

S. MARK.

ix. 6 οὐ γὰρ ᾔδει τί ἀποκριθῇ¹⁴, ἔκφοβοι γὰρ ἐγένοντο¹⁵. (1)

7 καὶ ἐγένετο νεφέλῃ ἐπισκιάζουσα αὐτοῖς,

καὶ ἐγένετο¹⁶ φωνὴ ἐκ τῆς νεφέλης¹⁷ *
"Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός¹⁸,"

ἀκούετε αὐτοῦ¹⁹."

Compare i. 11,

καὶ φωνὴ (ἐγένετο) ἐκ τῶν οὐρανῶν "Σὺ εἰ ὁ υἱός μου ὁ ἀγα-
πητός, ἐν σοὶ εὐδόκησα."

8 καὶ ἐξάπινα²⁰ περιβλεψάμενοι
οὐκέτι οὐδένα εἶδον [μεθ' ἑαυτῶν]²¹ (iii)
εἰ μὴ²² τὸν Ἰησοῦν μόνον.

14 (N Origen ἀπεκρίθη, D 11 λαλήσει) 15 (1^a singular)
16 (D 11^a ἦλθεν, 1 omits, 1 eocce) 17 (D 11 + λέγουσα) 18 (D 11
εὐθέως, 1 omits) 19 (11 omit) 20 AC ἀλλὰ

29 b. The Descent from the Mount next day.

9 Καὶ καταβαινόντων αὐτῶν¹ ἐκ τοῦ ὄρους
ἐνετείλατο αὐτοῖς [ὁ Ἰησοῦς λέγων]
"Μηδενὶ εἰπῆτε τὸ ὄραμα †
ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ²."

10 Καὶ ἐπηρώτησαν αὐτὸν [οἱ μαθηταὶ] λέγοντες
"Τί οὖν οἱ γραμματεῖς λέγουσιν †
ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶτον;"

11 ὁ δὲ [ἀποκριθεὶς]³ εἶπεν⁴

"Ἡλείας μὲν ἔρχεται⁵ καὶ ἀποκαταστήσει⁶ πάντα·

12 λέγω δὲ ὑμῖν ὅτι Ἡλείας [ἤδη]⁷ ἦλθεν,

καὶ [ὅκ ἐπέγνωσαν αὐτὸν ἀλλὰ] ἐποίησαν ἐν⁸ αὐτῷ⁹ } (1)
ὅσα ἠθέλησαν·

οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου } (2)
μέλλει πάσχειν [ἐν' αὐτῶν¹⁰].

(13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν
αὐτοῖς.)

1 (D † καταβαινόντες) 2 NC ἀναστῇ 3 (BCD 11 + αὐτοῦ)
4 (8^a omits) 5 (NC 11 + αὐτοῖς, N + ὅτι) 6 (O 11 + πρῶτον)
7 (D 11 ἀποκαταστήσει) 8 (ND 11 omit) 9 (D 11 place
after v. 13)

[ix. 9 Καὶ καταβαινόντων αὐτῶν ἐκ¹ τοῦ ὄρους (ii)
διστεῖλατο² αὐτοῖς

ἵνα μηδενὶ εἰδόν³ διηγήσωνται,

εἰ μὴ⁴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.] = I

[10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς (iii)

συνζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι⁵.]

[11 καὶ ἐπηρώτων αὐτὸν λέγοντες (ii)

"Ὁ τι λέγουσιν⁶ οἱ γραμματεῖς

ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶτον;"

12 ὁ δὲ εἶπεν⁷ αὐτοῖς

"Ἡλείας μὲν⁸ ἐλθὼν πρῶτον⁹ ἀποκατιστάνει¹⁰ πάντα¹¹,

καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου } (1)

ἵνα πολλὰ πάθῃ καὶ ἐξουθενωθῇ¹²;

13 ἀλλὰ λέγω ὑμῖν ὅτι¹³ καὶ Ἡλείας ἐλήλυθεν¹⁴, } (2)
καὶ ἐποίησαν αὐτῷ
ὅσα ἠθέλον¹⁵.]

[καθὼς γέγραπται ἐπ' αὐτόν.] (iii)

1 NC ἀπὸ 2 (C διστεῖλατο) 3 (D * εἶδον) 4 (N
† omits) 5 (D 11^a ὅταν ἐκ νεκρῶν ἀναστῇ, 1 omits v. 10)
6 (N 11 + οἱ Φαρισαῖοι καὶ) 7 (D^a 11 omit) 8 (D 11 ἀποκριθεὶς
εἶπεν) 9 (D + E) 10 (D 11 omit) 11 (D^a πρῶτος)
12 (ND * ἀποκατιστάνει, O 11 -στήσει) 13 (N ἐξουθενωθῇ,
O ἐξουθενωθῇ, 8^a be crucified) 14 (N omits) 15 (O 11 ἤδη
ἦλθεν) 16 (1 fecit quanta oportebat illum facere)

* LXX. Ps. ii. 7, Κύριος εἶπεν πρὸς με "Τίς μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε." Isai. xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντι-
λήμφομαι αὐτοῦ Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτόν ἡ ψυχὴ μου, which passage is rendered in Matt. xii. 18, Ἰδοὺ ὁ
παῖς μου ὃν ᾔρισσα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου.
b LXX. Deut. xviii. 15, προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμέ ἀναστήσει Κύριος ὁ θεός σου σοὶ αὐτοῦ ἀκούσασθε.

S. LUKE.

ix. (33) μὴ εἰδὼς δ' ἰὸν λέγει.
 34 ταῦτα δὲ αὐτοῦ λέγοντος
 ἐγένετο νεφέλη καὶ ἐπεσκίαζεν¹⁰ αὐτούς·
 [ἐφοβήθησαν δὲ (1) ἐν τῷ εἰσελθεῖν αὐτοῦ εἰς τὴν νεφέλην]²¹.
 35 καὶ φωνὴ ἐγένετο²² ἐκ τῆς νεφέλης λέγουσα²³ †
 "Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλεκτός"²⁴ α,

ἀγτοφ ἀκούετε²⁵."

Compare

iii. 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περι-
 στερᾶν ἐπ'²⁶ αὐτόν, καὶ φωνὴν ἐξ²⁷ οὐρανοῦ γενέσθαι "Σὺ εἶ
 ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ²⁸ εὐδόκησα"²⁹ α."

36 καὶ [ἐν τῷ γενέσθαι τὴν φωνὴν]
 εὐρέθη
 Ἰησοῦς μόνος.

18 (D 4) 19 (CD 11 ἐπεσκίασαν) 20 (D 11 ἐκείνους) 21 (ss
 when they saw them entering etc.) 22 (D φλθεν) 23 (11 omit)
 24 (CD 11 α ἀγαπητός, D + ἐν ᾧ ὑπόδεκται) 25 (D eis)
 26 (D ἐκ τοῦ) 27 (1 φ) 28 (D 11 Τίς μου εἶ σὺ, ἐγὼ σήμερον
 γεγέννηκά σε)

ix. (36) [καὶ αὐτοὶ ἐστίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς
 ἡμέραις οὐδὲν¹ ὧν ἑώρακαν².]

Compare S. Luke i. 17.

"καὶ αὐτὸς προλεστέται³ ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει
 Ἡλεία, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα⁴ καὶ
 ἀπειθεῖν ἐν φρονήσει δικαίων, ἰτοιμάσαι Κυρίῳ λαὸν κατεσκευα-
 μένον."

1 (D omitt) 2 (N ἐώρακασιν, O ἐώρακασιν, D * ἐθέλσιν,
 corrected to -αντο) 3 BC προσ-

VARIOUS.

Perhaps S. Luke's ἐκλεκτός was contained in the proto-
 Mark; S. Mark will then have assimilated the voice to that at
 the Baptism, as S. Matthew has done.

The word ἐφοβήθησαν occurs in S. Luke before the voice
 from heaven, in S. Matthew after it; in S. Mark the mention
 of fear comes still earlier. The differences in order perhaps
 indicate independent editorial work in all three cases.

[S. John xii. 28, φλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ "Καὶ ἐδέξατο
 καὶ πάλιν δοξάζω."]

[2 Pet. i. 17, λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν
 φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης "'Ο
 υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς ὃν ἐγὼ εὐδόκησα,"—
 18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν
 σὺν αὐτῷ ὅτε ἐν τῷ ἀγίῳ ὄρει.]

That our Lord attributed the Baptist's murder to the
 Jewish rulers rather than to Herod and Herodias see Mark
 vi. 17 note.

S. Matthew appends an editorial explanation as he does in
 xvi. 12. Compare with it Matt. xi. 14, "καὶ εἰ θέλετε δεῖσθαι,
 αὐτός ἐστιν Ἡλείας ὁ μέλλων ἔρχεσθαι."

S. John i. 21, καὶ ἠρώτησαν αὐτόν, "Τί οὖν; (σὺ) Ἡλείας εἶ;"
 καὶ λέγει "Οὐκ εἰμὶ."

* LXX. Mal. iv. 4, καὶ ἰδοὺ ἐγὼ ἀποστέλλω ὑμῶν Ἡλὴν τὸν Θεσβίτην πρὶν ἔλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ,
 3 ὃς ἀποκαταστήσει καρδίας πατρὶς πρὸς υἱὸν καὶ καρδίας ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ.

S. MATTHEW.

S. MARK.

29 c. *The Demoniac Boy.*

xvii. 14 Καὶ ἐλθόντων¹ πρὸς τὸν ὄχλον

προσῆλθεν αὐτῷ ἄνθρωπος [γονυπετῶν αὐτὸν² 15 καὶ] λέγων
 "Κύριε³, ἐλέησόν μου τὸν υἱόν⁴, †
 [ὅτι σεληνιάζεται καὶ κακῶς ἔχει⁵,]
 πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ [πολλάκις]⁶ εἰς τὸ
 ὕδωρ· (2) †

16 καὶ προσήνεγκα αὐτὸν (1) τοῖς μαθηταῖς σου, }
 καὶ οὐκ ἠδυνήθησαν⁷ αὐτὸν θεραπεύσαι." } †

1 (D†ll ss ἐλθὼν, O+αὐτῶν) 2 (Dll ἐμπροσθεν αὐτοῦ,
 ll omit) 3 (K omits) 4 (B †+μου) 5 CDll s^a πᾶσχει
 6 (Dll ἐνίοτε) 7 (B ἠδυνάσθησαν)

ix. 14 Καὶ ἐλθόντες¹ πρὸς τοὺς μαθητὰς εἶδαν² ὄχλον πολὺν
 περὶ³ αὐτοὺς καὶ⁴ γραμματεῖς συνζητοῦντας πρὸς αὐτοὺς⁵.
 [15 καὶ εὐθὺς πᾶς ὁ ὄχλος⁶ ἰδόντες αὐτὸν ἐξεθαμβή- (iii)
 θησαν⁷, καὶ προστρέχοντες⁸ ἤσπύζοντο αὐτόν. 16 καὶ
 ἐπηρώτησεν αὐτούς⁹ "Τί συνζητεῖτε πρὸς αὐτούς;¹⁰"]

17 καὶ ἀπεκρίθη¹¹ αὐτῷ εἰς ἐκ τοῦ ὄχλου *
 "Διδάσκαλε, ἤνεγκα τὸν υἱόν μου (1) πρὸς σέ,
 ἔχοντα πνεῦμα ἄλαλον¹².
 18 καὶ ὅπου ἐὰν¹³ αὐτὸν καταλάβῃ ῥήσσει¹⁴ αὐτόν¹⁵, καὶ
 ἀφρίζει

καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται.
 καὶ εἶπα¹⁶ τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν,
 καὶ οὐκ ἴσχυσαν¹⁷."

1 (CDll s^a ἐλθὼν) 2 (CDll εἶδον) 3 (Dll πρὸς)
 4 (D+ταῖς) 5 (K πρὸς αὐτοὺς, D αὐταῖς) 6 (s^a omits,
 D †omits δ) 7 (D ἐθαμβήσαν) 8 (O προ-, Dll προσχαίροντες,
 l cadentes) 9 (O1 τοῖς γραμματεῖς) 10 (K πρὸς αὐτοὺς,
 Dll ἐν ὧν, l omits) 11 (O ἀποκριθεὶς...εἶπεν) 12 (s^a
 omits) 13 (K †omits) 14 (Dll ῥάσσει) 15 (KD l omit)
 16 (OD εἶπον) 17 (Dll+ἐκβαλεῖν αὐτό)

29 d. *Our Lord's Rebuke.*

19 ὁ δὲ¹ * ἀποκριθεὶς αὐτοῖς² λέγει
 "Ὁ γενεὰ ἄπιστος * * *
 ἕως πότε πρὸς ὑμᾶς ἔσομαι;
 ἕως πότε ἀνέξομαι ὑμῶν;
 φέρετέ μοι αὐτὸν³ πρὸς μέ⁴."

20 καὶ ἤνεγκαν⁵ αὐτὸν πρὸς αὐτόν⁶.
 καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς⁷ συνεσπάραξεν⁸ αὐτόν,
 καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.

[21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ⁹ "Πόσος (iii)
 χρόνος ἔστιν ὡς¹⁰ τοῦτο¹¹ γέγονεν αὐτῷ;¹²"] ὁ δὲ εἶπεν
 "Ἐκ παιδιῶθεν¹³."

[22 καὶ πολλάκις καὶ¹⁴ εἰς πῦρ αὐτὸν ἔβαλεν¹⁵ καὶ εἰς (ii)
 ὕδατα (2)

ἵνα ἀπολέσῃ αὐτόν.]
 [ἀλλ' εἰ τι δύνη¹⁶, βοήθησον ἡμῖν¹⁷ σπλαγχνισθεὶς (iii)
 ἐφ' ἡμᾶς¹⁸." 23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ "Τὸ¹⁹ 'Εἰ
 δύνη²⁰, πάντα δυνατὰ τῷ πιστεύοντι." 24 εὐθὺς²¹
 κράζας ὁ πατήρ τοῦ παιδίου²² ἔλεγεν²³ "Πιστεύω·
 βοήθει μου τῇ ἀπιστίᾳ."]

1 (Dll καὶ) 2 (O1 omit, 2ll ei) 3 (D ἀπιστε)
 4 (s^a singular) 5 (s^a thy son) 6 (K ἐμέ) 7 (Dll omit)
 8 (l omits) 9 (D ἐπάραξεν) 10 (l eum, ll+dicens)
 11 (B ἕως, Oll ἐξ οὗ) 12 (D παιδοῦ) 13 (Dll βάλλει)
 14 (O δόνασαι) 15 (Dll+Κύριε) 16 (Dll ss+πιστεύουσαι)
 17 (KO καὶ, Dll s^a καὶ εὐθέως) 18 (Dll+μετὰ θακρόων)
 19 (Dll λέγει)

common source for
 Matthew 23:25 for
 xx has γενεὰ
 "καὶ διεστράμμενη"

21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν¹
 "Ὁ γενεὰ ἄπιστος καὶ διεστράμμενη,
 ἕως πότε μεθ' ὑμῶν ἔσομαι;
 ἕως πότε² ἀνέξομαι ὑμῶν;
 φέρετέ μοι αὐτὸν³ ὡς⁴." †
 1 (K+αὐτοῖς) 2 (ss and) 3 (ss thy son)

In S. Mark the first sight of our Lord produced a violent fit of convulsions in the boy, and when our Lord spoke the word of power the fit was intensified, till death seemed to intervene. Then our Lord raised the lad up. The miracle therefore consisted of two stages, as in Mark viii. 22—26. In S. Matthew the epileptic fit is not alluded to in any way. In S. Luke its virulence is not insisted on and no trace of it continues when our Lord speaks. We have assigned the difficulty to the trito-Mark in both cases, but it must be confessed that those critics have good reason who say that S. Mark has boldly preserved the original account while the other Evangelists have deliberately cut it down or removed parts of it altogether from theological timidity.

S. LUKE.

VARIOUS.

ix. 37 [Ἐγένετο δὲ ἡ τῇ ἐξῆς ἡμέρῃ] κατελθόντων αὐτῶν¹³
[ἀπὸ τοῦ ὄρους] συνήντησεν αὐτῷ ὄχλος πολὺς¹⁴.

38 καὶ ἰδὼς ἄνθρωπον ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων †
"Διδάσκαλε, [θέλω σοι] ἐπιβλέψαι ἐπὶ τὸν υἱόν μου,
ὅτι [μονογενὴς μοι ἐστίν], 39 καὶ ἰδὼς πνεῦμα λαμβάνει
αὐτόν,
καὶ [ἐξέφθης κράζει¹⁵, καὶ] σπαράσσει αὐτόν μετὰ ἀφροῦ
[καὶ μέλις¹⁶ ἀποχωρεῖ ἀπ' αὐτοῦ¹⁷ συντρίβων¹⁸ αὐτόν].
40 καὶ ἰδὲ τὴν τῶν μαθητῶν σου ἵνα ἐκβάλωσιν¹⁹ αὐτόν¹⁴, †
καὶ οὐκ ἠδυνήθησαν."

1 (Oll + ἐν) 2 (D ll es διὰ τῆς ἡμέρας) 3 (D † κατελθόντων
αὐτόν) 4 (D συνελθεῖν αὐτῷ (s^a αὐτοῖς) ὄχλος πολὺς) 5 (es
omit) 6 (K D ll ἐπιβλέψω) 7 (K D es omit) 8 (D l s^a
λαμβάνει γὰρ αὐτόν ἐξαίφνης πνεῦμα καὶ ῥήσσει, K ll + καὶ ῥήσσει)
9 (D l omit) 10 (K CD μόλις) 11 (l omit) 12 (K s^a συν-
τρίβων, D l καὶ συντρίβει) 13 (D ἀπαλλάξω) 14 (D αὐτόν)

ix. 41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
"ὦ γενεὰ ἄπιστος καὶ διςτραμμένη,
ὥς πότε ἔσομαι πρὸς ὑμᾶς †
καὶ ἀνέξομαι ὑμῶν;
προσάγαγε¹ ὧδε² τὸν υἱόν σου."
42 ἔτι δὲ προσερχομένου αὐτοῦ
ἔρρηξεν αὐτόν τὸ δαμόνιον καὶ συνεσπάραξεν³.

1 (O omits) 2 (D ἀπιστε) 3 (K l μεθ' ὑμῶν) 4 (D
προσένεγκε) 5 (D omits) 6 (ll omit) 7 (K προσερχο-
μένου) 8 (D συνεσπάραξεν)

The trito-Mark addition of the amazement of the crowd upon seeing our Lord should be compared with the shining of the face of Moses when he came down from the mount Ex. xxxiv. 29, and with Mark x. 82.

S. Luke's phrase τῇ ἐξῆς occurs four times in S. Luke's writings, τῇ ἐξῆς once; the word ἐξῆς does not occur elsewhere in N.T. By inserting it here S. Luke tells us that the Transfiguration took place at night, which explains (1) the scintillations of light, (2) the 'cloud of light' (Matt.), (3) the drowsiness of the disciples (Luke). The variant διὰ τῆς ἡμέρας "in the course of the day" instead of "on the next day" was probably made by some one who knew that the Jewish day legally began at sunset but did not know that in ordinary talk this legal subtilty was necessarily ignored.

S. Luke's συναστῆν occurs in Luke ix. 18(?), 87; xxii. 10, Acts x. 25, xx. 22, Heb. vii. 1, 10.

For S. Luke's μονογενὴς see Mark v. 23 note.

We assume that the proto-Mark contained the words καὶ διςτραμμένη.

us. from Paul.

In Mark ix. 20 ἰδὼν, though masculine, probably agrees with τὸ πνεῦμα. In the next line the subject is abruptly changed, as is not uncommon in the best Greek authors. Τὸ Εἰ δύνῃ is probably an accusative of exclamation 'If thou canst!', the article agreeing with the whole phrase; but it may resemble the τὸ of Eph. iv. 9 and Heb. xii. 27; or if we read τὸ "Εἰ δύνῃ," with W. H. margin, the article will belong to the whole sentence as in Luke i. 62, Rom. viii. 26. The contracted form δύνῃ for δύνασαι is used in tragedy. On the use of ἀπό with a locative see Mark v. 6 note.

S. MATTHEW.

S. MARK.

29 e. *The Healing of the Boy.*

xvii. 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,

καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· †

καὶ ἐθεραπεύθη ὁ παῖς¹¹ [ἀπὸ τῆς ὥρας ἐκείνης].

19 Τότε προσελθόντες

οἱ μαθηταὶ [τῷ Ἰησοῦ] κατ' ἰδίαν εἶπαν

“Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν⁸ ἐκβαλεῖν αὐτό;”

20 ὁ δὲ λέγει⁴ αὐτοῖς

[“Διὰ τὴν ὀλιγοπιστίαν⁵ ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν⁶, ἐὰν ἔχητε πίστιν ὡς κόκκος⁷ σιναπίδος, ἐρεῖτε τῷ ὄρει τοῦτ'· Μετάβα⁸ ἐνθεν⁹ ἐκεῖ¹⁰, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν¹¹.”]

1 (N omits) 2 (BD * καθ') 3 (B ἐδιν-) 4 (Oll εἶπεν)
5 (OD ll ἀπιστίαν) 6 (O + εἰ) 7 (D κόκκος) 8 (CD
-βηθι) 9 (C ἐντεῦθεν) 10 (2 ll omit) 11 (CD ll + 21
τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ)

ix. 25 [Ἰδὼν δὲ¹¹ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει⁸ ὄχλος] (iii)
ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ [λέγων⁴ αὐτῷ⁴] (iii)
“Ἰὸ ἄλαλον¹⁸ καὶ κωφὸν¹⁸ πνεῦμα, ἐγὼ⁶ ἐπιτάσσω
σοι, ἐξελθε ἐξ' αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.”]
26 καὶ κράζας καὶ πολλὰ σπαράξας⁵ ἐξῆλθεν⁶. [καὶ (iii)
ἐγένετο ὥσει¹⁰ νεκρὸς ὥστε τοὺς¹¹ πολλοὺς λέγειν¹⁸
ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς κρατήσας¹² τῆς χειρὸς
αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη¹⁴.]

[28 καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον (ii)
οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν¹⁸ ἐπηρώτων¹⁶ αὐτόν
“Οἱ τί¹⁷ ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;”
29 καὶ εἶπεν αὐτοῖς
“Τοῦτο τὸ γένος¹ ἐν οὐδενί¹¹ δύναται ἐξελεῖν εἰ μὴ
ἐν προσευχῇ¹⁸.”]

1 (D ll καὶ εἰς εἶδεν) 2 (N + εἰ) 3 (D εἶπεν) 4 (2 ll
omit) 5 (l immunde) 6 (N omits) 7 (Oll ἀπ')
8 (N ll + αὐτόν) 9 (D ll π' + ἀπ' αὐτοῦ) 10 (D ὡς) 11 (OD
omit) 12 (D + λέγωντας) 13 (O + αὐτόν) 14 (π' + ἀπὸ
he delivered him to his father) 15 (D * ἰαν) 16 (D ἐρωτῶν,
O * ἐπερώτων) 17 (D Διὰ τί) 18 (D + ἐν οὐδενί, O οὐ)
19 (OD ll π' + καὶ νηστείᾳ)

30. WARNINGS AND ENCOURAGEMENTS.

ix. 30—50.

xvii. 22, 23, xviii. 1—9 (x. 40, 42, v. 29, 30, 13).

22 Ἰσχυροφρομένων¹ δὲ αὐτῶν¹⁸ ἐν τῇ Γαλιλαίᾳ

εἶπεν αὐτοῖς [ὁ Ἰησοῦς]

“Μᾶλλον ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας
ἀνθρώπων,

23 καὶ ἀποκτενεῖσιν⁸ αὐτόν,

καὶ τῇ τρίτῃ ἡμέρᾳ¹⁴ ἐγερθήσεται⁴.”

[καὶ ἐλυτρώσεται σφόδρα.]

1 (OD ll Ἄνα-) 2 (l singular) 3 (D* ἀποκτείνουσιν)
4 (D ll μετὰ τρεῖς ἡμέρας) 5 B ἀναστήσεται

Here follows THE COIN IN THE FISH'S MOUTH,
IV. § 22, 4 verses.

30 a. *Second Prediction of the Passion.*

30 [Κἀκεῖθεν ἐξελθόντες ἐπορεύοντο¹ διὰ τῆς Γαλι- (ii)
λαίας,]

[καὶ οὐκ ἤθελεν ἵνα τις γινῶι·] (iii)

31 ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν (αὐτοῖς)⁸
ὅτι

“Ὁ¹ υἱὸς τοῦ ἀνθρώπου * παραδίδοται εἰς χεῖρας ἀν-
θρώπων⁴,

[καὶ ἀποκτενεῖσιν⁸ αὐτόν, (ii)

καὶ ἀποκτανθεῖς⁶ μετὰ τρεῖς ἡμέρας¹⁷ ἀναστήσεται.”]

32 οἱ δὲ ἠγνόουν τὸ ῥῆμα,

καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

1 NO ll παρ- 2 B l omit 3 (D omits) 4 (D* ἀνθρώπων)
5 (D* ἀποκτείνουσιν) 6 (D ll omit) 7 (A ll τῇ τρίτῃ ἡμέρᾳ)

S. LUKE.

VARIOUS.

ix. (40) ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκα-
θάρτῳ⁷¹⁷,

καὶ ἔλαστο τὸν παῖδα⁷² [καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ].
43 [ἐκπλήσσαντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.]

1 (l omits) 2 (D1 τῷ ἀκαθ. πνεύματι) 3 (D1 ἀφῆκεν
αὐτὸν) 4 (D τὸν παῖδα)

(Matt. xvii. 20=Luke xvii. 5, 6. IV. § 4.)

S. Mark and S. John use *δ* τῷ instead of *τῷ* to ask a direct question.

S. Matthew's "from that hour" occurs also in Matt. ix. 23, xv. 28.

S. Luke's *ἐκπλήσσαντο* occurs in Matt. vii. 28, xiii. 54, xix. 25, xxii. 83, Mark i. 22, vi. 2, vii. 87, x. 26, xi. 18, Luke ii. 48, iv. 82, Acts xiii. 12.

Matt. xvii. 20. *διγύσις* is found in Matt. vi. 30=Luke xii. 28, Matt. viii. 26, xiv. 81, xvi. 8.

ix. 43^b—50 (xxii. 24, x. 16).

(43) [Πάντων δὲ θαυμάζοντων ἐπὶ τῷ οὗ οὗ τοῦ] ¹

εἶπεν³ πρὸς τοὺς μαθητὰς αὐτοῦ⁴

44 "[Θέσθε ὑμεῖς εἰς τὰ ὅσα⁷⁴ ἔμεινεν τοὺς λόγους τούτους,]

ὅ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας
ἀνθρώπων."

45 οἱ δὲ ἠγρόουν τὸ ρῆμα τοῦτο,
[καὶ ἦν παρακεκαλυμμένον⁵ ἀπ' αὐτῶν ἵνα μὴ αἰσθῶνται αὐτό,]
καὶ ἐφοβοῦντο ἐρωτῆσαι⁶ αὐτὸν⁷ [περὶ τοῦ ρήματος τούτου].

1 (l Et in mirabilibus quae faciebat, il+dixit ei Petrus,
"Domine, quare nos non potuimus eicere illum?" Quibus
dixit quoniam "Huius modi orationibus et ieiuniis eicitur")
2 (ll+autem) 3 (l omits) 4 (l in cordibus) 5 (D κεκα-
λυμμένον) 6 (OD ἐπ.) 7 (D ll omits)

1. a divine holding back - an explanation of the reason the
For S. Mark's *μετὰ τρεῖς ἡμέρας* see viii. 81 note. *did not understand*
S. Matthew's *λυτῶσθαι σφέδρα* is repeated in Matt. xviii. 81,
xxvi. 22.

S. Luke seems to indicate a supernatural interference with
the understanding of the disciples; cf. Luke ii. 50, xviii. 84,
xxiv. 16.

S. MATTHEW.

xviii. : [Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες]

“Τίς ἄρα μέλλων [εἶναι ἐν τῇ βασιλείᾳ τῶν οὐρανῶν];”

* καὶ προσκαλεσάμενος παιδίον¹ ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

3 καὶ εἶπεν

[“Ἄμην λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδία², οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μέλλων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.”]

5 καὶ ὅς ἐὰν δέξηται ἐν³ παιδίον τοιοῦτο⁴ ἐπὶ τῷ ὀνόματί μου⁵,

ἐμελ δέχεται.”

Doublet (from the Charge to the Twelve):

[x. 40 “Ὁ δεχόμενος ὑμᾶς

ἐμελ δέχεται,

καὶ ὁ ἐμελ δεχόμενος

δέχεται τὸν ἀποστείλαντά με.”]

1 B s^c + δὲ 2 (llss Origen ἡμέρα) 3 (D lss + ἐν)
 4 (s^c Jerome one of these children, ll infans iste) 5 (l omits)
 6 (D τοιοῦτον)

Mark ix. 34. Blass (*Grammar of N.T. Greek*, pp. 83, 141) maintains the old-fashioned idea that the comparative is used for the superlative in N.T. Greek, as it is in some modern languages. But it is not probable that the language had already decayed so far. Undoubtedly there is a reluctance to use the superlative, due partly to the old feeling for irony, but still more to the growth of modesty, and in every case in the N.T., where the superlative might have been put, we can see excellent reason why the comparative was preferred. Here for example the disciples would have thought it presumptuous to ask “Τίς μέγας;” still more so to ask “Τίς μέγιστος;” but they would see no impropriety in asking “Τίς μέλλων;” the comparative being a weakened form of the positive as the superlative is a strengthened form; for as the superlative means (1) ‘greatest,’ (2) ‘very great,’ so the comparative means (1) ‘greater,’ (2) ‘somewhat great,’ ‘comparatively great,’ ‘a leading’ or ‘prominent man.’

S. MARK.

30 b. *The Disputes about Precedence.*

ix. 33 Καὶ [ἦλθον¹ εἰς Καφαρναούμ. (iii)]

Καὶ ἐν τῇ οἰκίᾳ γενόμενος] ἐπηρώτα αὐτούς

“Τί ἐν τῇ ὁδοῦ διελογίζεσθε;”

34 οἱ δὲ ἐσιώπων², πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδοῦ³

“Τίς μέλλων⁴;”

[35 καὶ⁵ καθίσας ἐφώνησεν τοὺς δώδεκα⁶ καὶ λέγει (iii) αὐτοῖς

“Εἰ τις θέλει πρῶτος εἶναι

ἔσται⁷ πάντων ὑποτακτός καὶ πάντων διάκονος.”]

36 καὶ λαβὼν⁸ παιδίον ἔστησεν αὐτὸ⁹ ἐν μέσῳ¹⁰ αὐτῶν

καὶ [ἐναγκαλισάμενος¹¹ αὐτὸ] εἶπεν αὐτοῖς (iii)

37 “Ὃς ἂν (ἐν)¹² τῶν τοιούτων παιδίων¹³ δέξηται ἐπὶ¹⁴ τῷ ὀνόματί μου,

ἐμελ δέχεται.

“καὶ ὅς ἂν¹⁵ ἐμελ δέχηται¹⁶,”

οὐκ ἐμελ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.”

1 (D * ἦλθον, O ll s^c ἦλθεν) 2 (O ἐσιώπων) 3 (D ll s^c omit)
 4 (N + ἐστίν, D ll + γένηται αὐτῶν) 5 (D ll τότε) 6 (ll fiat)
 7 (D l omit) 8 (D + τὸ) 9 (D αὐτῶν) 10 (O ἐμῶν)
 11 (O ἱναγκασ-, D * ἀναγκασ-, s^c looked at) 12 D ll ἔστιν
 13 (NCl παιδίων τοιούτων) 14 (D ll ἐν) 15 (N l omit) 16 (N δέχεται, OD ll δέξηται) 17 (s^c omits)

30 c. *The Stranger who exorcised in the Name of our Lord.*

ix. 38 Ἐφῆ¹ αὐτῷ² δὲ Ἰωάννης³ “Διδάσκαλε, εἶδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια⁴, καὶ ἐκωλύομεν⁵ αὐτόν, ὅτι οὐκ ἠκολούθει⁶ ἡμῖν⁷.”

39 ὁ δὲ Ἰησοῦς⁸ εἶπεν “Μὴ κωλύετε αὐτόν⁹, [οὐδεὶς γὰρ ἔστιν ὃς ποιήσει δύναμιν¹⁰ ἐπὶ τῷ ὀνόματί μου

καὶ δυνήσεται ταχὺ¹¹ κακολογῆσαί με.”]

40 ὅς γὰρ οὐκ ἔστιν καθ’ ἡμῶν¹², ὑπὲρ ἡμῶν¹³ ἐστίν.”

1 (D ll Ἀπεκρίθη, ll + autem, O s^c Ἀποκριθεὶς δὲ εἶπεν) 2 (2 ll omit)
 3 (D omits) 4 (D ll + καὶ εἶπεν) 5 (D ll + ὅς οὐκ ἀκολουθεῖ μεθ’ ἡμῶν) 6 (O ll ἐκωλύσαμεν) 7 (O ἀκολουθεῖ)
 8 (D ll omit) 9 (D ll ἀποκριθεὶς) 10 (l eos, D ll omits) 11 (s^c aughe)
 12 (ll omit) 13 (D ll ὑμῶν)

VARIOUS.

ix. 17 ὁ δὲ Ἰησοῦς εἰδὼς⁵ τὸν διαλογισμὸν τῆς καρδίας αὐτοῦ⁶

48 καὶ εἶπεν αὐτοῖς¹⁰

[x. 16 "ὁ ἀκούων ὑμῶν ἐμοὶ ἀκούει,
καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ"¹⁶.
"ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστολῆσαντά με"¹⁶.]
ix. (48) ["ὁ γὰρ μικρότερος ἐν παῶν"¹⁷ ὅπιν ὑπάρχων"¹⁸ οὐδὲς ἴσται"¹⁸
ἀφ' αὐτοῦ."

ix. 49 [Ἀποκριθεὶς δὲ] Ἰωάννης εἶπεν “Ἐπιστάτα, †
 εἰδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια,
 καὶ ἐκωλύομεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ μετ’ ἡμῶν.”
 50 εἶπεν δὲ [πρὸς αὐτὸν] Ἰησοῦς “Μὴ κωλύετε, †

Here follows the great Travel Narrative, 351 verses (ix. 51—xviii. 14), which contains nothing Marcan except a few scraps of the deuterio-Mark.

The saying "If any man willeth to be first" or some equivalent of it is found in all the Synoptists twice. It is the only case of a doublet in S. Mark, which doublet we assign to the trito-Mark. The next saying is one of the very few Marcan utterances which are repeated in S. John, as recorded below.

“ὁ δὲ μέγας ὁμῶν
ἔσται ὁμῶν διδάσκαλος.”

“ὅτι ἂν θέλη ἐν ὑμῶν μέγας γενέσθαι
ἔσται ὑμῶν διάκονος.

καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος.”

“ὁ δὲ ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῶν, ἔσται ὑμῶν διάκονος, καὶ ὁ δὲ ἂν θέλῃ ἐν ὑμῶν εἶναι πρῶτος, ἔσται πάντων δοῦλος.”

Cf. Luke xxii. 26.

“ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος,
καὶ ὁ ἡγουμένος ὡς ὁ διακονῶν.”

S. John

[xii. 44, Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν "Ὁ πιστεύων εἰς ἐμέ
οὐ πιστεύει εἰς ἐμέ ἀλλὰ εἰς τὸν πέμψαντά με."]

[xiii. 20, "ὁ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με."]

[xίν. 24, "καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός."]

[XV. 28, "ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ."]

80c. We can readily conjecture why S. Matthew, who is so jealous for the authority of the Twelve, should omit this passage.

The words seem to belong to a time of general desertion, when neutrality indicated some degree of belief. The other saying "He who is not with me is against me" (Matt. xii. 30 = Luke xi. 23) belongs rather to a time of popularity, when neutrality marked unbelief.

On S. Luke's *ἐπιστάτης* see Mark iv. 88 note.

S. MATTHEW.

Logion from the Charge to the Twelve.

x. 42 "καὶ δεῖ ἂν ποτίσῃ [ἐν τῶν μικρῶν¹ τούτων]
 ποτήριον ψυχροῦ² [μύρον]³ εἰς ὄνομα μαθητοῦ⁴,
 ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν⁵ αὐτοῦ."
 1 (D11 ἐλαχίστων) 2 (D11ms + ὕδατος—the addition is
 necessary to the sense in Syriac, and almost so in Latin, but
 1 omits) 3 (Dms omits) 4 (11 meo) 5 (D11ms ἀπόληται
 ὁ μισθός)

xviii. 6 "ὅς δ' ἂν σκανδαλίσῃ
 ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ],
 συμφέρει αὐτῷ
 ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ¹ τὸν τράχηλον αὐτοῦ
 καὶ καταποντισθῇ [ἐν τῷ πελάγει] τῆς θαλάσσης.
 [7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων². ἀνάγκη γὰρ³ εἰσεῖν τὰ
 σκάνδαλα, πλὴν⁴ οὐαὶ τῷ ἀνθρώπῳ⁵ δι' οὗ τὸ σκάνδαλον ἔρχεται.]
 8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε,
 ἔκκοψον⁶ αὐτὸν [καὶ βάλε ἀπὸ σοῦ]
 καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ
 χυλὸν⁷, †
 ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα
 βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον⁸.

xviii. 9 "καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει¹⁰ σε,
 ἔξελε αὐτὸν [καὶ βάλε ἀπὸ σοῦ]
 καλὸν σοὶ ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, †

ἢ δύο ὀφθαλμοὺς ἔχοντα
 βληθῆναι εἰς τὴν γέενναν¹¹ τοῦ πυρός¹²."
Doublet (from the Sermon on the Mount):

[7. 29 "εἰ δὲ ὁ ὀφθαλμός σου [ὁ δεξιός] σκανδαλίζει σε,
 ἔξελε αὐτὸν [καὶ βάλε ἀπὸ σοῦ],
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου
 καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ¹³ εἰς γέενναν.
 30 καὶ εἰ ἡ [δεξιὰ] σου χεὶρ σκανδαλίζει σε,
 ἔκκοψον αὐτήν [καὶ βάλε ἀπὸ σοῦ],
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου
 καὶ μὴ¹⁴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπολθῇ¹⁵."]

1 (D ἐπὶ, E11 εἰς) 2 (as + which are coming) 3 (ND11
 + ἐστὶν) 4 (D † + 24) 5 (B11 + ἐκείνῳ) 6 (K ἔξελε)
 7 (1 omits) 8 (1s^c, Origen, the Gehenna of fire, 1 Gehennam
 aeternam) 9 (D † + τὸ αὐτὸ) 10 (B^c σκανδαλεῖ)
 11 (D omits, 211 aeternum) 12 (D11 ἀπόληται) 13 (K 4)
 14 (D omits v. 30)

Here follow

- (1) Four fragments, 8 verses. IV. §§ 40, 42—44.
 (2) **THE LOST SHEEP**, 8 " II. § 12.
 (3) **THE UNMERCIFUL SERVANT**, 15 " II. § 13.
 26 "

* LXX. Isaiah lxvi. 24, καὶ ἐξελεύσονται καὶ ὀφθαλμοὶ τὰ κῶλα τῶν ἀνθρώπων τῶν παραβεβηκότων ἐν ἐμοί· ὁ γὰρ σκώληξ
 αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ αὐτῶν οὐ σβέσθεται, καὶ ἔσονται εἰς βρᾶσιν πᾶση σαρκί.

S. MARK.

**30d. The Cup of Cold Water in the Name
 of a Disciple.**

[ix. 41 "Ὅς γὰρ ἂν ποτίσῃ ἑμᾶς (iii)
 ποτήριον ὕδατος ἐν ὀνόματι¹ ὅτι Χριστοῦ² ἐστί,
 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ³ τὸν μισθὸν
 αὐτοῦ"]
 1 (D + τῷ) 2 (ND11 + μου) 3 (K † ἐμῶν) 4 (11 omits)
 5 (D ἀπολέσει)

30e. Of causing Scandals.

[ix. 42 "Καὶ δεῖ ἂν σκανδαλίσῃ¹ (i) (ii)
 ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων², (a)
 καλὸν ἐστὶν³ αὐτῷ μᾶλλον
 εἰ περίκειται⁴ μύλος ὀνικὸς⁵ περὶ⁶ τὸν τράχηλον αὐτοῦ
 καὶ βέβληται⁷ εἰς τὴν θάλασσαν.

43 Καὶ ἐὰν σκανδαλίσῃ⁸ σε ἡ χεὶρ σου,
 ἀπόκοψον αὐτήν
 καλὸν ἐστὶν σε⁹ κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν
 ἢ τὰς¹⁰ δύο χεῖρας ἔχοντα
 ἀπελθεῖν¹¹ εἰς τὴν γέενναν¹², εἰς¹³ τὸ πῦρ τὸ ἀσβεστον¹⁴.
 45 καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ¹⁵ σε,
 ἀπόκοψον αὐτόν
 καλὸν¹⁶ ἐστὶν σε¹⁷ εἰσελθεῖν εἰς τὴν ζωὴν¹⁸ χυλὸν
 ἢ τοὺς δύο πόδας ἔχοντα
 βληθῆναι εἰς τὴν γέενναν¹⁹ 15.
 47 καὶ ἐὰν²⁰ ὁ ὀφθαλμός σου σκανδαλίζῃ²¹ σε,
 ἔκβαλε αὐτόν
 καλὸν σέ²² ἐστὶν μονόφθαλμον εἰσελθεῖν²³ εἰς τὴν βασι-
 λείαν²⁴ τοῦ θεοῦ
 ἢ δύο ὀφθαλμοὺς ἔχοντα
 βληθῆναι²⁵ εἰς²⁶ γέενναν²⁷.]

[48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ (iii)
 καὶ τὸ πῦρ οὐ σβέννυται²⁸.]

1 (D^c σκανδαλίζῃ) 2 (1 omits) 3 (O? D1 πιστὶν ἔχοντων,
 B11ms + εἰς ἐμέ) 4 (11 omits) 5 (D11 περίκειται) 6 (1 mola,
 1 lapis molaris) 7 (D ἐπὶ) 8 (D ἐβλήθη) 9 OD11
 σκανδαλίζῃ 10 (D11 σοι) 11 (D omits) 12 (K εἰσελθ.,
 D11 βληθῆναι) 13 (s^c omits) 14 (D11 ὅπου ἐστὶν) 15 (In
 D11 v. 48 becomes a thrice repeated refrain, forming vv. 44,
 46 and 48) 16 (K † σκανδαλίζῃ) 17 (A1 + γὰρ) 18 (D † 11
 + αἰώνιος, K + κυλλὸν ἢ) 19 (D1 + εἰς, 811 + ubi, D11 + τὸ πῦρ τὸ
 ἀσβεστον) 20 (D εἰ) 21 (D σκανδαλίζῃ) 22 (OD11 σοι)
 23 (K † omits) 24 (K † βασιλείαν) 25 (D1 ἀπελθεῖν)
 26 NCD + τὴν 27 (C11 + τοῦ πυρός, 1 + inextinguibilis)

S. LUKE

VARIOUS.

xvii. 1, 2.

(Scrap from the deutero-Mark; misplaced.)

[1: Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ¹ "Ἀνδεκτὸν ἔστιν τοῦ τὰ
σκάνδαλα μὴ εἰσελθεῖν, ἵνα οὐκ ἐρχεται"]2 λυσιστελεῖ² αὐτῶν³αἱ λῶες μυλῶδες περικείται⁴ περὶ τὸν τράχηλον αὐτοῦ †καὶ ἔρριπται⁵ εἰς τὴν θάλασσαν

ἥ ἵνα σκανδαλίῃ (1)

τῶν μικρῶν τούτων ἵνα." † (2)

1 (1 omits) 2 (A II οὐαὶ δὲ) 3 (D^a 1 συμφέρει, D^a 11 + δὲ)
4 (11 + ne nasceretur aut) 5 (D 11 περικείται) 6 (D 11 ἐριπτο)

It is open to a believer in the oral hypothesis to hold that this verse belongs to the trito-Mark and has been borrowed from S. Matthew's *Logia*. According to the documentary hypothesis it probably existed in the Marcan source and also in the Matthaean *Logia*.

S. Matthew's *εἰς ὄνομα μαθητοῦ* seems to be primitive, for *Χριστός* used as a proper name without the article belongs rather to the post-Ascension period and is not very likely to have been used by our Lord (cf. Mark i. 84 note). The Semitic "One of these little ones" sounds original, it is found however in S. Mark's next verse and in Matt. xviii. 6, 14. The idea of wages occurs six times in the Sermon on the Mount and three times in the Charge to the Twelve; S. Luke uses it thrice, S. Mark here only.

1 Cor. iii. 8, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἔργον κόνει... 14 εἰ τις τὸ ἔργον μὴ εἴ... μισθὸν λήμψεται.

S. Luke has altered the 'donkey millstone' into a millstone.

S. Mark's simple triplet, in the form of Hebrew poetry into which our Lord's most weighty utterances are cast, is very striking and is fitly rounded off by a quotation from Isaiah which is perhaps borrowed from the Christian pulpit, as in Mark i. 2. S. Matthew for brevity has in the one case lumped hand and foot together, in the other he omits the foot. The insertion of *δεξιῶς* to heighten the distress may be compared with Luke vi. 6.

A good example of assimilation is seen in S. Matthew's addition of *καὶ βάλει ὑπὸ τοῦ ποδός* in all three sentences.

καταποντίζεσθαι (Matt. xviii. 6) occurs elsewhere only in Matt. xiv. 30.

μυλῶδες in Classical Greek would be *ἐπερὶ μύλος*.

S. MATTHEW.

(Logion from the Sermon on the Mount.)

v. 13 ["Τμείς ἐστέ] τὸ ἄλας¹ [τῆς γῆς]
ἐὰν δὲ τὸ ἄλας² μωρανθῇ,
ἐν τίνι ἀλισθήσεται;

[εἰς οὐδὲν ἰσχύει ἐντὶ³ εἰ μὴ βληθὲν⁴ ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων."]

1 (ND *ἄλα) 2 (N *ἄλα) 3 (D11 omit) 4 (D11 βληθῆναι...καί)

xix. 1—9 (v. 31, 32).

1 Καὶ [ἐγένετο ὅτε ἐπέλεσεν¹ ὁ Ἰησοῦς τοὺς λόγους τούτους,]
μετῆραν ἀπὸ [τῆς Γαλιλαίας] †
καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας
πέραν τοῦ Ἰορδάνου.
2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι [πολλοί], †
καὶ ἰθαράπευσεν αὐτοὺς [ἐκεί]³.

1 (D11 ἐλάλησεν) 2 (s^a transposes to next sentence)

3 Καὶ προσῆλθαν αὐτῷ¹ Φαρισαῖοι
πειράζοντες αὐτὸν [καὶ λέγοντες] (2)
"Εἰ ἔξεστιν² ἀπολῦσαι τὴν γυναῖκα [αὐτοῦ κατὰ πᾶσαν
αἰτίαν];" (1) †

4 ὁ δὲ ἀποκριθεὶς εἶπεν⁴
"Οὐκ ἀνέγνωτε ὅτι] ὁ κτίσας⁵ ἁπ' ἀρχῆς⁶ †
ἄρσεν καὶ θῆλυ⁷ ἐποίησεν ἀγτοῦς⁸ 5 [καὶ εἶπεν]⁹
"ΕΝΕΚΑ¹⁰ τοῦτο καταλείψει ἄνθρωπος
τὸν πατέρα¹¹ καὶ τὴν μητέρα
[καὶ κολληθήσεται¹² τῇ γυναικὶ ἀγτοῦ],
καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν¹³;
ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία †
ὁ οὖν¹⁴ ὁ θεὸς συνέζευξεν¹⁵ ἄνθρωπος μὴ χωριζέτω¹⁶.
7 [λέγουσιν αὐτῷ] "Τί [οὖν]¹⁷ Μωυσῆς¹⁸ ἐνετείλατο †
δοῦναι βιβλίον ἀποστασίας καὶ ἀπολῦσαι¹⁹ α,²⁰ †
8 ἡ λέγει αὐτοῖς ὅτι
"Ἐκείνη²¹ πρὸς τὴν σκληροκαρδίαν ὑμῶν
ἐπέτρεψεν ὑμῖν ἀπολῦσαι [τὰς γυναῖκας ὁμῶν,
ἀπ' ἀρχῆς δὲ ὁ γέγονεν²² οὕτως].

1 (ND + αὐ) 2 (D λέγουσιν, D11 + αὐτῷ) 3 (CD11 + ἀν-
θρώπων) 4 (O11 ss + αὐτοῖς) 5 (NOD11 ποιήσας) 6 (s^a omits)
7 (D *θῆλυ) 8 (ss omit) 9 (CD *ἔνεκεν) 10 (O ss + αὐτοῦ)
11 (NC προσ-) 12 (D11 + εἰς ἐν) 13 (D ἀπο-) 14 (D + ὁ)
15 (NC Μωσῆς) 16 (BC11 + αὐτῇ (11 + uxorem)) 17 (D^a + καὶ)
18 (O Μωσῆς) 19 (D οὐκ ἐγένετο)

* LXX. Deut. xxiv. 1, ἐὰν δὲ τις λάβῃ γυναῖκα καὶ συνικέσθῃ αὐτῇ, καὶ ἔσται ἐὰν μὴ εὖρη χάριν ἐναντίον αὐτοῦ ὅτι εἶδεν ἐν αὐτῇ ἀσχημον πρᾶγμα, καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίας καὶ δώσῃ εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ, 2 καὶ ἀπελθούσα γένηται ἀνδρὶ ἑτέρῳ κ.τ.λ.

S. MARK.

30f. Three Utterances respecting Salt.

A.

[ix. 49 "Πᾶς γὰρ¹ πυρὶ ἀλισθήσεται".] (iii)

B.

30 "Καλὸν τὸ ἄλας²
ἐὰν δὲ τὸ ἄλας³ ἀναλον γένηται⁴,
ἐν τίνι αὐτὸ⁵ ἀρτύσεται⁶;"

C.

"Ἐχετε ἐν ἑαυτοῖς ἄλα⁷,
καὶ εἰρηνεύετε ἐν ἀλλήλοις."

1 (NC + ἐν) 2 (D11 πᾶσα γὰρ θυσία ἀλὶ ἀλισθήσεται, O11 conflate, giving both clauses connected by καὶ, 1 omnes... examinatur, 1 + omnia substantia consumitur) 3 (N *ἄλα) 4 (D^a γένησεται) 5 (1 omits) 6 (CD1 ἀρτύσεται, an itacism, but s^a shall he flavour it) 7 (O ἄλας)

31. ON THE QUESTION OF DIVORCE.

x. 1—12.

31a. Final Removal from Galilee.

[x. 1 Καὶ (ii)]

ἐκεῖθεν ἀναστὰς¹

ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας

καὶ² πέραν τοῦ Ἰορδάνου,

καὶ συνπορεύονται πάλιν ὄχλοι³ πρὸς αὐτόν,

καὶ ὡς εἰώθει⁴ πάλιν⁵ ἐδίδασκεν αὐτούς.]

1 (D *ἀστὰς) 2 (D11 omit) 3 (D11 συνέρχεται (+ πάλιν) ὁ ὄχλος) 4 (D11 ὡς εἰώθει καὶ) 5 (s^a + he healed and)

31b. Malicious question of the Pharisees.

[x. 2 Καὶ (προσελθόντες¹ Φαρισαῖοι)² ἐπηρώτων³ αὐτόν (ii)
"Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι;" (1)

πειράζοντες αὐτόν. (2)

3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς

"Τί ὑμῖν ἐνετείλατο⁴ Μωυσῆς⁵;"

4 οἱ δὲ εἶπαν "Ἐπέτρεψεν⁶ Μωυσῆς⁷
βιβλίον ἀποστασίας γράψαι⁸ καὶ ἀπολῦσαι⁹ α." (3)

5 ὁ δὲ Ἰησοῦς¹⁰ εἶπεν αὐτοῖς¹¹

"Πρὸς τὴν σκληροκαρδίαν ὑμῶν

ἔγραψεν¹² ὑμῖν¹³ τὴν ἐντολὴν ταύτην

6 ἀπὸ δὲ ἀρχῆς κτίσεως¹⁴

ἄρσεν καὶ θῆλυ¹⁵ ἐποίησεν (ἀγτοῦς)¹⁶.

7 ἔνεκεν τοῦτο καταλείψει ἄνθρωπος

τὸν πατέρα ἀγτοῦ¹⁷ καὶ τὴν μητέρα¹⁸,

8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν¹⁹.

ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ.

9 ὁ οὖν²⁰ ὁ θεὸς συνέζευξεν²¹ ἄνθρωπος μὴ χωριζέτω²²."

1 (NC + αὐ) 2 D11 ss omit 3 (O ἐπέρχον) 4 (D ἐτείλατο) 5 (O Μωσῆς) 6 (1 omits) 7 (11 omit, O Μωσῆς) 8 (D † δοῦναι γράψαι, 11 dare scriptum, s^a write and give it to her) 9 (D11 καὶ ἀποκριθεὶς ὁ Ἰ.) 10 (D omits) 11 (D11 + Μωσῆς, s^a permitted) 12 (D11 omit) 13 (D *θῆλυ) 14 (D11 s^a ὁ θεός, D11 + καὶ (1 + bene) εἶπεν) 15 (D omits) 16 (D + αὐτοῦ, N11 + αὐτοῦ) 17 (CD11 + καὶ προσκολληθήσεται, D11 + πρὸς τὴν γυναῖκα, O + *γυνυκαί) 18 (D^a1 omit) 19 (D ἐζεύξεν)

S. LUKE.

VARIOUS.

(Scrap from the dextero-Mark; misplaced.)

xiv. 34, 35.

34 "Καλὸν οὐκ¹ τὸ ἄλας².ἐὰν δὲ καὶ τὸ ἄλας³ μωρανθῇ,

ἐν τίνι ἀρτυθήσεται;

[35 οὕτε εἰς⁴ [γῆν οὕτε εἰς κοπρίαν] ἐθέτον ἐστιν⁵.

ἐξω βάλλουσιν αὐτό. †

[Ὁ ἔχων ὅσα ἀκούειν ἀκούτω.]

1 (DII omit)

2 (KD *ἄλα)

3 (D + τῆν)

§ 80 f. S. Mark, who heaped five independent *Logia* together in iv. 21 ff., has here collected three. But whereas in the former case no visible connexion of thought holds them together, in this case they are bound by the common metaphor of Salt. We regard them as utterances of our Lord spoken on widely different occasions and here grouped together for convenience of Church teaching. The first speaks also of fire and is therefore placed next to the quotation from Isaiah in which fire is mentioned. These *Logia* are not welded into a conflation, but remain, like S. Mark's sentences, simply coordinated.

It is open to believers in the oral hypothesis to hold that all three *Logia* belong to the trito-Mark, the second being borrowed from S. Matthew's (oral) *Logia*. S. Luke's scrap has *μωρανῶ* in common with S. Matthew and *ἀρτύνω* in common with S. Mark; such mixture is easily accounted for under the oral hypothesis.

The third *Logion* gives the Attic form *ἄλας* instead of the Hellenistic *ἄλας*: an indication of a different source.

S. Matthew's *Καὶ ἐγένετο ὅτε ἐπέλεσεν κ.τ.λ.* (xix. 1) occurs in Matt. vii. 28, xi. 1, xiii. 58, xix. 1, xxvi. 1. In every case it marks an important division in his Gospel—here the final departure from Galilee for Jerusalem.

ix. 51, xiii. 22, xvii. 11.

S. John ii. 13, v. 1, xi. 7, xii. 12.

[ix. 51 ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστῆρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ.]

[xiii. 22 καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορεύων ποιούμενος εἰς Ἱερουσόλυμα.]

[xvii. 11 καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλὴμ.]

[ii. 13 ἀνέβη εἰς Ἱερουσόλυμα ὁ Ἰησοῦς.]

[v. 1 ἀνέβη Ἰησοῦς εἰς Ἱερουσόλυμα.]

[xi. 7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς "Ἄγωμαι εἰς τὴν Ἰουδαίαν πάλιν."]

[xii. 12 ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱερουσόλυμα.]

(These passages are collected here to show that although SS. Matthew and Mark record only one journey of our Lord to Jerusalem during His ministry, S. John records several. Whether S. Luke intended several journeys or (more probably) several stages in one journey, is uncertain.)

S. Matthew's *οὐκ ἀπέγνω* (4) is found in Matt. xii. 8 = Mark ii. 28 = Luke vi. 8; Matt. xxi. 42 = Mark xii. 10; Matt. xxii. 81 = Mark xii. 26; Matt. xii. 5, xix. 4, xxi. 16; cf. Luke x. 26.

The conversations of Mark x. 8—5 are attributed to other speakers in Matt. xix. 7, 8 (cf. Mark xii. 9, 28 ff.), but the startling thing about this section is that divorce is absolutely forbidden by our Lord according to the united testimony of SS. Mark, Luke, and Paul, but it is conceded according to S. Matthew in case of *πορνεία*. Attempts have been made to prove that *πορνεία* means pre-nuptial sin, but they seem to us to fail, for that a married woman who takes to promiscuous vice for hire (whether from extreme poverty or evil propensity) can correctly be called *πόρνη* is shown from Amos vii. 17, "Thy wife shall be a harlot, *πορνέυσα*, in the city." The word *πορνεία* also is used by S. Paul of incest (1 Cor. v. 1 ff.). It is a darker word than *μοιχεία*.

¹ LXX. Gen. i. 27, καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν· ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. Gen. ii. 24, ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Cf. Eph. v. 31,

S. MATTHEW.

S. MARK.

31 c. Further conversation with the Disciples
 (Pharisees).

[x. 10 Καὶ εἰς τὴν οἰκίαν¹³ πάλιν (iii)
 οἱ μαθηταὶ² περὶ τούτου⁴ ἐπηρώτων⁵ αὐτόν.]
 [11 καὶ λέγει αὐτοῖς (ii)
 “Ὁς ἂν¹⁴ ἀπολύσῃ τὴν γυναῖκα αὐτοῦ
 καὶ γαμήσῃ ἄλλην
 μοιχᾶται¹⁵ ἐπ’ αὐτήν,

xix. 9 “λέγω δὲ ὑμῖν ὅτι¹
 ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ [μὴ ἐπὶ πορνείᾳ]²
 καὶ γαμήσῃ ἄλλην
 μοιχᾶται³.”

Doublet:

v. 31 “Ἐρρέθη⁴ δὲ
 ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
 ὡς τὴν ἀποστάσιον⁵.
 32 Ἐγὼ δὲ λέγω ὑμῖν ὅτι⁶
 πᾶς ὁ ἀπολύων⁷ τὴν γυναῖκα αὐτοῦ [παρεκτὸς λόγου πορνείας]
 ποιεῖ αὐτὴν μοιχευθῆναι,
 [(καὶ ὅς ἂν ἀπολελυμένην γαμήσῃ μοιχᾶται)]⁸.”

[xix. 10 λέγουσιν αὐτῷ⁹ οἱ μαθηταί¹⁰ “Ἐπὶ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀν-
 θρώπου¹¹ μετὰ τῆς γυναίκης, οὐ συμφέρει γαμήσθαι.” 11 ὁ δὲ εἶπεν
 αὐτοῖς “Ὁὐ πάντες χωροῦσι τὸν λόγον¹², ἀλλ’ οἱ δέδοται¹³. 12 εἰσὶν
 γὰρ¹⁴ εὐνοῦχοι ὅτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν
 εὐνοῦχοι ὅτινες εὐνοχίσθησαν¹⁵ ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦ-
 χοί¹⁶ ὅτινες εὐνοχίσαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν.
 ὁ δυνάμενος¹⁷ χωρεῖν χωρεῖτω.”]

1 BD 11 omit 2 BD παρεκτὸς λόγου πορνείας 3 BD 11
 ποιεῖ αὐτὴν μοιχευθῆναι καὶ ὁ ἀπολελυμένην (B γαμήσας, C γαμῶν)
 μοιχᾶται 4 (BD Ἐρρέθη) 5 (D 11 omit) 6 (D 11 δὲ ἂν
 ἀπολύσῃ) 7 D 11 omit, (B καὶ ὁ ἀπολ. γαμήσας μοιχᾶται)
 8 (K omit) 9 (CD 11 + αὐτοῦ) 10 (D 11 τοῦ ἀνδρός, 1 omits)
 11 (KOD 11 + τοῦτον) 12 (ε + by God) 13 (D ἡν-)
 14 (1 as omit) 15 (B * δυνάμενος)

12 καὶ ἂν¹⁸ αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς¹⁹ γαμήσῃ
 ἄλλον μοιχᾶται²⁰.”]

1 (D + εἰ) 2 (D 11 ἐν τῇ οἰκίᾳ, D εἰς τὴν οἰκίαν, 1 omits)
 3 (D 11 + αὐτοῦ, 2 11 + secreto) 4 (K τούτων, D 11 τοῦ αὐτοῦ
 + λόγου) 5 (O -των, D 11 ἐπηρώτησαν) 6 (1 si vir)
 7 (O + αὐτοῦ) 8 (D 11 γυνὴ ἐξέλθῃ ἀπὸ τοῦ ἀνδρός καὶ)
 9 (11 + super illum, similiter et qui dimissam (+ a viro) ducit
 moechatur)

32. BLESSING LITTLE CHILDREN.

xix. 13—15.

13 [Τότε] προσηγγέθησαν αὐτῷ παιδιά,
 ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς [καὶ προσεβόηται (α)][†]
 οἱ δὲ μαθηταὶ ἐπετίμησαν¹ αὐτοῖς.
 14 ὁ δὲ Ἰησοῦς εἶπεν²
 “Ἀφέτε τὰ παιδιά³ καὶ μὴ κωλύετε⁴ αὐτὰ ἐλθεῖν πρὸς
 με⁵,[†]
 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.”
 *

15 καὶ
 ἐπιθεὶς τὰς χεῖρας αὐτοῖς⁶ [ἐπορεύθη ἐκείθεν].
 1 (D 11 ἐπετίμων) 2 KOD 11 as + αὐτοῖς 3 (ε + to come
 unto me) 4 (D κωλύετε) 5 (K ἐμὲ) 6 (K ἐπ’
 αὐτοῖς)

x. 13—16.

13 Καὶ προσέφερον αὐτῷ παιδιά
 ἵνα αὐτῶν ἀψῆται.
 οἱ δὲ μαθηταὶ¹ ἐπετίμησαν² αὐτοῖς.
 14 ἰδὼν (1) δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς
 “Ἀφέτε τὰ παιδιά³ ἔρχεσθαι πρὸς με, *⁴ μὴ κωλύετε
 αὐτά,
 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
 15 ἀμὴν λέγω ὑμῖν,
 ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παῖδιον,
 οὐ μὴ εἰσελθῇ⁵ εἰς αὐτήν.”
 [16 καὶ ἐναγκαλισάμενος⁶ αὐτὰ κατεβόη (α)] (iii)
 [τιθεὶς τὰς χεῖρας ἐπ’ αὐτά⁷.] (ii)

1 (D 11 ε + αὐτοῦ) 2 (D 11 ἐπετίμων) 3 (D 11 ε τοῖς
 προσφέροντων) 4 (D παιδάριον) 5 (KOD 11 ε + καὶ)
 6 (D εἰσελεύσεται) 7 (D 11 ε προσκαλεσάμενος) 8 (D 11 ε
 ἐτίθει τὰς χεῖρας ἐπ’ αὐτά καὶ εὐλόγει αὐτά)

S. LUKE.

xvi. 18.

(Scrap from the deutero-Mark: misplaced.)

18 "Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ
καὶ γαμῶν ἑτέραν
μοιχεύει,
[καὶ ὁ ἀπολειμμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.]"
1 (K + πδ) 2 (D omits)

VARIOUS.

Anyone who will look carefully at these passages, as they are printed here, will see at once that there is good reason for our contention that the exception in S. Matthew is in both cases a later interpolation. For (1) it stultifies the argument. In the passage from the Sermon on the Mount our Lord maintains that Christians must have a higher standard of morality than that which satisfied the Jews. Their life must be ideally pure. He gives several examples of which this is one: Moses (He said) permitted divorce under certain circumstances and with certain safeguards: but his rules were a concession to the hardness of the Jews' hearts, a departure from primitive purity. Our Lord does not say that the interpreters of Moses were wrong and that Shammal was better than Hillel in this matter. He goes to the root of the matter and declares the Mosaic legislation to be temporary and time-serving. The Church must have a purer rule. But the introduction of the words in question simply reasserts the Mosaic rule. (2) If our Lord had permitted divorce at all, He would surely have granted it to that sex which most needed it. Here it is conceded to that sex alone which had the voting power and was able to extort it.

Our contention is that the church (of Alexandria?) introduced these two clauses into the Gospel in accordance with the permission to legislate which our Lord gave to all Churches (Matt. xviii. 18). In the East to this day men passionately demand divorce. The same hardness of heart, of which our Lord complained in the Jews, is conspicuous there.

The reader may object that it is inconceivable that any Church should thus have tampered with the sacred deposit. Our answer is that as a matter of fact the thing has been done—in less important cases—scores of times. The various readings which confront us in such numbers are often deliberate changes. But we can say more. The proto-Mark is by no means always strictly followed by the other Evangelists. They claim a liberty in dealing with it which it is difficult to defend. The reassuring fact is that in spite of these clauses in S. Matthew and the door which they open to license, the Church has been faithful in upholding what our Lord indisputably taught—the indissolubility of the marriage-tie. Even at Alexandria they did not pass the rule that *μοιχεύει* gave a claim to divorce, but only granted it when the wife became so lost to shame as to ply for hire in the streets.

1 Cor. vii. 10, 11, τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι—ἐὰν δὲ καὶ χωρισθῇ, μετέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγῆτω—καὶ ἄνθρωπος γυναῖκα μὴ ἀφίεναι.

Rom. vii. 3, ἄρα οὖν ὡς ὁ κύριος τοῦ ἀνδρὸς μοιχαλὶς χρηματίζει ἐὰν γένηται ἀπὸ ἑτέρας.

1 Cor. vii. 39, ἡ γυνὴ δεδεσμένη ἐστὶν ὡς ὁ κύριος αὐτῆς· ἐὰν δὲ καὶ καὶ ὁ κύριος, ἐλευθέρη ἐστὶν ὡς θέλει γαμῆσθαι.

xviii. 15—17.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη¹
ἵνα αὐτῶν² ἅπτηται.³
[ἰδοὺτε⁴ (1)] δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.
16 ὁ δὲ Ἰησοῦς [προσεκαλίσσατο⁵ (αὐτὰ)]⁶ λέγων⁷
"Ἄφετε τὰ παῖδιά ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε⁸
αὐτά,
τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ⁹.
17 ἁμὴν¹⁰ λέγω ὑμῖν,
ὅτι ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παῖδον,
οὐ μὴ εἰσέλθῃ εἰς αὐτήν."
1 (D ll omits) 2 (D παῖδιά) 3 (B omits) 4 (πρὸς ἐξουσίαν)
5 (πρὸς ἐξουσίαν) 6 (D -λαίνο) 7 B omits 8 (All προσκαλε-
σάμενος αὐτὰ ἔπειτα) 9 (D -σητε) 10 (ll τῶν οὐρανῶν)
11 (D + γὰρ)

S. Mark's *ἐνταλασμένους* (16) occurs also in Mark ix. 36, but not elsewhere in N.T.

Cf. Matt. xviii. 3, 4, "ἁμὴν λέγω ὑμῖν ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παῖδιά οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν."

S. MATTHEW.

S. MARK.

33. ON LEAVING ALL TO FOLLOW CHRIST.

x. 17—31.

xix. 16—30.

33a. The great refusal.

16 Καὶ [ἰδοὺ]¹
 εἰς προσελθὼν αὐτῷ εἶπεν² †

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς δὲδον
 πρωτοδουμῶν¹ εἰς καὶ² γονυπετήσας³ αὐτὸν⁴ ἐπηρώτα⁵
 αὐτόν⁶

“Διδάσκαλε⁷, τί [ἀγαθόν]⁸ ποιήσω ἵνα⁹ σχῶ¹⁰ ζωὴν
 αἰώνιον;” †

“Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρο-
 νομήσω;”

17 ὁ δὲ εἶπεν αὐτῷ “Τί με ἐρωτᾷς περὶ τοῦ¹¹ ἀγαθοῦ¹²; †
 εἰς ἐστὶν δὲ¹³ ἀγαθός¹⁴. †

18 ὁ δὲ Ἰησοῦς¹⁵ εἶπεν αὐτῷ “Τί με λέγεις ἀγαθόν;
 οὐδεὶς ἀγαθὸς εἰ μὴ¹⁶ εἰς δὲ¹⁷ θεός¹⁸.

[οἱ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν¹⁹, τήρει²⁰] τὰς ἐντολάς.”

19 τὰς ἐντολάς οἶδας

20 [λέγει²¹ αὐτῷ “Πόλλας²²;” ὁ δὲ Ἰησοῦς²³ ἐφη²⁴

“Μὴ φονεύσης²⁵, Μὴ μοιχεύσης²⁶, Μὴ κλέψης²⁷,
 Μὴ ψευδομαρτυρήσης²⁸, [Μὴ ἀποστρέψης²⁹,]” (iii)
 Τίμα τὸν πατέρα σου³⁰ καὶ τὴν μητέρα³¹.”

“Τοῦ³² ὁ φονεύσεις³³, ὁ μοιχεύσεις, ὁ κλέψης³⁴,
 ὁ ψευδομαρτυρήσεις,

29 Τίμα τὸν πατέρα καὶ τὴν μητέρα,
 [καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν³⁵.]”

30 λέγει αὐτῷ ὁ [νεανίσκος]

“Ταῦτα πάντα ἐφύλαξα³⁶. τί ἐτι ὑστερεῶ;” (i)

31 ἐφη³⁷ αὐτῷ [ὁ Ἰησοῦς³⁸ “Ἐὰν θέλεις τέλειος εἶναι³⁹,]

30 ὁ δὲ⁴⁰ ἐφη⁴¹ αὐτῷ⁴²
 “Διδάσκαλε, ταῦτα πάντα ἐφύλαξά μιν⁴³ ἐκ νεότητός
 μου⁴⁴.”

31 ὁ δὲ Ἰησοῦς⁴⁵ ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν⁴⁶
 καὶ εἶπεν αὐτῷ⁴⁷ “Ἐν σε⁴⁸ ὑστερεῖ⁴⁹.” (i)

ὑπάγε πώλησόν σου τὰ ὑπάρχοντα καὶ δός (τοῖς)⁵⁰ πτω-
 χοῖς, †

ὑπάγε ὅσα ἔχεις πώλησον καὶ δός (τοῖς)⁵¹ πτωχοῖς,
 καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι⁵².”

καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς⁵³, καὶ⁵⁴ δεῦρο ἀκολουθεῖ μοι⁵⁵.”

32 ἀκούσας δὲ⁵⁶ ὁ [νεανίσκος]⁵⁷ τὸν λόγον (τοῦτου)⁵⁸
 ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα⁵⁹ πολλὰ.

32 ὁ δὲ στυγνάσας⁶⁰ ἐπὶ⁶¹ τῷ λόγῳ
 ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα⁶² πολλὰ⁶³.

33 ὁ δὲ στυγνάσας⁶⁴ ἐπὶ⁶⁵ τῷ λόγῳ
 ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα⁶⁶ πολλὰ⁶⁷.

34 ὁ δὲ στυγνάσας⁶⁸ ἐπὶ⁶⁹ τῷ λόγῳ
 ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα⁷⁰ πολλὰ⁷¹.

1 (ss omit) 2 (D λέγει, 2 ll + αὐτῷ) 3 (O ll ss +
 ἀγαθόν) 4 (l^a omit) 5 (K ποιήσας) 6 (C? ἐχω,
 K l κληρονομήσω) 7 (D omit) 8 (O ll τί με λέγεις ἀγαθόν)

1 (2 ll omit) 2 (ll omit) 3 (D γονυπετῶν) 4 (D
 ἠρώτα, s^c said) 5 (l^a omit, D ll + λέγων) 6 (l + intus
 illum) 7 (D l + μόνος) 8 (D omits) 9 (D^a ll omit)

9 (O ll οὐδεὶς ἀγαθὸς εἰ μὴ εἰς, O ll s^c + ὁ θεός, l + pater) 10 (D ll
 εἰσελθεῖν) 11 KO τήρεισεν 12 (B l ἐφη) 13 K Πόλλας;

10 (K omits, D^a ll + Μὴ πορεύσῃς) 11 (D^a -σει) 12 (B s^c
 omit) 13 (D l omit) 14 (KO ll + σου) 15 (O ll^a καὶ,
 OD ll + ἀποκριθεὶς) 16 (D^a ll εἶπεν) 17 (ll omit) 18 (D
 ἐφύλαξα)

14 NCD εἶπεν, (ss + αὐτῷ) 15 (K s^c omit) 16 (C
 ἐδάμην, OD ll ss + ἐκ νεότητός μιν) 17 B ll λέγει 18 (K
 γαστήρ) 19 KO omit 20 (N ll οὐρανῷ) 21 (s^c + ἡσυχία
 τὰς ἐν τοῖς οὐρανοῖς) 22 (K ll omit), OD ll omit τοῦτου

17 (ll omit) 18 (D
 ἐφύλαξα) 19 (K 2 ll + τί ἐτι ὑστερεῶ;) 20 (C † αὐτῷ)
 21 (K + ἔτι) 22 (D σοι) 23 B omits 24 (A ll s^c + ἄρας
 τὸν σταυρὸν) 25 (D ll ἐστύγνασεν...καὶ) 26 (D ll s^c + τοῦτῳ)

22 (K ll omit), OD ll omit τοῦτου 23 (B
 χρήματα)

27 (D ll χρήματα) 28 (2 ll + et agros)

24 (s^c + ἰδὼν) 25 KO + εἰ

27 (D ll χρήματα) 28 (2 ll + et agros)

xix. 23 Ὁ δὲ Ἰησοῦς¹ εἶπεν τοῖς μαθηταῖς αὐτοῦ

33b. The Camel and the Needle's Eye.

x. 23 Καὶ περιβλαφάμενος ὁ Ἰησοῦς¹ λέγει² τοῖς μαθηταῖς
 αὐτοῦ

“[Ἀμὲν λέγω ὑμῖν ἐτι] πλούσιος δυσκόλως †
 εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν †

“Πῶς δυσκόλως³ οἱ τὰ⁴ χρήματα ἔχοντες⁵
 εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται.”

ὧ
 24 πάλιν δὲ λέγω ὑμῖν,⁶

[24 οἱ δὲ μαθηταῖ⁷ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ (iii)
 ὁ δὲ Ἰησοῦς⁸ πάλιν⁹ ἀποκριθεὶς¹⁰ λέγει αὐτοῖς “Τέκνα,
 πῶς δύσκολόν ἐστιν¹¹ εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.]

1 (s^c + ἰδὼν) 2 KO + εἰ

1 (KO εἶπεν, ll dixit) 2 (O omits) 3 (s^c they who
 trust in their riches) 4 (D l + τάχειον κάμηλος διὰ τρυμαλίδος
 ραβίδος διελθύνεται, s^c πλούσιος εἰς τὴν βασιλείαν τοῦ θεοῦ v. 25)
 5 (D ll + αὐτοῦ) 6 (l omits) 7 (2 ll omit) 8 (CD ll s^c
 + τοὺς πεποιθότας ἐπὶ (± τοῖς) χρήμασιν, l + divitem)

* LXX. Exod. xx. 12, τίμα τὸν πατέρα σου καὶ τὴν μητέρα * * * * *, 13 οὐ μοιχεύσεις, 14 οὐ κλέψεις, 15 οὐ φονεύσεις,
 16 οὐ ψευδομαρτυρήσεις * * *, 17 οὐκ ἐπιθυμήσεις * * * = Deut. v. 16 ff. But Deut. agrees with S. Luke's order, except that it
 puts the fifth commandment before the others. Deut. xxiv. 14, οὐκ ἀποστρέψεις (a. v. l.) μισθὸν πένητος, cf. 1 Cor. vi. 7, 8.

S. LUKE

xviii. 18—30.

18 Καὶ

ἐπηρώτησέν τις αὐτὸν [ἄρχων¹ λέγων²]

“Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρο-
νομήσω;”

19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς “Τί με λέγεις ἀγαθόν³; †
οὐδεὶς ἀγαθὸς εἰ μὴ εἰς (δ)⁴ θεός.
20 τὰς ἐντολάς οἶδας

†Μὴ μοιχεύῃς^{5a}, †Μὴ φονεύῃς^{5b}, †Μὴ κλέψῃς^{5c}, †
†Μὴ ψευδομαρτυρήσῃς^{5d},
τίμα τὸν πατέρα σου καὶ τὴν μητέρα⁶.”

21 ὁ δὲ εἶπεν

“Ταῦτα πάντα¹⁰ ἐφύλαξα¹¹ ἐκ νεότητος¹².”

22 [ἀκούσας] δὲ ὁ Ἰησοῦς

εἶπεν αὐτῷ “Ἔτι¹³ ἐν σοὶ λείπει·

[πάντα] ὅσα ἔχεις πώλησον καὶ διάδος¹⁴ πτωχοῖς,
καὶ ἔξεις θησαυρὸν ἐν (τοῖς)¹⁵ οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ
μοι.”

23 ὁ δὲ ἀκούσας ταῦτα¹⁶περίλυπος ἐγενήθη¹⁷, ἦν γὰρ πλούσιος σφόδρα.

1 (ll omit, s^c + of the Pharisees) 2 (D omits) 3 (s^c +
and why askest thou me concerning the good?) 4 RB omit
5 (D ll + δ δὲ εἶπεν “Πόλας;” D l + εἶπεν δὲ ὁ Ἰησοῦς “Τό, s^c + If
thou wilt enter into life) 6 (D ll Oδ -εις) 7 (l omits)
8 (B + ψευδομαρτυρήσῃς) 9 (K ll + σου) 10 (s^c omits)
11 (D -ἀμην) 12 (K ll + μου) 13 (K δτι) 14 (KD ll δδς,
D + τοῖς) 15 K omits 16 (K + πάντα) 17 (D ἐγένετο)

xviii. 24 Ἰδὼν δὲ [αὐτὸν] (δ)¹ Ἰησοῦς² εἶπεν
“Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες
εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται³.”

1 B omits 2 (D ll s + περιλυπον γενόμενον) 3 (KD ll
εἰσελεύσονται)

VARIOUS.

S. Luke alone makes this man a prince, i.e. a member of the Sanhedrin. S. Matthew alone makes him young, twice calling him *νεανίσκος*, and most significantly omitting the words “from my youth.” Some of the chief priests may have been young, but see Mark v. 22 note. The (oral) tradition seems to have fluctuated.

S. Matthew's *νεανίσκος* occurs in Mark xiv. 51, xvi. 5, Luke vii. 14.

S. Matthew, probably from his usual fear of misleading the young and giving a handle to unbelievers, has so altered the wording as not to make our Lord even seem to decline the title “good.”

S. Matthew's “Thou shalt love thy neighbour as thyself” is borrowed by assimilation from Matt. xxii. 39, Mark xii. 31, Luke x. 27. But compare

Rom. xiii. 9, τὸ γὰρ Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθιμήσεις, καὶ εἰ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, (ἐν τῷ) Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

S. Matthew has restored *οὐ φονεύσεις* as used in the LXX., though to a Greek this would mean ‘you will never kill.’

For an exposition of this passage see ‘N.T. Problems,’ pp. 125—133.

¹ LXX. Levit. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

8. MATTHEW.

xix. (21) "εὐκοπώτερόν ἐστιν
 κάμηλον⁸ διὰ τρήματος⁴ ραβίδος εἰσελθεῖν⁵
 ἢ πλούσιον⁶ εἰς τὴν βασιλείαν τοῦ θεοῦ⁷."
 25 ἀκούσαντες δὲ⁸ οἱ μαθηταὶ ἐξεπλήσσοντο⁹ σφόδρα
 λέγοντες †

"Τίς [ἔρα] δύναται σωθῆναι;
 25 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς †
 "Παρὰ ἀνθρώποις¹⁰ τοῦτο ἀδύνατόν ἐστιν,
 παρὰ δὲ¹¹ θεῷ πάντα ἁγνατά¹²."^a

8 (I camillum) 4 D, Origen, τρημάτων, (C τρημαλίδε)
 5 BD II εἰσελθεῖν 6 BCD II + εἰσελθεῖν 7 (Z II π^a τῶν οὐρανῶν)
 8 (N II omit) 9 (D II π^a + καὶ ἐφοβήθησαν) 10 (N omit)
 11 (D + τῷ) 12 (D II + ἐστὶν)

xix. 27 [Τότε¹ ἀποκριθεὶς] ὁ Πέτρος εἶπεν αὐτῷ †
 "Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν² σοι.
 [τί ἔρα ἐστὶν ἡμῖν;] 28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς³

"Ἀμὴν λέγω ὑμῖν ὅτι

[ὅμοις οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ
 υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεται⁴ καὶ ὑμεῖς⁵
 ἐπὶ δώδεκα⁶ θρόνους κρινόντες τὰς⁷ δώδεκα φυλὰς τοῦ Ἰσραὴλ.]

29 καὶ πᾶς ὅστις ἀφήκεν οἰκίαν⁸ ἢ ἀδελφούς ἢ ἀδελφὰς
 ἢ πατέρα⁹ ἢ μητέρα¹⁰ ἢ τέκνα ἢ ἀγρούς †
 ἕνεκεν¹¹ τοῦ ἰμοῦ ὀνόματος¹²,
 πολλαπλασίονα¹³ λήμψεται

9 Mt. 10. 33
 τὴν τὴν
 δουλεύειν

καὶ¹⁴ ζωὴν αἰώνιον [κληρονομήσει].

30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ¹⁵ ἔσχατοι
 πρῶτοι."

1 (C omit) 2 (D -καμὲν) 3 (D αὐτῷ) 4 ND αὐτοῖ
 5 (D δεκάδυο) 6 (D omit) 7 (N omit) 8 (D II π^a
 omit) 9 (NO II π^a + ἡ γυναῖκα) 10 (ND ἕνεκα) 11 (OD
 ὀνόματος μου) 12 (NO II ἐκατονταπλασίονα, D ἐκατονταπλά-
 σιον) 13 (π^a + in the world to come) 14 (C + οἱ)
 15 OD καθίσεται

8. MARK.

x. 25 "εὐκοπώτερόν ἐστιν
 κάμηλον διὰ⁸ τρημαλίδε¹⁰ ραβίδος εἰσελθεῖν¹¹
 ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν¹²."^a
 26 οἱ δὲ * περισσῶς ἐξεπλήσσοντο¹³ λέγοντες πρὸς
 αὐτόν¹⁴

"Καὶ τίς δύναται σωθῆναι;
 27 ἐμβλέψας¹⁵ * αὐτοῖς ὁ Ἰησοῦς λέγει¹⁶

"Παρὰ ἀνθρώποις¹⁷ ἀδύνατον * ἀλλ' οὐ παρὰ θεῷ,
 πάντα γὰρ ἁγνατά παρὰ (τῷ)¹⁸ θεῷ¹⁹."^a

9 B + τῷ 10 (N τρήματος) 11 B + τῷ 12 (N 2 II
 εἰσελθεῖν) 13 (S II omit) 14 (D II omit here; but see
 above) 15 (D II εἰς αὐτόν) 16 (π^a omit) 17 (D II + δὲ)
 18 (N II εἶπεν, I omit) 19 B omit 20 (D II τοῦτο ἀδύνα-
 τόν ἐστιν, παρὰ δὲ τῷ θεῷ δυνατόν)

33 c. The Rewards of Discipleship.

x. 28 "Ἦρξατο λέγειν¹ ὁ Πέτρος αὐτῷ
 "Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν² σοι."
 29 ἔφη * ὁ Ἰησοῦς †
 "Ἀμὴν λέγω ὑμῖν, *

οὐδεὶς ἐστιν ὃς ἀφήκεν οἰκίαν³ ἢ ἀδελφούς ἢ ἀδελφὰς
 ἢ μητέρα⁴ ἢ πατέρα⁵ ἢ τέκνα ἢ ἀγρούς⁶
 ἕνεκεν⁷ ἰμοῦ καὶ⁸ (ἕνεκεν)⁹ τοῦ εὐαγγελίου,
 30 ἔαν¹⁰ μὴ λάβῃ¹¹ ἑκατονταπλασίονα νῦν¹² ἐν τῷ καιρῷ¹³

[οἰκίας¹⁴ καὶ ἀδελφούς καὶ ἀδελφὰς (iii)
 καὶ μητέρας¹⁵ καὶ τέκνα καὶ ἀγρούς¹⁶ μετὰ διωγμῶν¹⁷],
 καὶ¹⁸ ἐν τῷ αἰῶνι τῷ ἔρχομένῳ¹⁹ ζωὴν αἰώνιον²⁰.

[31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ (οἱ)²¹ ἔσχατοι (ii)
 πρῶτοι.]

1 (D II + καὶ) 2 (π^a λέγει) 3 (D^a omit) 4 (N -σα-
 μέν) 5 (N I + τί ἔρα ἐστὶν ἡμῖν;) 6 (C II π^a καὶ ἀποκριθεὶς...
 εἶπεν, N + αὐτῷ, D † ἀποκριθεὶς δὲ) 7 (D I omit) 8 (D II
 omit, C II + ἡ γυναῖκα) 9 (II omit) 10 (D ἡ) 11 (N
 omit) 12 B II omit, (D ἕνεκα) 13 (D ὅς ἐν, II qui)
 14 (N ἀπο-) 15 (D^a II omit) 16 (D II + δὲ δὲ ἀφῆκεν)
 17 (D II οἰκίαν, I + aut parentes) 18 CD H π^a μητέρα 19 (N II
 omit) 20 (N I omit, D μετὰ διωγμῶν) 21 (B * αἰωνίαν,
 D II π^a + λήμψεται) 22 ND omit

34. A PAINFUL CONTRAST: THE MASTER'S
 THOUGHTS AND THE DISCIPLES'.

x. 32—45.

34 a. Third Prediction of the Passion.

[32 Ἦσαν δὲ ἐν τῇ ὁδῷ¹ ἀναβαίνοντες εἰς Ἱεροσό- (ii)
 λυμα,]

[καὶ ἦν προάγων² αὐτοῖς ὁ Ἰησοῦς³, καὶ ἔθαμ- (iii)
 βούντο,

οἱ δὲ ἀκολουθοῦντες ἐφοβούντο⁴.]

καὶ παραλαβὼν⁵ πάλιν⁶ τοὺς δώδεκα
 ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν 33 ὅτι

1 (D^a * προσ-) 2 (I omit) 3 (D II omit)

xx. 17—28.

17 [Μόλων] δὲ ἀναβαίνειν¹ Ἰησοῦς εἰς Ἱεροσόλυμα †

Ο μ.

παρέλαβεν τοὺς δώδεκα [(μαθητὰς)² κατ'³ ἰδίαν],
 καὶ ἐν τῇ ὁδῷ⁴ (1) εἶπεν αὐτοῖς

1 NOD II π^a καὶ ἀναβαίνω ὁ 2 ND omit 3 (B * καθ')
 4 (II omit)

* LXX. Gen. xviii. 14, "Μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα;" Job xlii. 2, "Οἶδα ὅτι πάντα δύνασαι, ἀδυνατεῖ δὲ σοι οὐθέν."
 Cf. Zech. viii. 6.

S. LUKE.

xviii. 25 "εὐκοπώτερον [γάρ] ἐστὶν
κάμῃλον διὰ τρήματος βελόνης εἰσελθεῖν"
ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν"
26 εἶπαν δὲ οἱ ἀκούσαντες

"Καὶ τίς δύναται σωθῆναι;"

27 ὁ δὲ εἶπεν

"Τὰ ἀδύνατα παρὰ ἀνθρώποις }
δυνατὰ παρὰ τοῦ θεοῦ ἐστίν." } †

4 (I autem) 5 (D II ss δι-) 6 (II omit) 7 (I omits)
8 (D II ἀκούσαντες) 9 (D omits)

28 Εἶπεν δὲ ὁ Πέτρος

"Ἴδού ἡμεῖς ἀφέντες τὰ ἴδια" ἠκολουθήσαμεν σοι."

29 ὁ δὲ εἶπεν αὐτοῖς

"Ἀμὴν λέγω ὑμῖν ὅτι"

(Matt. xix. 28 b = Luke xxii. 30. IV. § 7.)

οὐδαίς ἐστιν ὅς ἀφῆκεν οἰκίαν¹ [ἢ γυναῖκα] ἢ ἀδελφοὺς²
ἢ γονεῖς ἢ τέκνα³

εἵνεκεν⁴ τῆς βασιλείας τοῦ θεοῦ,
30 ὅς οὐχί⁵ μὴ λάβῃ⁶ πολλαπλασίονα⁷ ἐν τῷ καιρῷ
τούτῳ

καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον⁸."

1 (K I ss ἀφῆκαμεν πάντα καὶ, II reliquit omnibus (+rebus,
1 retibus) nostris) 2 (X 2 II + τὶ ἔρα ἔσται ἡμῶν;) 3 (as singu-
lar) 4 (KD II omit) 5 (D αἰτίας) 6 (D + ἢ ἀδελφός)
7 (D + ἐν τῷ καιρῷ τούτῳ) 8 (D ἔκεν) 9 (D II ἐάν)
10 K ἀπο-, (I recipias, I recipias) 11 (D II ἐντα-) 12 (II +
possidebit)

VARIOUS.

The 'needle's eye' is differently expressed in the three Gospels.

S. Matthew has neglected to alter βασιλεία τοῦ θεοῦ into βασιλεία τῶν οὐρανῶν here and in xii. 28, xxi. 31, 43.

Here S. Luke (27) probably preserves the wording of the proto-Mark, the tendency from very early times being to multiply allusions to the O.T.

S. Mark's *ἐκατονταπλασίονα* (80) occurs in Luke viii. 8. The Western reading *ἐνταπλασίονα* (Luke xviii. 30) may be compared with Matt. xviii. 21 f., Luke xvii. 4, and with other passages in which the number seven is used to signify completeness. S. Luke's addition of the 'wife' is also found in Luke xiv. 26.

The refrain about 'first being last' is found in Matt. xx. 16, Luke xiii. 30. It is peculiarly appropriate here, if Judas was in any sense the chief of the Apostles, as appears from Mark xiv. 10 (see note there).

Judas ὁ εἰς ἡμῶν

*Judas first among them. a special source
by 99 - "I" ...*

xviii. 31—34 (xii. 50, xxii. 24—27).

31 Παραλαβὼν δὲ τοὺς δώδεκα¹
εἶπεν πρὸς αὐτούς²

1 (B II + μαθητάς) 2 (D II αὐτοῖς)

S. Matthew's *κατ' ἑαυτὸν* (17) occurs in Matt. xiv. 18 = Mark vi. 32 = Luke ix. 10; Matt. xvii. 1 = Mark ix. 2; Matt. xvii. 19 = Mark ix. 28; Matt. xxiv. 8 = Mark xiii. 8; Matt. xiv. 23, xx. 17, Mark iv. 34, vi. 31, vii. 33, Luke x. 23.

S. MATTHEW.

xx. 18 "Ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσόλυμα,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
 τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν,
 καὶ κατακρινούσιν αὐτὸν (θανάτῳ),
 19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν
 εἰς τὸ ἐμπαῖξαι
 καὶ μαστιγῶσαι καὶ σταυρῶσαι,
 καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται."

5 B omits, (N εἰς θάνατον) 6 (N ? omits) 7 BD ἀνα-
 στήσεται

✓ xx. 20 [Τότε] προσῆλθεν αὐτῷ
 [ἡ μήτηρ] τῶν υἱῶν Ζαβεδαίου [μετὰ τῶν υἱῶν αὐτῆς
 προσκυνούσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ.

21 ὁ δὲ εἶπεν αὐτῇ "Τί θέλεις;"
 "λέγει αὐτῇ" "Εἰπέ ἵνα καθίσωσιν [οὗται οἱ δύο υἱοί μου] } †
 εἰς ἐκ δεξιῶν καὶ εἰς ἐξ ἐκωνύμων σου
 ἐν τῇ βασιλείᾳ σου."

1 NC παρ' 2 B ll ἡ δὲ εἶπεν 3 (Oll omits) 4 (OD ll
 + σου) 5 (D ll omits) 6 (8° + and in thy glory)

xx. 22 [ἀποκριθεὶς] δὲ ὁ Ἰησοῦς εἶπεν "Οὐκ οἰδατε τί
 αἰτεῖσθε."

δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ [μὲν] πίνειν;"

λέγουσιν αὐτῷ "Δυνάμεθα."

23 λέγει αὐτοῖς "Τὸ [μὲν] ποτήριόν μου πίεσθε,

τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐκωνύμων
 οὐκ ἔστιν ἐμὸν δοῦναι,"

"ἀλλ' οἷς ἡτοίμασται [ὑπὸ τοῦ πατρὸς μου]."

1 (ll + αὐτοῖς, 18° + to her) 2 (D αἰτεῖτε) 3 (B πιεῖν)
 4 (Oll + καὶ (aut) τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι)
 5 (D 88 omits) 6 (Oll + καὶ) 7 (Oll + καὶ τὸ βάπτισμα ὃ
 ἐγὼ βαπτίζομαι βαπτισθήσεσθε) 8 B ll ἡ 9 CD 1 + τοῦτο
 10 (ll + vobis) 11 (l ἄλλοις)

xx. 24 καὶ ἀκούσαντες οἱ δέκα
 ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

1 (N ἤρξαντο ἀγανακτεῖν)

S. MARK.

x. (33) "Ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσόλυμα,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
 τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν,
 καὶ κατακρινούσιν αὐτὸν θανάτῳ
 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν
 34 καὶ ἐμπαῖξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ
 καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν,
 καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται."

4 (N omits, CD omits τοῖς) 5 (D θανάτῳ) 6 (N ἐμ-
 πτύουσιν, D ἐμπτύουσιν) 7 (D ll omits) 8 (D l omits, Oll
 + αὐτῷ) 9 (ll tertio die)

34 b. The ambitious Request.

[x. 35 Καὶ προσπορεύονται αὐτῷ (ii)
 Ἰάκωβος καὶ Ἰωάννης οἱ (δύο) υἱοὶ Ζαβεδαίου
 λέγοντες αὐτῷ

"Διδάσκαλε, θέλομεν ἵνα ὅταν αἰτήσωμέν σε
 ποιήσης ἡμῖν."

36 ὁ δὲ εἶπεν αὐτοῖς "Τί θέλετε ποιῶν ὑμῖν;"

37 οἱ δὲ εἶπαν αὐτῷ "Δὸς ἡμῖν ἵνα
 εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν
 ἐν τῇ δόξῃ σου."

1 (N παρα-) 2 ND omits 3 (D l καὶ λέγουσιν)
 4 (ll omits) 5 (D 81 omits) 6 (C 8 τι ἐν) 7 (D ἐρωτήσω-
 μέν) 8 (D 8 λέγει) 9 (D omits, ll omits θέλετε, 1 omits the
 verse), B + με 10 (N omits) 11 (NCD ἐκωνύμων, NC ll +
 σου)

34 c. The reply to the two Apostles.

x. 38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς "Οὐκ οἰδατε τί αἰτεῖσθε·

δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω,
 ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;"

39 οἱ δὲ εἶπαν αὐτῷ "Δυνάμεθα."

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς "Τὸ ποτήριον ὃ ἐγὼ πίνω
 πίεσθε

καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε,

40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ ἐκωνύμων

οὐκ ἔστιν ἐμὸν δοῦναι,

"ἀλλ' οἷς ἡτοίμασται."

1 (D ll 8° + ἀποκριθεὶς) 2 (D πινῶν) 3 (D ll omits) 4 (B
 * δυνάμεθα) 5 (D ll + μέν) 6 (O l καὶ) 7 (ll + vobis)
 8 (ll ἄλλοις, 8° ἄλλω) 9 (D * ἡτοίμασθαι, Nl + ὑπὸ τοῦ πατρὸς
 μου)

34 d. The reply to the other ten Apostles.

x. 41 καὶ ἀκούσαντες οἱ δέκα

ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.

1 (D 8 omits) 2 (D ll + λοιποὶ) 3 (A 2 ll ἠγανάκτησαν,
 N + καὶ) 4 (D + τοῦ)

Mark X. 33—41.

S. LUKE.

VARIOUS.

xviii. (31) "Ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλὴμ
καὶ [τελειωθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν]
τῷ υἱῷ τοῦ ἀνθρώπου

On S. Mark's *μετὰ τρεῖς ἡμέρας* (34) see Mark viii. 31 note.
For S. Luke's supernatural blinding of their eyes (34) see
Luke ix. 45, xxiv. 16.

For ascents to Jerusalem in SS. Luke and John see § 81 note.

33 ἡ παραδοθήσεται γὰρ⁴ τοῖς ἔθνεσιν
καὶ ἐμπαυχθήσεται [καὶ ὑβρισθήσεται]⁵ καὶ ἐμπτυσθήσεται,

33 καὶ μαστιγώσαντες ἀποκτενοῦσιν· αὐτόν, †
καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.” †
[34 Καὶ αὗτοι οὐδὲν τούτων σνησκαν, καὶ ὁ ἦν τὸ ῥῆμα τοῦτο·
κεκρυμμένον ἐπ’ αὐτῶν, καὶ οὐκ ἐγίνωσκον¹⁰ τὰ λεγόμενα¹¹.]

3 (D II περί τοῦ υἱοῦ) 4 (D I ἐν π-) 5 (D II as omit)
6 (D^e I ἀνακατασκευαῖν) 7 (I post tres dies) 8 (D II ἀλλ)
9 (D II omit) 10 (I omits) 11 (I quod dicebatur)

The Synoptic Gospels of the Gospels of

Probably a desire to save the credit of the Twelve against the attacks of unbelievers has caused S. Matthew to throw the blame of this request upon the mother, who disappears from the narrative in the sequel. The unusual phrase "the mother of the sons of Zebedee" is repeated in Matt. xxvii. 56.

According to S. Mark our Lord was already drinking of the cup; S. Matthew postpones His doing so until some future time, probably at Gethsemane (Mark xiv. 26, where the phrase recurs).

The phrase *ὁ πατήρ μου* does not occur in S. Mark, but four times in S. Luke and often in S. Matthew.

[νί. 22 ὁ δὲ βασιλεὺς εἶπεν τῇ κορασίῳ "Ἀγνοῶν με ἴδὼν θέλῃς, καὶ δώσω σοι." 23 καὶ ὤμοσεν αὐτῇ "Ὁ τι ἴδὼν με αἰτήσῃ δώσω σοι ὅτι ἡμίσουσι τῇ βασιλείᾳ μου."]

Jerusalem always used to
be known as the religious centre of
Judaism. The other as a general
centre.

Compare S. Luke xii. 50.

["βάπτισμα δὲ ἔχω βαπτισθῆναι,
καὶ πῶς συνέχομαι ἕως οὗτου τελεσθῆναι."]

1 (ll omit)

(Scrap from the deutero-Mark: much misplaced.)

xii. 24 [Ἐγένετο δὲ καὶ¹ φιλονεικία ἐν αὐτοῖς², τὸ "Τίς ἑαυτῶν δοκεῖ εἶναι³ μεῖζον;"]

1 (N l l omit) 2 (N els dauvab) 3 (D l a e f n)

W. S. 9

105

S. Luke is in perfect accord with S. John (xiii. 4 ff.) in asserting that the Twelve were liable to jealousy of one another and to other unchristian failings even at the time of the Last Supper. But the particular conversation which follows is too closely similar to S. Mark's not to be identified with it. For the transference compare § 50 a.

14

FIRST DIVISION.

S. MATTHEW.

xx. 23 δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν[†] +
 "Οἰδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν
 κατακυριεύουσιν[†] αὐτῶν
 καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.
 26 οὐχ οὕτως ἐστὶν[†] ἐν ὑμῖν
 ἀλλ' ὅς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι[†]
 ἔσται[†] ὑμῶν διάκονος,

Doublet:

[xxiii. 10 δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.]

xx. 27 καὶ ὅς ἂν θέλῃ[†] ἐν ὑμῖν εἶναι[†] πρῶτος
 ἔσται[†] ὑμῶν δούλος.

28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου

οὐκ ἤλθεν διακονηθῆναι ἀλλὰ διακονῆσαι

καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν[†].

2 (D1 s^c + αὐτοῖς) 3 (B f^c - σουσιν) 4 (C1 + δέ)
 5 (NOLL s^c ἔσται) 6 (11 ἔστω) 7 B εἶναι ὑμῶν 8 (B
 ἔστω) 9 (D11 s^c + ὑμεῖς δὲ ζητεῖτε ἐκ μικροῦ αὐξῆσαι καὶ [s^c + οὐκ
 as the sense requires] ἐκ μείζονος ἐλαττω εἶναι. εἰσερχόμενοι
 δὲ καὶ παρακληθέντες δειπνῆσαι, μὴ ἀνακλινέσθε εἰς τοὺς ἐξέχοντας
 τόπους, μὴ ποτε ἐνδοξότερός σου ἐπέλθῃ, καὶ [D11 + προσελθὼν,
 s^c omits] ὁ δειπνοκλήτωρ εἴπῃ σοι 'Ἐτι κάτω χώρει,' καὶ κατα-
 σχωθήσῃ [s^c + in the sight of those that sit at meat]. ἐὰν δὲ
 ἀναπέσῃ εἰς τὸν ἥττωνα τόπον καὶ ἐπέλθῃ σου ἥττω, εἰπὶ σοι ὁ
 δειπνοκλήτωρ 'Σύναγε ἐτι ἀνω' [D11 + καὶ ἔσται σοι τοῦτο χρῆ-
 σιμος, 1 s^c + and thou shalt have more excellent honour in the
 sight of those that sit at meat]. Cf. Luke xiv. 8 ff.)

xx. 29—34.

29 Καὶ ἡκορευομένων αὐτῶν[†] ἀπὸ Ἱερειχῶ
 [ἡκολούθησαν αὐτῶν] ὄχλος πολὺς[†].

30 [καὶ ἰδοὺ δύο] τυφλοὶ
 καθήμενοι παρὰ τὴν ὁδόν,
 ἀκούσαντες[†]
 ὅτι Ἰησοῦς παράγει,

ἔκραζαν λέγοντες "[Ἐύρι,] ἐλέησον ἡμᾶς, υἱὸς[†]
 Δαυεὶδ." †

31 δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν[†] +

οἱ δὲ μᾶλλον[†] ἔκραζαν[†] [λέγοντες

"Εύρι,[†]] ἐλέησον ἡμᾶς, υἱὸς[†] Δαυεὶδ." †

32 καὶ στὰς (δ)[†] Ἰησοῦς ἐφώνησεν αὐτοὺς

1 (211 singular) 2 (N omits) 3 (D - θησαν αὐτῶ ὄχλοι
 πολλοί) 4 (s^c omits) 5 (D11 φκουσαν... + καὶ) 6 (ND11 s^c
 omit) 7 (N11 + Ἰησοῦ) 8 OD υἱὸς 9 (N πολλῶν μᾶλλον)
 10 (O11 ἔκραζον) 11 (1 Iesu) 12 CD υἱὸς (N f^c γγ i.e. υἱού,
 corrected into υἱὸς) 13 B omits

S. MARK.

x. 42 καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς
 "Οἰδατε ὅτι οἱ δοκοῦντες ἄρχαι τῶν ἐθνῶν
 κατακυριεύουσιν[†] αὐτῶν
 καὶ οἱ μεγάλοι αὐτῶν[†] κατεξουσιάζουσιν αὐτῶν.
 43 οὐχ οὕτως δέ[†] ἐστὶν[†] ἐν ὑμῖν
 ἀλλ' ὅς ἂν θέλῃ μέγας γενέσθαι[†] ἐν ὑμῖν[†],
 ἔσται[†] ὑμῶν διάκονος[†],

44 καὶ ὅς ἂν θέλῃ[†] ἐν ὑμῖν[†] εἶναι πρῶτος,
 ἔσται πάντων[†] δούλος.

45 καὶ γὰρ[†] ὁ υἱὸς τοῦ ἀνθρώπου

οὐκ ἤλθεν διακονηθῆναι ἀλλὰ διακονῆσαι

καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν."]

5 (N omits) 6 (D + καὶ) 7 (D s^c f^c - σουσιν) 8 (NOL?
 βασιλεῖς, 11 principes, s^c omits the line) 9 (D11 omit)
 10 (1 erit) 11 (D11 εἶναι) 12 NO ἔστω 13 (1 omits)
 14 (D as ὑμῶν) 15 (D11 ὑμῶν) 16 (s^c even as) 17 (211 omit)

35. THE HEALING OF THE BLIND MAN
 BARTIMEUS.

x. 46—52.

46 Καὶ ἔρχονται[†] εἰς Ἱερειχώ.[†]

Καὶ [ἡκορευομένου αὐτοῦ ἀπὸ Ἱερειχώ[†] (ii)
 καὶ τῶν μαθητῶν αὐτοῦ[†] καὶ ὄχλου ἰκανοῦ]

[ὁ υἱὸς Τιμαίου Βαρτιμαίου][†] (iii)

τυφλὸς[†] προσαίτης[†]

ἐκάθητο παρὰ τὴν ὁδόν[†].

47 καὶ ἀκούσας

ὅτι Ἰησοῦς ὁ Ναζαρηνός[†] ἐστίν

ἤρξατο κράζειν καὶ λέγειν "Υἱὸς[†] Δαυεὶδ Ἰησοῦ, ἐλέ-
 ησόν με."

48 καὶ ἐπετίμων αὐτῶ[†] πολλοὶ ἵνα σιωπήσῃ[†] +

ὁ δὲ πολλῶ μᾶλλον ἔκραζεν[†]

"Υἱὸς[†] Δαυεὶδ, ἐλέησόν με."

49 καὶ στὰς ὁ Ἰησοῦς εἶπεν "Φωνήσατε αὐτόν[†] (iii)

[καὶ φωνοῦσι[†] τὸν τυφλὸν λέγοντες αὐτῶ[†]]

"Θάρσει, ἔγειρε, φωνεῖ σε."

1 (D11 as ἔρχεται) 2 (B omits) 3 (D11 ἐκεῖθεν)
 4 (1 f^c omits) 5 (D11 μετὰ) 6 (211 omit) 7 (D1 * Βαρι-
 τιμαῖος, or -ος, O + δ) 8 (1 omits) 9 (N + καὶ) 10 (OD11
 omit) 11 (D11 + ἐπαιτῶν) 12 (NOL Ναζαρητός, D1 Ναζα-
 ρηνός) 13 (D Τίδος) 14 (B f^c αὐτοῖς) 15 (D s^c ἔκραζεν)
 16 (D11 αὐτόν φωνηθῆναι, s^c so be brought) 17 (s^c he calls)
 18 (D11 s^c αὐτὸν λέγουσιν τῶ τυφλῶ)

S. LUKE.

xxii. 25 ὁ δὲ εἶπεν αὐτοῖς
 "Οἱ βασιλεῖς τῶν ἔθνων
 κυριεύουσιν αὐτῶν
 καὶ οἱ ἑξουσιάζοντες αὐτῶν" [ἐβεργέται καλοῦνται].
 26 ὑμεῖς δὲ οὐχ οὕτως, †
 ἀλλ' ὁ μείζων ἐν ὑμῖν
 γινέσθω ὡς ὁ νεώτερος,

καὶ ὁ ἡγούμενος
 ὡς ὁ διακονῶν.

27 [τίς γάρ 12 μείζων 10, ὁ ἀνακείμενος 11 ὁ διακονῶν 12; ὅχι δ' ἀνα-
 κείμενος 10; ἐγὼ δὲ 10 ἐν μέσῳ ὡς εἰμι 11 ὡς ὁ διακονῶν 12].

4 (N ἀρχόντες τῶν ἑξουσιάζουσιν αὐτῶν καὶ, as + and who do
 well) 5 (D omits) 6 (D^e II μικρότερος) 7 (D II διάκονος)
 8 (D μᾶλλον 11) 9 (D^e omits, II in gentibus quidem qui
 recumbit, in vobis autem non sic sed qui ministrat) 10 (D^e
 γάρ) 11 (D I Origen ἦλθεν ὅχι ὡς ὁ ἀνακείμενος ἀλλ')
 12 (D + καὶ ὑμεῖς ἡγήσθητε ἐν τῇ διακονίᾳ μου ὡς ὁ διακονῶν)
 13 (N + δ)

xviii. 35—43.

35 [Ἐγένετο δὲ ἐν τῇ] ἐγγίξειν αὐτὸν εἰς Ἱερειχὰ
 οὐκ ἔχοντι πνεῦμα καὶ ἐκ τῶν ὁμιλούντων ἐν τῇ

τυφλὸς τις
 ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. †
 36 ἀκούσας δὲ [ἔχλον διαπορευομένου] ἐπρωθέρευτο τι εἰς τοῦτο.
 37 ἀπεγγείλαν δὲ αὐτῷ ὅτι "Ἰησοῦς ὁ Ναζωραῖος" παρ-
 ἔρχεται."
 38 καὶ ἐβόησεν λέγων "Ἰησοῦ υἱὲ Δαυεὶδ, ἐλέησόν με." †

39 καὶ [οἱ 16 προάγοντες] ἐπετίμων αὐτῷ ἵνα σιγήσῃ.
 αὐτὸς δὲ 10 πολλῶν μᾶλλον ἐκραζεν
 "Υἱὲ Δαυεὶδ, ἐλέησόν με" 12.
 40 σταθεὶς δὲ 13 Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς
 αὐτόν 14.

1 (D II παρα-) 2 D I + ἐν 3 (N οἱ δὲ ἀπ-) 4 (D^e I
 Ναζαρητός, II Nazoreus, I Nazareus) 5 (D II ὁ δὲ) 6 (D I
 οἱ δὲ) 7 (N σιωπήσῃ) 8 (N II ὁ δὲ) 9 (D I omits)
 10 (N + Ἰησοῦ) 11 (D Tiber) 12 (I omits) 13 (N + δ)
 14 (D II omits)

VARIOUS.

1 Pet. v. 8, μὴ ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι
 γινόμενοι τοῦ ποιμνίου. Acts xix. 16, κατακυριεύσας ἀμφοτέρων.

Compare S. John.

x. 15, "τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων."

xv. 18, "μείζωνα ταύτης ἀγάπης οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν
 αὐτοῦ ὑπὲρ τῶν φίλων αὐτοῦ."

The word λῆτρον occurs here only in N.T., but ἀντὶ λῆτρον,
 ἀπολῆτρον, λῆτρον, λῆτρον and λῆτρον are found.
 1 Tim. ii. 5, "Ἀνθρώπος (cf. ὁ υἱὸς τοῦ ἀνθρώπου, 45) Χριστὸς
 Ἰησοῦς, ὁ ὁδοῦ αὐτὸν ἀντὶ λῆτρον ὑπὲρ πάντων.

§ 85. For S. Mark's note of place (46) see Mark viii. 22 note.

The blind man was healed according to S. Luke as our
 Lord approached Jericho, but according to the other Gospels
 as He left that city. On the hypothesis that S. Luke had a
 written copy of S. Mark's Gospel before him it is difficult
 (1) to account for this discrepancy, (2) to account for the
 omission of the name of Bartimaeus from SS. Matthew and
 Luke. But under the Oral hypothesis with its proto-Mark the
 whole mystery is clear.

We assign the name Bartimaeus to the trito-Mark, but of
 course it may belong to the proto-Mark and have been lost
 during oral transmission (cf. Mark viii. 27 note).

S. Matthew's "two" (30) may be compared with the two
 demoniacs at Gadara (viii. 28), the two blind men (ix. 27) and
 the two asses in the Triumphal procession (xvi. 2). In none
 of these cases is the number Two found in the other Gospels;
 in some it is highly improbable. We must recognise a tendency
 to heighten by doubling in S. Matthew. A simple plural seems
 to be used for the same purpose in Matt. xxi. 14 (§ 87 b, note).

The title "Son of David," which is found in three Gospels
 here, is in S. Matthew's Gospel found also in the case of the
 two blind men (ix. 27), of the blind and dumb man (xii. 23),
 of the Canaanitish woman (xv. 22), and at the triumphal entry
 (xvi. 9, 15). In none of these cases is S. Matthew supported
 by SS. Mark or Luke. The fact that three of the cases deal
 with blindness suggests the possibility of transference, and
 there are special difficulties about the use of this title in the
 triumphal entry, for which see note on "Hosanna" page 111.
 The title "Son of David" was in very common use at the
 time as the prophetic name for the Messiah, and S. Matthew
 is probably right in saying that it was often applied to our
 Lord; the difficulties are in detail.

S. MATTHEW.

S. MARK.

xx. (32) καὶ εἶπεν
 "Τί θέλετε ποιήσω ὑμῖν;" †
 33 λέγουσιν αὐτῷ "Κύριε, ἵνα ἀνοιγῶσιν¹² οἱ ὀφθαλμοὶ
 ἡμῶν¹³."
 34 [σπλαγχνισθεὶς] δὲ ὁ Ἰησοῦς [ἥψατο τῶν ὀφθαλμῶν¹⁴ αὐτῶν¹⁵],
 καὶ εὐθὺς ἀνέβλεψαν¹⁶ καὶ ἠκολούθησαν αὐτῷ.
 12 (C ἀνοιχθῶσιν) 13 (a + and that we may see thee)
 14 (NC ὀφθαλμοῦ) 15 (N αὐτοῦ) 16 (C1 + αὐτῶν οἱ ὀφθαλμοὶ)

S. Matthew's σπλαγχνισθεὶς (34) is found in Mark vi. 34 = Matt. xiv. 14, Mark viii. 2 = Matt. xv. 32; Mark i. 41, ix. 22, Matt. ix. 86, xviii. 27, Luke vii. 18, x. 88 (not of our Lord).
 S. Matthew's 'touching their eyes' (34) is perhaps transferred from the account of the two blind men (ix. 29), but our Lord's habit of touching is recorded concerning the leper (Mark i. 41 = Matt. viii. 8 = Luke v. 18), the deaf man of Decapolis (Mark vii. 38), S. Peter's wife's mother (Mark i. 81 = Matt. viii. 16), the disciples at the Transfiguration (Matt. xvii. 7), the bier of the widow's son (Luke vii. 14) and the ear of Malchus (Luke xxi. 51). Cf. [Mark] xvi. 18, Acts xxviii. 8.

x. 50 ὁ δὲ ἀποβαλὼν¹² τὸ ἱμάτιον αὐτοῦ
 ἀναπηδήσας¹³ ἦλθεν πρὸς τὸν Ἰησοῦν¹⁴].
 51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν
 "Τί σοι θέλεις ποιήσω;"
 ὁ δὲ τυφλὸς εἶπεν αὐτῷ "Ῥαββουνι¹⁵, ἵνα ἀναβλέψω."
 52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ
 "Ὑπάγε, ἡ πίστις σου σέσωκέν σε."
 καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.
 19 (a ἐπι-) 20 (C ἀναστὰς) 21 (D11 αὐτῶν) 22 (D11
 Κόριε ραββεί)

(S. John places the anointing (Mark xiv. 8 ff.) here.)

36. THE TRIUMPHAL ENTRY INTO JERUSALEM.

xi. 1—11.

xxi. 1—11.

Conflation.

1 Καὶ ὅτε ἤγγισαν¹ εἰς Ἱερουσόλυμα
 [καὶ ἦλθον²] εἰς Βηθφαγή
 εἰς³ τὸ ὄρος τῶν Ἐλαιῶν,
 [τότε⁴ Ἰησοῦς] ἀπέστειλεν δύο μαθητὰς⁵ λέγων αὐτοῖς
 "Πορεύεσθε⁶ εἰς τὴν κώμην τὴν κατέναντι ὑμῶν,
 καὶ εὐθὺς⁷
 εὐρήσετε [θνον] δεδεμένον [καὶ] πῶλον [μετ' αὐτῆς]. †
 λύσαντες ἀγάγετέ⁸ μοι.
 3 καὶ εἰάν τις ὑμῖν εἴπῃ τι⁹,
 ἀπεῖτε ὅτι Ὁ κύριος αὐτῶν¹⁰ χρειάν ἔχει,
 εὐθὺς δὲ ἀποστελεῖ¹¹ αὐτούς." †"
 4 [Τοῦτο δὲ¹² γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν διὰ¹³ τοῦ προφήτου λέγοντος
 5 Εἶπατε τῇ θυγατρὶ Σειῶν
 "Ἰδοὺ ὁ βασιλεὺς σοῦ ἔρχεται σοι
 πρᾶγ¹⁴ καὶ¹⁵ ἐπιβεβηκὼς ἐπὶ ὄνον
 καὶ ἐπὶ¹⁶ πῶλον γίνου ὑποζυγίου¹⁷ a."]
 1 (211 ἤγγισεν) 2 (N11 a ἦλθεν) 3 (ND11 πρὸς)
 4 (N + δ) 5 (C Πορεύεσθε) 6 (11 omit, a behold) 7 BD
 ἀγαγεῖ 8 (D ὅτι ποιεῖτε;) 9 (N αὐτοῦ) 10 (C11 -στελ-
 λει) 11 (B11 + εὐθὺς) 12 (11 + Ζαχαρίου) 13 (D11 omit)
 14 (CD11 omit) 15 (D11 ὑποζύγιον)
 6 Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες
 1 (D11 ἐποίησαν...καὶ)

36a. Instructions to two disciples.
 1 Καὶ ὅτε ἤγγισον¹ εἰς Ἱερουσόλυμα
 εἰς Βηθφαγή² καὶ³ Βηθανίαν⁴
 πρὸς τὸ ὄρος τῶν Ἐλαιῶν,
 ἀποστέλλει⁵ δύο τῶν μαθητῶν αὐτοῦ⁶ καὶ λέγει⁷ αὐτοῖς
 "Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν⁸,
 καὶ εὐθὺς εἰσπορευόμενοι⁹ εἰς αὐτήν¹⁰
 εὐρήσετε πῶλον δεδεμένον
 ἐφ' ὃν οὐδεὶς οὐπω¹¹ ἀνθρώπων¹² ἐκάθισεν¹³.
 λύσατε αὐτὸν καὶ φέρετε¹⁴.
 3 καὶ εἰάν τις ὑμῖν εἴπῃ ὅτι¹⁵ ποιεῖτε τοῦτο¹⁶,
 ἀπατε¹⁷ ὁ κύριος αὐτοῦ χρειάν ἔχει,
 [καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν¹⁸ ὡς¹⁹]. (ii)
 1 (D11 ἤγγισεν) 2 (B Βηθφαγή) 3 (a εἰς, NC + εἰς)
 4 D11, Origen, καὶ εἰς (1 omits καὶ) 5 (B Βηθανίαν) 6 B τὸ
 7 (C ἐπεμύσεν) 8 (D εἶπεν) 9 (N omits) 10 (D11 omits)
 11 (1 omits) 12 (D κεκάθισεν) 13 (D εἰς λύσαντες αὐτὸν καὶ
 ἀγάγετε) 14 (D11 λύσατε τὸν πῶλον) 15 (C ?1 + καὶ)
 16 (NCD11 + εἰ) 17 (11 omits)

36b. The Procession.

4 καὶ ἀπῆλθον¹ καὶ² εἰδον³ πῶλον
 [δεδεμένον πρὸς⁴ θύραν ἕξω ἐπὶ τοῦ ἀμφόδου,] (iii)
 καὶ λύουσιν αὐτόν.
 1 (1 + 1111 duo, 1 omits foll. to end of v. 5) 2 (D11 ἀπελθόν-
 τες) 3 (NC + τὸν) 4 (NCD + τὸν)

* LXX. Zech. ix. 9, Χαῖρε σφόδρα, θύγατερ Σιών [κῆρυξες, θύγατερ Ἱερουσαλήμ.] ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι [δικαίως καὶ σφόδρα], αὐτὸς πραεὶ καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον.

S. LUKE.

xviii. (40) ἐγγίσαντος δὲ αὐτοῦ
ἐπηρώτησεν αὐτόν¹⁸
41 "Τί σοι θέλεις ποιήσω;"
ὁ δὲ εἶπεν "Κύριε", ἵνα ἀναβλέψω."
42 καὶ¹⁹ ὁ Ἰησοῦς εἶπεν αὐτῷ
"['Ανάβλεψον'] ἡ πίστις σου σέσωκέν σε."
43 καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ²⁰
[δοξάζων τὸν θεόν. Καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶψαν²¹ τῷ θεῷ].
15 (A II + λέγων) 16 (D II + ἀποκριθεὶς) 17 (K + αὐτὸν)
18 (D δόξαν)

Here follow

THE HISTORY OF ZACCHAEUS, 10 verses. III. § 17.
THE PARABLE OF THE POUNDS, 18 " II. § 18 i.

28 "

§ 86. It is generally held that our Lord's Triumphal Entry into Jerusalem took place on Palm Sunday, but our view of the dates makes rather for Monday in Holy week. S. John, as usual, is our authority. S. Mark says (xiv. 1) that the supper at which our Lord was anointed took place "two days before the passover." S. John silently corrects this error (which is probably due to a wrong arrangement of the sections) into "six days" (xii. 1) and adds that the entry took place "on the morrow" (xii. 12). Now according to the universal way of counting, the days must be reckoned thus:

a.d. VI. festum Paschale	Sunday Nisan 9th (the supper).
a.d. V. " "	Monday " 10th (the entry).
a.d. IV. " "	Tuesday " 11th.
a.d. III. " "	Wednesday " 12th.
pridie " "	Thursday " 13th.
Festum Paschale	Friday " 14th.

That this is the true way of reckoning is proved by the simple consideration, that otherwise our Lord must have journeyed on the Sabbath:—which is not to be thought of.

S. Mark's "two days before the Passover" must be understood as *pridie*, i.e. as one day before, according to our notions: and this leaves too little time for the events.

xix. 29—40.

29 Καὶ [ἐγένετο] ὡς¹ ἤγγισεν
εἰς Βηθφαγὴ καὶ Βηθανιὰ
πρὸς τὸ ὄρος [τὸ καλούμενον]² Ἐλαιῶν³,
ἀπέστειλεν δύο τῶν μαθητῶν⁴ 30 λέγων
"Υπάγετε εἰς τὴν κατέναντι κώμην, †
ἐν ᾗ⁵ εἰσπορευόμενοι
εὐρήσετε πῶλον⁶ δεδεμένον,
ἐφ' ὃν οὐδεὶς πώποτε⁷ ἀνθρώπων⁸ ἐκάθισεν,
καὶ⁹ λύσαντες αὐτὸν ἀγάγετε."¹⁰
31 καὶ ἐάν τις ὑμᾶς ἐρωτῇ "Διὰ τί λέετε;"¹¹
[οὕτως]¹² ἐρεῖτε ὅτι "Ὁ κύριος αὐτοῦ χρεῖαν ἔχει."
1 (σ¹ omits) 2 (l² omits) 3 (ll Oliveti) 4 (D τῶν
ἐλαιῶν καλούμενων) 5 (D II + αὐτοῦ) 6 (D ss καὶ) 7 (ll pul-
lum asinae, l⁷ asinam cum pullum (sic)). 8 (ll ss omits)
9 (ll omits) 10 (N II omits) 11 (D omits, but adds above
line) 12 (D II omits)

32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον¹ [καθὼς εἶπεν
αὐτοῖς].

33 λυόντων δὲ [αὐτὸν τὸν πῶλον]

1 (ll + pullum (or asinam) stantem)

VARIOUS.

S. Mark's Παββουεὶ (51) is found in John xx. 16.

The refrain "Thy faith hath saved thee" occurs in the account of the woman with the issue of blood (Mark v. 34 = Matt. ix. 22 = Luke viii. 48), of the woman who anointed our Lord's feet (Luke vii. 50), and of the thankful Samaritan (Luke xvii. 19).

S. Luke's δοξάζων τὸν θεόν is found in Mark ii. 12 = Matt. ix. 8 = Luke v. 25, 26; Matt. xv. 81, Luke ii. 20, vii. 16, xiii. 13, xvii. 15, xviii. 43, xxiii. 47. S. Luke is particularly fond of it to emphasize the mystery of *κένωσις*, that our Lord's Miracles were wrought by an act of faith in the power of the Holy Spirit and not by His own inherent Divinity.

Though S. Luke and (except in the Western text) S. Mark give two names, S. Matthew gives one, and in the sequel all three speak of only one village. If Bethphage was, as I have long suspected, another name for Bethany, all difficulty disappears. Otherwise there is reason to think that the Western reading in S. Mark is right, and the reading in S. Luke will then be a primitive, or very early, conflation. There may have been two traditions about the name of the village.

On S. Matthew's mention of two asses, see § 85 note. It seems clear that he does so to secure a better fulfilment of Zechariah's prophecy, though in that prophecy, when correctly interpreted, only one animal seems to be mentioned.

The deutero-Mark addition to v. 3 seems to contain an assurance that a loan, for a short time only, was desired; the animal would presently be returned.

S. MATTHEW.

xxi. (6) καθὼς συνέταξεν^a αὐτοῖς ὁ Ἰησοῦς †
 ἡγαγον [τὴν ὄνον καὶ] τὸν πῶλον,
 καὶ ἐπέθηκαν ἐπ'^a αὐτῶν^a τὰ ἱμάτια^a,
 καὶ ἐπεκάθισεν^a ἐπάνω^a αὐτῶν^a.
 8 ὁ δὲ πλείστος ὄχλος ἑστρωσαν ἑαυτῶν^a τὰ ἱμάτια ἐν τῇ
 ὁδῷ,
 ἄλλοι δὲ ἔκοπτον κλάδους [ἀπὸ τῶν δένδρων †
 καὶ ἐστρώνον^a ἐν τῇ ὁδῷ].
 9 οἱ δὲ [ὄχλοι οἱ] προάγοντες [αὐτῶν] καὶ οἱ ἀκολουθοῦντες
 ἔκραζον
 λέγοντες
 “Ὡσαννὰ^a [τῷ υἱῷ Δαυίδ]
 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου^a.”

“Ὡσαννὰ^a ἐν τοῖς ὑψίστοις^a.”

2 (N προσ-) 3 (O ἐπάνω, s^a omits) 4 (D ll αὐτῶν, s^a omits)
 5 (O ll + αὐτῶν) 6 (D ἐκάθισεν, N ll ἐκάθισαν) 7 (N + ἐπ')
 8 (D ll αὐτοῦ, 2 ll omits) 9 (D αὐτῶν) 10 (N D ll ἑστρωσαν)
 11 (D Ὁσσανά) 12 (s^a + and many came forth to meet him
 and they were rejoicing and praising God for all that they had
 seen)

xxi. 10 καὶ εἰσελθόντος^a αὐτοῦ εἰς Ἱεροσόλυμα
 [ἐσεῖσθη πᾶσα ἡ πόλις λέγουσα “Τίς ἐστὶν αὗτος;” 11 οἱ δὲ ὄχλοι^a
 ἔλεγαν “Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς
 Γαλιλαίας.”]
 1 (N εἰσελθόντος) 2 (D ll πολλοὶ) 3 (D ll εἶπαν)
 4 (D omits)

xxi. 12—22 (vi. 14, 15, xvii. 20).

(Slightly misplaced.)

18 [Πρωί]^a δὲ ἐπαναγαγὼν^a [εἰς τὴν πόλιν]
 ἐπείρασεν. 19 καὶ ἰδὼν συκὴν μίαν [ἐπὶ τῆς ὁδοῦ]

ἦλθεν ἐπ' αὐτήν,
 καὶ οὐδὲν εὗρεν^a ἐν αὐτῇ εἰ μὴ φύλλα [μύρον].} †

καὶ λέγει αὐτῇ
 “Οὐ^a μηκέτι^a ἔκ σου^a καρπὸς γένηται^a εἰς τὸν αἰῶνα.” †
 1 (O Πρωί) 2 O ἐπαναγών, (D ll παράγω) 3 (N
 † omits) 4 (NOD omits) 5 (D * ἐξού) 6 (N γένηται)

* LXX. Ps. cxviii. 25, ὦ Κύριε, σῶσον δέ, ὦ Κύριε, εὐδόξωσον δέ. 26 εὐλογημένοι ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

S. MARK.

xi. 5 καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς
 “Τί ποιεῖτε λύνοντες τὸν πῶλον;”
 6 οἱ δὲ εἶπαν αὐτοῖς^a καθὼς εἶπεν^a ὁ Ἰησοῦς
 καὶ ἀφῆκαν αὐτούς.
 7 καὶ φέρουσιν^a τὸν πῶλον πρὸς τὸν Ἰησοῦν,
 καὶ ἐπιβάλλουσιν^a αὐτῷ τὰ ἱμάτια αὐτῶν^a,
 καὶ ἐκάθισεν^a ἐπ' αὐτόν.
 8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν^a ἑστρωσαν^a ἐν τῇ ὁδῷ, †
 [ἄλλοι δὲ στιβάδας^a κόψαντες^a ἐκ τῶν ἀγρῶν^a]. (ii)
 9 καὶ οἱ προάγοντες^a καὶ οἱ ἀκολουθοῦντες^a ἔκραζον
 17
 “Ὡσαννὰ^a.
 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου^a.
 10 “Εὐλογημένη ἡ ἐρχομένη^a βασιλεία^a τοῦ πατρὸς
 ἡμῶν Δαυίδ^a.
 “Ὡσαννὰ^a ἐν τοῖς ὑψίστοις^a.”

5 (D ll omit) 6 (D ll εἰρήκει αὐτοῖς, A ll ἐνετειλάτο αὐτοῖς)
 7 (N O καὶ ἔφρουσιν, D ll καὶ ἡγαγον, ll duceat, l † omits) 8 (A ll
 ἐπέβαλον) 9 B αὐτῶν, (D αὐτοῦ, ll omits) 10 (D καθεῖσε,
 N ἐκάθισαν) 11 (B αὐτῶν) 12 (D ll ἐστρώνον) 13 (D
 * ἐστιβάδας, O στιβάδας) 14 (OD ll ἔκοπτον) 15 (D ll
 δένδρων + καὶ ἐστρώνον τὴν ὁδόν (ll in via)) 16 (D * προσ-)
 17 (D ll s^a + λέγοντες) 18 (D ll omit, ll + in excoelsis,
 l + eminentissimo) 19 (D + καὶ) 20 (l omits) 21 (A
 + ἐν ὀνόματι Κυρίου) 22 (D Ὁσσανά)

36 c. Entry into Jerusalem.

[xi. 11 Καὶ εἰσηλθεν^a εἰς Ἱεροσόλυμα] (ii)
 [εἰς τὸ ἱερόν^a καὶ^a περιβεβήμενος πάντα, ὀψέ^a ἦδη (iii)
 οὔσης^a τῆς^a ὥρας^a], ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν
 δώδεκα^a.]
 1 (D ll εἰσελθὼν) 2 (D l + καὶ) 3 (D s ll omit) 4 BD
 ὀψίας 5 (D * ὀσας) 6 (D s omits) 7 B omits
 8 (D ll + μαθητῶν)

37. THE MESSIAH ASSERTS HIS AUTHORITY.

xi. 12—25.

37 a. The Sight of the Barren Fig-Trees.

[12 Καὶ τῇ ἐπαύριον^a ἐξεληθόντων αὐτῶν^a ἀπὸ Βηθανίας (ii)
 ἐπεινυσεν^a. 13 καὶ ἰδὼν συκὴν^a ἀπὸ μακρόθεν ἔχουσαν
 φύλλα
 ἦλθεν εἰ ἄρα τι εὐρήσει^a ἐν αὐτῇ, καὶ ἔλθων ἐπ' αὐτήν^a
 “οὐδὲν εὗρεν^a εἰ μὴ φύλλα.”]
 [ὁ γὰρ καιρὸς οὐκ ἦν σύκων.] (iii)
 [14 καὶ^a ἀποκριθεὶς^a εἶπεν^a αὐτῇ (ii)
 “Μηκέτι εἰς τὸν αἰῶνα^a ἔκ σου^a μηδεὶς καρπὸν φάγοι^a.
 καὶ ἡκουον οἱ μαθηταὶ αὐτοῦ.]

1 (D s † on † ἐξεληθόντα, ll cum exisset, or -iret) 2 (N
 † omits) 3 (N + μίαν) 4 (D ll ἰδὼν † ἔλεν τι ἔστιν, Origen ll
 ὡς εὐρήσων τι) 5 (D ll omit) 6 (D ll μηδὲν εὐρήσῃ) 7 (N ll
 + μόνον) 8 (D ll s^a omit) 9 (ll omit) 10 (l maladixit
 dicoena) 11 (D * ἐξού) 12 (D φάγοι)

S. LUKE.

xi. (33) εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς
 "Τί λύετε τὸν πῶλον;"
 34 οἱ δὲ εἶπαν· ὅτι· "Ὁ κύριος αὐτοῦ χρεῖαν ἔχει."

35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν,
 καὶ ἐπιβάντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον· †
 ἐπεβίβασαν τὸν Ἰησοῦν· 36 [πορευομένου δὲ αὐτοῦ]
 ὑπεστρώσαντες τὰ ἱμάτια αὐτῶν· ἐν τῇ ὁδῷ.
 37 [ἔγγιζοντες δὲ αὐτοῦ· ἦδη· πρὸς τῇ καταβάσει· τοῦ ὄρους
 τῶν Ἐλαιῶν ἤρξαντο· ἅπαν· τὸ πλῆθος τῶν μαθητῶν· χαί-
 ροντες αὐτὸν τὸν θεὸν· φωνῇ μεγάλῃ· περὶ πασῶν· ὡς εἶδον
 δυνάμεων·]

38 λέγοντες

"Εὐλογημένος ὁ ἐρχόμενος¹⁸, [ὁ¹⁷ βασιλεῦς,] ἐν ὀνό-
 ματι Κυρίου^{18a}."

[ἐν οὐρανῷ εἰρήνῃ καὶ δόξῃ] ἐν ὑψίστοις¹⁸."
 [39 Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτὸν
 "Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου²⁰." 40 καὶ ἀποκριθεὶς
 εἶπεν· "Ἄγω ὑμῖν²¹, ἐάν οὗτοι σιωπήσουσιν²², οἱ λίθοι κρέ-
 ζουσιν²⁴."]

2 (D ἀπεκρίθησαν, s^o omits from οἱ κύριοι το εἶπαν, l omits
 from the τὸν πῶλον which immediately follows λύετε τὸν πῶλον δὲ αὐτῶν
 p. 109 to οἱ δὲ, s^o found so, and when they asked them, they
 answered) 8 (ll omit) 4 (D ll as ἀγαγόντες τὸν πῶλον
 ἐπέβησαν) 5 (D ll as ἐπ' αὐτὸν καὶ) 6 (ND αὐτῶν) 7 (D
 omits) 8 (D as ἐγγιζόντων δὲ αὐτῶν) 9 (D ll as omit)
 10 (D τὴν κατάβασιν) 11 (D ll ἤρξαντο) 12 (D πᾶν)
 13 (ll s^o omit, 2 ll discentium, l descendentium) 14 (B† D
 πάντων) 15 (D γινόμενων) 16 (ll omit) 17 (All omit)
 18 (D ll ἐν ὀνόματι Κυρίου, εὐλογημένος ὁ βασιλεῦς) 19 (ll omit)
 20 (ll illos) 21 (D ll λέγει αὐτοῖς, s^o + "Amen") 22 (ND + ὅτι
 23 (D σιγήσουσιν) 24 (D κρίζονται)

Here follows Christ's WAIL OVER THE CITY, 4 verses.
 IV. § 122.

§ 87a. Some critics compare with this the parable of the
 barren fig-tree, S. Luke xiii. 6—9. III. § 8.

Notice how the wish in S. Mark is changed into the pro-
 phesy in S. Matthew, presumably from the desire to heighten
 our Lord's authority. In the sequel both Gospels tell that our
 Lord regarded the withering of the tree as a triumph of faith,
 i.e. of His own faith; for this miracle, like all others, was
 wrought in the power of the Holy Spirit; see § 85 note. The
 common notion that the act was symbolical, the fig-tree being
 the type of the Jewish nation, finds no support in the Gospels.
 Those however who cling to the common interpretation are
 entitled to plead that our Lord's official acts had usually an
 inner meaning, being acted parables; and the Evangelists
 seldom explain the mystery.

S. JOHN.

xii. 12—15.

12 Τῇ ἐπαύριον δ' ὄχλος πολὺς δ' ἐλθὼν εἰς τὴν ἑορτήν,
 ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱερουσόλυμα,
 13 ἔλαβον τὰ βατὰ τῶν φοινίκων
 καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,

καὶ ἐκραύγαζον¹

"ΩCΑΝΝΑ²,

εὐλογημένος ὁ ἐρχόμενος¹⁰ ἐν ὀνόματι Κυρίου^{11a},
 καὶ¹⁰ ὁ βασιλεῦς τοῦ Ἰσραὴλ¹¹."

14 εὐρὼν δὲ ὁ Ἰησοῦς ὀνείριον ἐκάθισεν ἐπ' αὐτό,
 καθὼς ἔστιν γεγραμμένον

15 Μὴ φοβοῦ, θυγάτηρ¹² Σειῶν·

ἰδοὺ ὁ βασιλεὺς σου ἔρχεται¹⁴,

καθήμενος ἐπὶ πῶλον ὄνου¹⁵.

1 (ND omit) 2 (N omits) 3 (B + d) 4 (D Ἱερουσα-
 λήμ) 5 (D σω-, A ἀπ-) 6 (D αὐτοῦ) 7 (B ἐκραύγασαν)
 8 (ND ll + λέγοντες) 9 (D Ὁσσαυά) 10 (D εὐλογητός)
 11 (l omits) 12 (D omits) 13 (N θύγατερ) 14 (l + tibi
 mitis, l + mansuetus)

The word "Hosanna" is sometimes rendered in the LXX.
 σώσον δέ, sometimes βοήθησον. In the former case the Heb.
 takes accusative, in the latter the prep. 7. It is therefore correct
 Hebrew to say, as S. Matthew does, "Hosanna to the Son
 of David." The sense however would be 'Help the Son of
 David,' as though He were in distress (Deut. xxii. 27 &c.),
 and as this does not give the required sense, we infer that the
 redactor of S. Matthew's Gospel understood the word to mean,
 as S. Augustine thought it to mean (*De Doct. Christ.* ii. xi. 16),
 'Hurrah for the Son of David.' This would betray ignorance
 of Hebrew and is therefore a point of some importance in
 determining the genesis of the first Gospel. The words "to
 the Son of David" are no part of the psalm which the people
 are quoting. It is difficult to believe that they were used by a
 Palestinian crowd in or about 29 A.D. It is a relief to be able
 to regard them as a foreigner's mistake. See last note on
 page 107. S. Mark's "Save now in," not from, "the highest
 heavens" may perhaps be defended as an abbreviation of
 "Hear us in Heaven Thy dwelling-place and when thou hearest
 save." Cf. Dalman, *Words of Jesus*, p. 220.

On the "Son of David" see § 85 note.

S. Luke's ὁ βασιλεῦς (88) may be borrowed from S. John's
 oral teaching, but both Evangelists more probably took it from
 Zechariah's prophecy. The title 'King' is applied to our Lord
 in Mark xv. 2=Matt. xxvii. 11=Luke xxiii. 8; Mark xv. 18=
 Matt. xxvii. 29; Mark xv. 26=Matt. xxvii. 37=Luke xxiii. 38;
 Mark xv. 32=Matt. xxvii. 43; Matt. ii. 2, Mark xv. 9, 12,
 Luke xxiii. 87.

With S. Luke's "ἐν οὐρανῷ εἰρήνῃ καὶ δόξῃ ἐν ὑψίστοις" com-
 pare Luke ii. 14, "δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ."

^b LXX. Zech. ix. 9, see page 108 footnote.

C lacks John i. 42—iii. 32.
 D — John i. 16 b—iii. 20 a.
 e — Matt. xx. 25—xxi. 20.
 — John i. 47—ii. 15.
 e — Mark except xvi. 17—20.
 — John i. 42—iii. 5 b.

FIRST DIVISION.

S. MATTHEW.

S. Matthew, by a slight change in the order of the sections, puts the cleansing of the Temple on the same day as the triumphal entry and before the cursing of the fig-tree. S. Mark puts it a day later and after the cursing.

xxi. 12 Καὶ εἰσῆλθεν [Ἰησοῦς] εἰς τὸ ἱερόν³, καὶ ἐξέβαλεν
 [πάντας] τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ
 καὶ τὰς τραπέζας τῶν κολλυβιστῶν
 κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περι-
 στεράς, †

12 καὶ λέγει [αὐτοῖς] "Γέγραπται
 'Ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται'⁴,

ὑμεῖς δὲ αὐτὸν ποιεῖτε⁵ σπήλαιον ληστῶν⁶.
 [14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθερά-
 πυσεν αὐτούς.]

15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
 [τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοῦς⁸ κράζοντας ἐν τῷ
 ἱερῷ καὶ λέγοντας "Ὡσαύτως τῷ υἱῷ⁹ Δαυὶδ"]

ἠγανάκτησαν
 [16 καὶ εἶπαν αὐτῷ "Ἀκούεις τί οὗτοι λέγουσιν;" ὁ δὲ Ἰησοῦς
 λέγει αὐτοῖς¹⁰ "Ναί· οὐδέποτε ἀνέγνωτε ὅτι¹⁰ 'Ἐκ στόματος
 νηπιῶν καὶ θηλαζόντων κατηρτίσω αἶνον';]
 17 Καὶ [καταλιπὼν¹¹ αὐτοὺς] ἐξῆλθεν ἔξω τῆς πόλεως¹²

[εἰς Βηθανίαν¹³, καὶ ἠλόισθη ἐκεῖ¹⁴.]
 1 (D + δ) 2 (CD ll e + τοῦ θεοῦ) 3 (D e f omits) 4 (e +
 το αὐτὸν καὶ τοῦ) 5 (CD ll ἐποίησατε) 6 (C omits) 7 (D
 'Οσσαυτὰ) 8 (Origen οὐκ) 9 (D e f αὐτῷ) 10 (ND ll
 omits) 11 (CD -λεῖπον) 12 (K omits) 13 (B Βηθανιά)
 14 (C ἠλόισθησαν)

Here follows THE CURSING OF THE FIG-TREE, § 37 a.

xxi. (19) καὶ ἐξηράνθη [παρὰχρημα] } †
 ἡ συκῆ¹. 20 καὶ ἰδόντες
 οἱ μαθηταὶ θαύμασαν λέγοντες
 "[Πῶς παρὰχρημα] ἐξηράνθη ἡ συκῆ²;" †
 21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς
 "Ἀμὴν λέγω ὑμῖν, εἰ ἔχητε πίστιν †
 καὶ μὴ διακριθῆτε (1), [οὐ μόνον τὸ τῆς συκῆς ποιήσετε,
 ἀλλὰ] καὶ τῷ ὄρει τούτῳ εἰπητε †
 "Ἀρθῇ καὶ βλήθῃ εἰς τὴν θάλασσαν,
 γινήσεται.

Doublet:

[xvii. 20 "Ἄμην γὰρ λέγω ὑμῖν, εἰ ἔχητε πίστιν ὡς κόκκος⁴
 σιτάριον, εἰπεί τῷ ὄρει τούτῳ 'Μετάβα⁵ ἐνθεν⁶ ἐκεῖ', καὶ
 μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν."]

1 (l omits) 2 (ll omits) 3 (C + θτι) 4 (D κόκκος)
 5 (CD Μετάβηθι) 6 (C ἐντεῦθεν) 7 (2 ll omits)

* LXX. Is. lvi. 7, ὁ γὰρ οἶκος μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν.

S. MARK.

37 b. The Cleansing of the Temple.

[xi. 15 Καὶ ἔρχονται¹ εἰς Ἱεροσόλυμα.] (iii)
 Καὶ εἰσελθὼν εἰς τὸ ἱερόν² ἤρξατο ἐκβάλλειν³
 τοὺς πωλοῦντας καὶ τοὺς⁴ ἀγοράζοντας ἐν τῷ ἱερῷ⁵,
 καὶ τὰς τραπέζας τῶν κολλυβιστῶν
 καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς κατέ-
 στρεψεν⁶
 [16 καὶ οὐκ ἦφεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ (iii)
 ἱεροῦ,]

17 καὶ ἐδίδασκεν καὶ ἔλεγεν⁷ "Ὁ⁸ γέγραπται ὅτι⁹
 'Ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται πᾶσιν
 τοῖς ἔθνεσιν¹⁰;
 ὑμεῖς δὲ πεποιήκατε¹⁰ αὐτὸν¹¹ σπήλαιον ληστῶν¹²." †

18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς,
 καὶ¹³ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν¹⁴
 ἐφοβούντο γὰρ αὐτόν¹⁵,
 πᾶς γὰρ¹⁶ ὁ ὄχλος ἐξεπλήσσετο¹⁷ ἐπὶ τῇ διδαχῇ αὐτοῦ.

19 Καὶ ὅταν¹⁸ ὅψις ἐγένετο, ἐξεπορεύοντο¹⁹ ἔξω²⁰ τῆς πόλεως.

1 (C ἔρχοντο, D e εισελθὼν, ll + iterum) 2 (D εἰς τὸν ἐν τῷ
 ἱερῷ) 3 (D l + ἐκείθεν) 4 (D e omits) 5 (l omits)
 6 (D e l omits) 7 (D ll λέγων), ND ll + αὐτοῖς 8 (D ll omits)
 9 (OD ll omits) 10 (NCD ἐποίησατε) 11 (D f αὐτῶν)
 12 (D ll omits) 13 (l populum, ll omits) 14 (D ll εἰς πᾶσι)
 15 (K l -σαντο) 16 (D εἰς) 17 (NCD e ll -έετο) 18 (D ll ἐκ)

37 c. The Fig-tree withered.

[xi. 20 Καὶ παραπορευόμενοι¹ πρωΐ² (ii)
 εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ριζῶν.
 21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ³
 "Ῥαββί, ἴδε⁴ ἡ συκὴ ἣν κατηράσω ἐξηρανται⁵.
 22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς
 "Ἔχετε πίστιν⁶ θεοῦ⁷. 23 ἀμὴν⁸ λέγω ὑμῖν ὅτι⁹

ὅς ἂν εἴπῃ¹⁰ τῷ ὄρει τούτῳ
 "Ἀρθῇ καὶ βλήθῃ εἰς τὴν θάλασσαν,
 καὶ μὴ διακριθῇ¹¹ ἐν τῇ καρδίᾳ αὐτοῦ (1)
 ἀλλὰ πιστεύῃ¹² ὅτι¹³ ὁ¹⁴ λαλεῖ¹⁵ γίνεται, ἔσται¹⁶ αὐτῷ¹⁷.

1 (K παραπορεύετο...καὶ, D + τὸ) 2 (ll omits) 3 (l omits)
 4 (D ἰδοὺ, e omits) 5 (D ἐξηράνθη) 6 (ND ll e + Et)
 7 (D e + τοῦ) 8 (C l + γὰρ) 9 (ND ll omits) 10 (e f
 ye shall say, l ei habueritis fidem sicut granum sinapis, dicetis)
 11 (D e f -κριθῇ) 12 (OD ll πιστεύσῃ) 13 (D ll τὸ μέλλον)
 14 (C ll εἰ) 15 (C ll λέγει) 16 (D ll ἂν εἴπῃ, γενήσεται)
 17 (l omits, A B ll + εἰ ἐν εἴπῃ)

S. LUKE.

S. John puts the cleansing of the temple at the beginning of our Lord's Ministry, the Synoptists put it at the end. That there were two cleansings is of course possible, but it is far more probable that S. John, as usual, is silently correcting S. Mark. That our Lord should have cleansed the temple when He first came forth as Messiah and when His authority had in no way been un-terminated, is historically more probable than that He should have done so when His friends were reduced and His enemies triumphant.

Mark xi. 18d is repeated as a refrain in Matt. vii. 28, xii. 28, and the word ἐκπλῆσσεσθαι in Matt. xiii. 54, xix. 25.

xix. 45—48.

45 Ἐκπλῆσσεσθαι¹ εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν
τοὺς πωλοῦντας²,

46 λέγων αὐτοῖς Ἐγγράπται
Ἐκπλῆσσεσθαι³ τὸ οἶκός μου⁴ οἶκος προσευχῆς⁵,
ὕμῃς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν⁶.

47 [Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ]
οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς
ἐζήτουν αὐτὸν ἀπολέσαι [καὶ οἱ πρῶτοι⁷ τοῦ λαοῦ⁸],

48 καὶ οὐκ ἤρρεσκον τὸ⁹ τί ποιήσωσιν¹⁰,
ὁ λαὸς γὰρ ἅπας ἐξεκρέμετο¹¹ αὐτοῦ ἀκούων¹². †

1 (D1 Ἐλθὼν δὲ) 2 (D11 + ἐν αὐτῷ, CD 11 + καὶ (C + τοῦ)
ἐγορῶντας, D11 + καὶ τὰς τραπέζας τῶν κολλυβιστῶν ἐξέχεεν καὶ
τὰς καθέδρας τῶν πωλοῦντων τὰς περιστεράς, 8 11 + κατέστρεψεν)
3 (N omits, CD 11 as εἰς) 4 (1 omits) 5 (CD 11 as + ἐστίν,
s + to all the nations, 1 + κληθήσεται) 6 (Origen 1 πρεσβύτεροι)
7 (1 Phariseai) 8 (D omits) 9 (D 11 + αὐτῷ) 10 (D
ἐκρέμετο) 11 (D ἀκούειν)

S. Matthew, with his usual desire to heighten our Lord's power, makes the fig-tree wither suddenly, and even makes this suddenness the occasion of remark by the disciples. To present this view he has transposed the sections. In the original account on the contrary twenty-four hours are given for the tree to wither.

S. JOHN.

ii. 13—17.

[13 Καὶ ἐγγὺς ἦν τὸ πᾶσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα
ὁ Ἰησοῦς. 14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας¹ βόας καὶ
πρόβατα² καὶ περιστεράς καὶ τοὺς κερματιστὰς καθήμενους, 15 καὶ
ποιήσας³ φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τὰ
τε πρόβατα καὶ τοὺς βόας⁴, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ
κέρματα⁵ καὶ⁶ τὰς τραπέζας ἀνέστρεψεν⁷, 16 καὶ τοῖς τὰς περι-
στεράς πωλοῦσιν εἶπεν Ἄρατε ταῦτα ἐντεῦθεν⁸, μὴ ποιεῖτε τὸν
οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου." 17 Ἐμνήσθησαν οἱ μαθηταὶ
αὐτοῦ ὅτι γεγραμμένον ἐστίν Ὁ ζῆλος τοῦ οἴκου σου κατα-
φάγεται με⁹.]

1 (1 qui vendebant et amebant) 2 (N 11 καὶ τὰ πρόβατα
καὶ βόας) 3 (N 11 ἐποίησεν...καὶ, G 11 ὡς ποιήσας) 4 (N 11 τὰ
πρόβατα καὶ βόας, 1 + vendentes, 1 + qui...vendebant) 5 (N 11
τὸ κέρμα) 6 (1 omits) 7 (N κατέστρεψεν) 8 (11 + ἐκ)

With Matt. xxi. 14 compare John ix. and v. ('Composition
of the Gospels,' p. 23).

S. Luke's ἐκκρέμετον (48) occurs here only in N.T.

Of. 1 John v. 15, καὶ εἰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὁ εἰς αἰνῶ-
να, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν ἀπ' αὐτοῦ.

The word παραχρῆμα occurs 16 times in S. Luke but not
elsewhere in the N.T. outside of this section.

S. Paul alludes to the teaching of this section in 1 Cor.
xiii. 2, κἀν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεθιστάνειν, ἀγάπην
δὲ μὴ ἔχω, οὐθέν εἰμι.

Matt. xvii. 20=Luke xvii. 6. IV. § 4.

¹ LXX. Jer. vii. 11, μὴ σπήλαιον ληστῶν ὁ οἶκός μου, οὐ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ, ἐκεῖ ἐνώπιον ὀμῶν;

² LXX. Ps. lxi. 9, ὅτι ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.

FIRST DIVISION.

S. MATTHEW.

xxi. 22 "καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε."

8 (D† omits)

Loyton from the Sermon on the Mount.

vi. 14 "Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος." 15 Ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις (τὰ παραπτώματα αὐτῶν), οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν."

1 (D omits) 2 (ll + τὰ παραπτώματα ὑμῶν) 3 (KD ll omit) 4 (K ll ὑμῶν) 5 (D ll + ὑμῶν)

S. MARK.

xi. 24 "διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε," πιστεύετε ὅτι ἐλάβετε¹⁸, καὶ ἔσται ὑμῖν.]

18 (2^a omits)

19 (D ll λήμψεσθε)

37 d. *Forgive that ye may be forgiven.*

[25 καὶ ὅταν στήκετε¹ προσευχόμενοι, ἀφίετε² εἰ τι (iii) ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ³ ὑμῖν⁴ τὰ παραπτώματα ὑμῶν⁵.]

1 (B στήκετε, K στήτε) 2 (C ἀφετε) 3 (D + ὡν) 4 (D ἀφῇ) 5 (ll omit) 6 (D omits, CD ll + εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν οὐρανοῖς ἀφήσει (+ ὑμῶν) τὰ παραπτώματα ὑμῶν)

38. THE QUESTION ABOUT JOHN'S BAPTISM.

xi. 27—33.

[27 Καὶ ἔρχονται¹ πάλιν εἰς Ἱεροσόλυμα.] (iii)

Καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ

ἔρχονται πρὸς αὐτὸν *

οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι²

28 καὶ ἔλεγον³ αὐτῷ

"Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;

ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς;"

29 ὁ δὲ Ἰησοῦς *4 εἶπεν αὐτοῖς

"Ἐπερωτήσω ὑμᾶς *5 ἕνα λόγον, καὶ ἀποκριθῆτέ μοι,

καὶ ἐρῶ⁶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

30 τὸ βάπτισμα τὸ Ἰωάννου⁷

ἐξ οὐρανοῦ⁸ ἢ ἐξ ἀνθρώπων;

[ἀποκριθῆτέ μοι.] (iii)

31 καὶ διελογίζοντο⁹ πρὸς ἑαυτοὺς λέγοντες¹⁰

"Ἐὰν εἰπώμεν 'Ἐξ οὐρανοῦ,'

ἐρεῖ¹¹ 'Διὰ τί (οὐν)¹² οὐκ ἐπιστεύσατε αὐτῷ;

32 ἀλλὰ¹³ εἰπώμεν 'Ἐξ ἀνθρώπων';

ἐφοβούντο¹⁴ τὸν ὄχλον¹⁵,

ἀπαντες¹⁶ γὰρ εἶχον¹⁷ τὸν Ἰωάννην ὄντως¹⁸ ὅτι προφήτης ἦν¹⁹.

xxi. 23—27.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν †

προσηλθὼν αὐτῷ διδάσκοντι¹

οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι [τοῦ λαοῦ]

λέγοντες

"Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;

καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;"

24 ἀποκριθεὶς (δὲ)² ὁ Ἰησοῦς εἶπεν αὐτοῖς

"Ἐρωτήσω ὑμᾶς καγὼ λόγον ἕνα, ὃν³ ἂν εἰπητέ⁴ μοι †

καγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

25 τὸ βάπτισμα τὸ Ἰωάννου

[πότεν] ἦν⁵; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;" †

οἱ δὲ διελογίζοντο ἐν⁶ ἑαυτοῖς λέγοντες

"Ἐὰν εἰπώμεν 'Ἐξ οὐρανοῦ,'

ἐρεῖ [ἡμῶν] 'Διὰ τί οὐν⁷ οὐκ ἐπιστεύσατε⁸ αὐτῷ;

26 ἂν δὲ εἰπώμεν 'Ἐξ ἀνθρώπων,'

φοβούμεθα τὸν ὄχλον,

πάντες γὰρ ὡς προφήτην ἔχουσιν⁹ τὸν Ἰωάννην." †

Doublets (assimilated):

[xiv. 5 ἐφοβήθη τὸν ὄχλον, ὅτι¹⁰ ὡς προφήτην αὐτὸν εἶχον.]

[xxi. 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν¹¹ τοὺς ὄχλους¹²,

ἐπει¹³ εἰς¹⁴ προφήτην αὐτὸν εἶχον.]

27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν "Οὐκ οἶδαμεν."

ἔφη αὐτοῖς¹⁵ καὶ αὐτός¹⁶ †

"Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ."

1 (ll ss omit) 2 (C ll ἦ) 3 (ll ss omit) 4 (D 'Επ-) 5 (D omits) 6 (ll dicite) 7 (D omits) 8 (K * ἦ) 9 (KCD παρ') 10 (D ll omit) 11 (ll creditis) 12 (ll habebant, l habuerunt) 13 (B et) 14 (KCD τὸν ὄχλον) 15 (C et) 16 (CD ll ὡς) 17 (K ll ὁ Ἰησοῦς)

Here follows the parable of the TWO SONS, 5 verses.

II. § 15.

33 καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν "Οὐκ οἶδαμεν."

καὶ¹⁷ ὁ Ἰησοῦς λέγει αὐτοῖς¹⁸

"Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ¹⁹ ταῦτα ποιῶ."

1 (D ll ss ἔρχεται) 2 (D + τοῦ λαοῦ) 3 (D ll λέγουσιν)

4 (ll et) 5 (D l omit) 6 (D ll + ἀποκριθεὶς) 7 (KCD ll ss + καγὼ) 8 (D ll omit) 9 (D l + ἐγὼ) 10 (D λέγω)

11 (KCD l + πότεν ἦν;) 12 (D* - ὡν) 13 (KCD l omit)

14 (K προσελογ.) 15 (D ll + "Τι εἰπώμεν;) 16 (D* ll λέγει,

D + † ὑμῶν, ll + nobis) 17 (C ll ss omit) 18 (D ll ἔαν, ll + ἔαν)

19 (D* † φοβούμεν, ll φοβούμεθα) 20 (D λαὸν) 21 (KCD πάντες)

22 (D ll ἦν) 23 (D ἀληθῶς, 2 ll omit)

24 (K ὡς προφήτην) 25 (D ll ss ἀποκριθεὶς) 26 (D* † αὐτῷ,

l omits) 27 (D* εἰς ποίαν ἐξουσίαν)

S. LUKE.

VARIOUS.

With Mark xi. 24 compare the following from S. John
xiv. 18, καὶ ὁ τι ἂν αἰτήσητε¹ ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω...
14 ἴδαν τι αἰτήσητε (με)² ἐν τῷ ὀνόματί μου, τοῦτο³ ποιήσω⁴.

xv. 7, ἐὰν⁵ μάλιντε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μάλιν, ὁ⁶
ἐὰν θέλητε αἰτῆσασθε⁷ καὶ γένησεται ὑμῖν⁸.

xv. 16, ἴσα ὁ τι ἂν αἰτήσητε⁹ τὸν πατέρα ἐν τῷ ὀνόματί μου, ὁ¹⁰
ὕμιν.

xvi. 28, ἀμὴν ἀμὴν λέγω ὑμῖν¹¹, ἂν τι αἰτήσητε τὸν πατέρα¹²,
δώσει ὑμῖν¹³ ἐν τῷ ὀνόματί μου¹⁴.

1 (B αἰτῆτε, 2 ll + ab eo or illo)	2 D ll omit	3 (KD ll ἐγὼ)
4 (l omits)	5 (D l + δέ)	6 (K δσα)
7 (K αἰτῆ- σεσθε)	8 (D l omits)	9 (B αἰτῆτε)
11 (K 2 ll + δτι)	12 (D ll + ἐν τῷ ὀνόματί μου)	13 (D ll omits)
10 (K δώσει)		

§ 37 d. Believers in the oral hypothesis may contend that the trito-Mark drew this section from the Matthean Logia. It is manifestly out of place here, being quite loosely appended apparently because vv. 24, 25 deal with the subject of prayer. Compare the way in which sayings of our Lord are collected in Mark iv. 21 ff., ix. 49 f.

§ 38. If we were right in arguing that the Cleansing of the temple took place at the beginning of our Lord's Ministry, this section also must be assigned to the same period. According to the common view the Holy Week is crowded with incidents; these will be much more intelligible if spread over a longer period. Compare § 40.

xx. 1—8.

1 Καὶ [ἐγένετο ἐν μιᾷ τῶν ἡμερῶν]
διδάσκοντος αὐτοῦ [τῶν λαῶν] ἐν τῷ ἱερῷ
[καὶ ἐπαγγελισμένου] ἐπιστήσαν
οἱ ἀρχιερεῖς² καὶ οἱ γραμματεῖς³ σὺν τοῖς πρεσβυτέροις,
2 καὶ εἶπαν⁴ λέγοντες⁵ πρὸς αὐτόν⁶ "[Ἐπὶν ἡμῶν]
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς,
ἢ⁷ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην." †
3 ἀποκριθεὶς⁸ δὲ εἶπεν πρὸς αὐτούς⁹
"Ἐρωτήσω¹⁰ ὑμᾶς καὶ γὰρ λέγον¹¹, καὶ¹² εἰπατέ μοι

4 Τὸ βάπτισμα¹³ Ἰωάννου
ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;"

5 οἱ δὲ συνελογίσαντο¹⁴ πρὸς ἑαυτοὺς¹⁵ λέγοντες [ἑνι]¹⁶
"Ἐὰν εἰπώμεν 'Ἐξ οὐρανοῦ,'
ἱρεῖ¹⁷ 'Διὰ τί¹⁸ οὐκ ἐπιστεύσατε αὐτῷ;
6 ἐὰν δὲ εἰπώμεν¹⁹ 'Ἐξ²⁰ ἀνθρώπων,'
ὁ λαὸς ἅπας²¹ καταλιθόσεται²² ἡμᾶς,
7 πεπεισμένοι γὰρ ἐστίν²³ Ἰωάννην προφήτην εἶναι²⁴."

7 καὶ ἀπεκρίθησαν μὴ²⁵ εἰδέναι²⁶ πόθεν²⁷.

8 καὶ ὁ Ἰησοῦς²⁸ εἶπεν αὐτοῖς

"Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ."

1 (C + ἐκεῖνον)	2 (A ιερεῖς)	3 (σ + of the people)
4 (l omits)	5 (CD ll omits)	6 (D Εἰπέ ἡμῖν, KO σ omits)
7 (D ll καὶ)	8 (σ omits)	9 (K ἰαυτόν)
10 (D 'Επ-)		
11 (ll omits, CD ll + ἐνα)	12 (D δσ, ll σ omits)	13 (KD + τὸ)
14 (KCD ll -ιστο)	15 (K πρὸς αὐτοὺς, σ omits)	16 (C ll σ omits)
17 (C ll ss + ἡμῶν)	18 (CD ll + οὐδ)	19 (C + δτι)
20 (D ll 'Απὸ τῶν)	21 (C πᾶς, l omits)	22 (D λιθόσει)
23 (D ll πεπεισμένοι γὰρ εἰσιν)	24 (D ll γεγενῆσθαι)	
25 (K ἰ omits)	26 (CD + αὐτοὺς, D + τὸ)	27 (2 ll omits)
28 (K ἀποκριθεῖς)		

It is possible that our Lord deliberately put a question which He knew would baffle the delegates of the Sanhedrin in order that He might decline to answer them, and this is the common view. But if we admit the *κένωσις* it is more probable that He expected them to give the only answer which honest men could give. When they began to evade and think of consequences to themselves He sadly admitted that argument with such persons was impossible. We would not be understood to deny His omniscience, but only His active use of it.

S. Luke's *ἐπαγγελισθῆναι* (1) is frequent in SS. Luke and Paul, but is not used in the Gospels of SS. Matthew (except in a quotation), Mark or John. The same is true of his *ἐπίστημι*.

If S. John the Baptist had been already dead nearly three years, as is commonly held, it is difficult to believe that the dread of his memory was so great; if on the other hand he was still alive or only just martyred, the alarm of the rulers is more intelligible.

The title of *προφήτης* is given to the Baptist here and in Luke i. 76, vii. 26—28 = Matt. xi. 9.

S. MATTHEW.

S. MARK.

39. THE PARABLE OF THE VINEDRESSERS
SLAYING THE HEIR.

xxi. 33—46 (xiv. 5, xxi. 26).

xii. 1—12.

Conflation.

39a. *The Parable.*

33 " [Ἄλλην παραβολὴν ἀκούσατε.]

Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν¹

Ἀνθρώπος [ἢ οἰκοδεσπότης δεσπότης] ἐφύτευσεν ἀμπελῶνα
καὶ φραγμὸν [αὐτῷ] περιέθηκεν †
καὶ ὥργξεν [ἐν αὐτῷ]¹ ληνόν
καὶ ὑποκόσμησεν πύργον²,
καὶ ἐξέδετο³ αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

Ἀμπελῶνα ἄνθρωπος ἐφύτευσεν, †
καὶ περιέθηκεν φραγμὸν
καὶ ὥργξεν ὑπολήνιον
καὶ ὑποκόσμησεν πύργον²,
καὶ ἐξέδετο³ αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

34 [ὅτε δὲ ἤγγισεν] ὁ καιρὸς [τῶν καρπῶν], ἀπέστειλεν
τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς
λαβεῖν
τοὺς καρποὺς αὐτοῦ.⁴
35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ
[ἐν μὲν] ἔδειραν,
[ἐν δὲ] ἀπέκτειναν, (3)
[ἐν δὲ] λιθοβολήσαν. (4)
36 πάλιν⁵ ἀπέστειλεν ἄλλους δούλους (3)
[πλείους τῶν πρώτων],
καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
37 [ὑστερον δὲ]
ἀπέστειλεν πρὸς αὐτοὺς⁶ τὸν υἱὸν [αὐτοῦ]⁶ λέγων †
Ἔντραπήσουται τὸν υἱόν μου.
38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς

καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ
δοῦλον, †
ἵνα παρὰ τῶν γεωργῶν λάβῃ⁷
ἀπὸ τῶν καρπῶν⁸ τοῦ ἀμπελῶνος.
3 καὶ⁹ λαβόντες αὐτὸν * *
ἔδειραν καὶ ἀπέστειλαν κενόν.¹⁰
4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦ-
λον⁹. (3)
κακείνον¹⁰ ἐκεφαλίσαν¹¹ (4) καὶ ἠτίμασαν^{12,13}.
5 καὶ¹⁴ ἄλλον ἀπέστειλεν¹⁵. κακείνον ἀπέκτειναν, (5)
[καὶ πολλοὺς ἄλλους, (ii)]
οὓς¹⁶ μὲν δέροντες οὓς¹⁷ δὲ ἀποκτενύντες¹⁸. } (2)
6 ἔτι¹⁹ ἵνα εἶχεν²⁰, υἱὸν ἀγαπητόν
ἀπέστειλεν αὐτὸν²¹ ἰσχυρόν²² πρὸς αὐτοὺς²³ λέγων ὅτι²⁴
Ἔντραπήσουται τὸν υἱόν μου.
7 ἐκείνοι δὲ οἱ²⁵ γεωργοὶ * * * πρὸς ἑαυτοὺς εἶπαν ὅτι²⁶ †

Ὁυτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν
καὶ σχάσωμεν τὴν κληρονομίαν [αὐτοῦ].
39 καὶ λαβόντες αὐτὸν ἐξέβαλον²⁷ ἔξω τοῦ ἀμπελῶνος }
καὶ ἀπέκτειναν²⁸.

Ὁυτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν,
καὶ ἡμῶν ἔσται ἡ κληρονομία.
8 καὶ λαβόντες²⁹ ἀπέκτειναν αὐτόν,
καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. } †

1 (N omits) 2 (D ἐξέδετο, B * ἐξέδετο) 3 (I vineas
είας) 4 (N καὶ πάλιν, D πάλιν οὖν) 5 (D II αὐτοῖς, S II omit)
6 (II + unigenitum, I + unigenitum) 7 (II + Forte or Forsitan)
8 (C κατα-) 9 (N ἐβαλον) 10 (D II ἀπέκτειναν καὶ κ.τ.λ.)

1 (CD I λέγειν) 2 (D ἐξέδετο) 3 (D * + τοῖς) 4 (N
λάβει) 5 (D II * δώσουσιν αὐτῷ) 6 (D * II τοῦ καρποῦ)
7 (C II * οἱ δὲ) 8 (D II + πρὸς αὐτόν) 9 (N omits)
10 (C + λιθοβολήσαντες) 11 (CD ἐκεφαλίσαν) 12 (D ἠτί-
μασαν, C ἀπέστειλαν ἠτιμώμενον, I omits καὶ ἠτιμ.) 13 (N
omits) 14 (II + πάλιν) 15 (D II + δοῦλον) 16 (C τοῖς)
17 (C τοῖς, D II ἄλλοις) 18 (NCD ἀποκτενύντες) 19 (N omits,
CD II + οὖν) 20 (CD II ἰσχυρὸν) 21 (D II ἐκείνον ἀπ., C ἀπ.
καὶ αὐτόν) 22 (D II omit) 23 (II Forsitan or Utique)
24 (D II οἱ δὲ) 25 (I + eum vidissent eum) 26 (I omits)

39b. *Conversation about the Parable.*

xii. 9 τί *¹ ποιήσει *

ὁ κύριος τοῦ ἀμπελῶνος;

ἰλεῖσεται καὶ ἀπολέσει τοὺς γεωργοὺς,
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

1 (NCD II + οὖν)

xxi. 40 [ὅταν οὖν ἔλθῃ] ὁ κύριος τοῦ ἀμπελῶνος, } †
τί ποιήσει [τοῖς γεωργοῖς ἐκείνοις;]
41 [λέγουσιν αὐτῷ "Κακοὶ κακῶς] ἀπολέσει αὐτούς,
καὶ τὸν ἀμπελῶνα ἐκδώσεται² ἄλλοις [γεωργοῖς, αἵτινες †
ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν"].
1 (II omit) 2 (C ἐκδώσει)

* LXX. Is. v. 1, "ἄσω δὴ τῷ ἡγαπημένῳ ὄσμον τοῦ ἀγαπητοῦ μου τῷ ἀμπελῶνι μου. ἀμπελῶν ἐγενήθη τῷ ἡγαπημένῳ ἐν
κέραι ἐν τόπῳ πίνον. * καὶ φραγμὸν περιέθηκε καὶ ἐχαράκωσα, καὶ ἐφύτευσα ἀμπελὸν σωθήκη, καὶ ὑποκόσμησα πύργον ἐν μέσῳ
αὐτοῦ, καὶ προλήψιον ὠρεῖα ἐν αὐτῷ καὶ ἔμμενα τοῦ ποιῆσαι σταφυλήν, καὶ ἐποίησεν ἀνάσθαι.

S. LUKE.

VARIOUS.

xx. 9—19.

9 Ἦρξατο δὲ [πρὸς τὸν λαόν]¹ λέγειν¹¹⁸ τὴν παραβολὴν
ταύτην
“Ἄνθρωπος ἐφύτευεν ἀμπελῶνα²,
4

καὶ ἐξέδετο⁵ αὐτὸν γεωργοῖς, καὶ⁶ ἀπεδήμησεν
[χρόνους ἱκανοὺς]⁷.
10 καὶ⁸ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον,

ἵνα
ἀπὸ τοῦ καρποῦ⁹ τοῦ ἀμπελῶνος δάσουσιν¹⁰ αὐτῷ } †
οἱ δὲ γεωργοὶ
ἐξαπέστειλαν αὐτὸν δαίραντες κενόν¹¹. †
11 καὶ προσέθετο¹² ἕτερον πέμψαι¹³ δοῦλον.
οἱ δὲ κἀκείνους δαίραντες καὶ ἀτιμάσαντες [ἐξαπέστειλαν
κενόν¹⁴].
12 καὶ προσέθετο τρίτον πέμψαι¹⁵. οἱ δὲ¹⁶ καὶ τοῦτον¹⁷
τραυματίσαντες (1) ἐξέβαλον¹⁸.

13 [εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος ἵτι ποιήσω¹¹⁹]
πέμψω τὸν υἱόν μου τὸν ἀγαπητόν.
[ἴσως²⁰] τοῦτον²¹ ἐντραπήσονται. } †
14 Ἰδόντες δὲ αὐτὸν²² οἱ γεωργοὶ²³ διελογίζοντο πρὸς
ἀλλήλους²⁴ λέγοντες
‘Οὗτός ἐστιν ὁ κληρονόμος’ ἀποκτείνωμεν αὐτόν,
ἵνα ἡμῶν γένηται²⁵ ἡ κληρονομία.
15 καὶ ἐκβαλόντες αὐτόν²⁶ ἔξω τοῦ ἀμπελῶνος }
ἀπέκτειναν.

1 (D1 omit, as to them) 2 (N1 omits) 3 (D1 Ἐλεγεν
δὲ) 4 (s + and put a fence round it) 5 (D ἐξέδετο)
6 (D11 αὐτὸς δὲ) 7 (B1 omits) 8 (U11 + ἐν τῷ) 9 (N
omits) 10 (CD δάσω) 11 (D11 δαίραντες δὲ ἐξ. αὐ. κενόν,
s and they smote them and cast them out) 12 (N ἐθετο)
13 (D1 ἐπεμψεν ἕτερον, O7 + αὐτοῖς) 14 (s omits) 15 (D1 s
τρίτον ἐπεμψεν) 16 (D11 omit) 17 (s omits from δαίραντες το
τοῦτον) 18 (D11 ἐξαπέστειλαν κενόν) 19 (B omits) 20 (D
τυχόν) 21 (211 + ἰδόντες) 22 (N omits) 23 (D1 omit)
24 (C11 πρὸς αὐτοῖς, s omits) 25 (NCD1 + δεῖτε) 26 (C11
καὶ ἡμῶν ἐσται) 27 (C λαβόντες αὐτόν ἐξέβαλον...καὶ)

xx. (13) τί οὖν¹ ποιήσει αὐτοῖς²
ὁ κύριος τοῦ ἀμπελῶνος;
16 ἐλεύσεται καὶ ἀπολέσει³ τοὺς γεωργοὺς⁴ [τούτους]⁵,
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
[ἀκούσαντες δὲ⁶ ἅπαν “Μὴ γίνωται.”]
1 (as omit) 2 (D11 omit) 3 (N omits) 4 (D1 omit)
5 (D11 οἱ δὲ αὐτοῖς) 6 (D11 omit)

S. Luke's χρόνους ἱκανοὺς indicates special knowledge of viticulture. Six years was the proper time for a newly planted vineyard to rest before the grapes were allowed to ripen.

S. Luke kills none but the heir; yet surely many prophets were slain. Can it be that in this respect S. Luke has preserved the proto-Mark?

S. Mark's κεφαλὴν (4) is a vos nihil, which S. Matthew interprets by λιθοβολέω, S. Luke by τραυματίζω, as though it meant 'to knock on the head.' This is probably what S. Mark intended.

S. Matthew's phrase πλεονας τῶν πρώτων (36) is perhaps inserted to connect the Messiah with the history of Balaam (Numb. xlii. 15).

S. Matthew makes the husbandmen propose to kill the heir and to seize upon his inheritance, perhaps to connect the Messiah with the history of Naboth (1 Kings xxi. 19); in the other Gospels the property becomes legally theirs upon the death of the heir (cf. Gen. xv. 8).

In S. Mark the heir is killed and his dead body flung out of the vineyard, but in the other Gospels the men turn him out of the vineyard before slaying him. This is probably a correction, for we learn from Heb. xiii. 11—13 that our Lord was crucified outside the gates of Jerusalem. And although in the parable the Vineyard is not so much Jerusalem as the Holy Land, Christians in the Gentile world would be sure to think chiefly of the city in which our Lord was actually crucified.

S. Luke's λαός (9) is a favourite word with him, not uncommon in S. Matthew, rare in S. Mark.

S. Luke's ἴσως (18) occurs here only in N.T.

S. Mark (9) makes our Lord answer His own question and then ask another; the scribes meanwhile are silent and baffled. In S. Luke our Lord answers His own question and the scribes in Hellenic fashion seek to avert the omen. Their protest draws forth His second question. In S. Matthew they unwarily give the right answer and are immediately hoisted on their own petard. Clearly S. Mark's is the primitive account, and the other Gospels give us some independent literary embellishments.

S. Luke's μὴ γίνωται (16) occurs 14 times in S. Paul, but otherwise here only.

S. MATTHEW.

xxi. 48 λέγει αὐτοῖς ὁ Ἰησοῦς
 “Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς”¹ †
 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
 παρὰ Κυρίου⁴ ἐγένετο αὕτη,
 καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν^{5a};
 [43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἂν ἀρθῇται ἀπ’ ὑμῶν ἡ βασιλεία τοῦ
 θεοῦ καὶ δοθῇται ἔθνη ποιῶντι τοὺς καρποὺς αὐτῆς.⁷
 (44 Καὶ² ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται·
 ἐφ’ ὃν δ’ ἂν πέσῃ λικμήσει αὐτόν.)^{8 11}]
 45 Καὶ [ἀκούσαντες] οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
 [τὰς παραβολὰς⁹ αὐτοῦ] ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· (3)
 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι (1)
 ἐφοβήθησαν τοὺς ὄχλους¹⁰, (2)
 [ἐπεὶ¹¹ αἱ¹² προφῆται αὐτὸν εἶχον.]
Doublets (assimilated):
 [xiv. 5 ἐφοβήθη τὸν ὄχλον, ὅτι¹³ ὡς προφῆται αὐτὸν εἶχον.]
 [xxi. 26 “φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφῆται ἔχουσιν”¹⁴
 τὸν Ἰωάννην.”]
 8 (I omits) 4 (N Κυρίῳ) 5 (D ὑμῶν) 6 BN omits
 7 (N αὐτοῦ, I omits) 8 D ll Origen omits 9 (D τὴν παρα-
 βολὴν) 10 (NO I τὸν ὄχλον) 11 (O ἐπειδὴ) 12 (CD ll ὡς)
 13 (B ἐπεὶ) 14 (ll habebant, I habuerunt)

Here follows the Parable of the MARRIAGE FEAST,
 14 verses. II. § 16.

S. MARK.

xii. * * * *

10 “Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε
 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
 11 παρὰ Κυρίου ἐγένετο αὕτη,
 καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν^a.”

12 Καὶ

ἐζήτουν αὐτὸν κρατῆσαι, (1)
 καὶ ἐφοβήθησαν τὸν ὄχλον, (2)
 ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. (3)
 καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

40. THE QUESTION PUT BY THE PHARISEES.

xxii. 15—22.

15 [Τότε πορευθέντες]
 οἱ Φαρισαῖοι [συμβόλιον ἔλαβον]¹
 ὅπως² αὐτὸν παγιδεύσωσιν ἐν λόγῳ³.
 16 καὶ ἀποστέλλουσιν αὐτῷ⁴ (1)
 τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν (2)
 λέγοντας⁵ “Διδάσκαλε, οἶδαμεν ὅτι
 ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν⁶ ἀληθείᾳ διδάσ-
 κεις, (3) (5)
 καὶ οὐ μέλει σοι περὶ οὐδενός, (3)
 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων· (4)
 17 [εἰπὼν⁷ οὖν ἡμῖν⁸ τί σοι δοκεῖ]
 ἔξεστιν δοῦναι κῆνον Καίσαρι ἢ οὐ;⁹
 18 γινούς δὲ [ὁ Ἰησοῦς] τὴν πονηρίαν αὐτῶν εἶπεν †

“Τί με πειράζετε, [ὑποκριταί];
 19 ἐπιδείξατέ μοι [τὸ νόμισμα τοῦ κήσου].” } †
 οἱ δὲ προσήνεγκαν [αὐτῷ] δηνάριον.
 1 (N omits) 2 (D Ist πῶς) 3 (N omits) 4 (D ll
 πρὸς αὐτόν, ll omits) 5 (CD λέγοντες) 6 (D ἐπ’)
 7 (NBO
 εἰπέ) 8 (D llst omits)

xii. 13—17.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν¹ (1)
 τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν (2)
 ἵνα αὐτὸν ἀγρεύσωσιν² λόγῳ.

14 καὶ [ἐλθόντες]³ (iii)
 λέγουσιν αὐτῷ⁴ “Διδάσκαλε, οἶδαμεν ὅτι
 ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, (3)

οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, (4)
 ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· (5)

ἔξεστιν⁵ δοῦναι κῆνον Καίσαρι ἢ οὐ;
 [δῶμεν ἢ μὴ δῶμεν]⁶;” (iii)
 15 ὁ δὲ εἰδώς⁷ αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς

“Τί με πειράζετε;
 φέρετέ μοι δηνάριον⁸ ἵνα ἴδω⁹.”
 16 οἱ δὲ ἤνεγκαν.

1 (D ll omits) 2 (D παγιδεύσωσιν) 3 (D Ist omits)
 4 (D ll ἐπηρώτησαν αὐτόν οἱ Φαρισαῖοι, 8^o they began to say to
 him, 8^o ll + deceitfully) 5 (CD ll + εἰπέ (O ? εἰπὼν) οὖν ἡμῖν, εἰ)
 6 (D + ἡμῖν) 7 (Dst 1 ἐπικεφάλαιον) 8 (ND ll ἴδων)
 9 (N + ὡς) 10 (NCD εἰδῶ)

^a LXX. Pa. cxviii. 22, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· 23 παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. Cf. Acts iv. 11; Eph. ii. 20; 1 l^{et}. ii. 6 f.

S. LUKE.

xx. 17 ὁ δὲ [ἐμβλέψας] αὐτοῖς εἶπεν
 "Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο"
 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας^a;

[18 πᾶς ὁ περὶ ἐπ' ἐκείνον τὸν λίθον συνθλασθήσεται·
 ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν]."

19 Καὶ ἐζήτησαν¹ οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς² } (1)
 ἐπιβαλεῖν ἐπ' αὐτὸν τὰς³ χεῖρας [ἐν¹⁰ αὐτῇ τῇ ὥρῃ]¹¹, }
 καὶ ἐφοβήθησαν τὸν λαόν,
 ἔγνωσαν γὰρ¹² ὅτι πρὸς αὐτοὺς εἶπεν¹³ τὴν παραβολὴν
 [ταύτην].

6 (11 omit) 7 (CD 11 ἐζητούν) 8 (O Φαρισαῖοι) 9 (O omits)
 10 (D 11 omit) 11 (1 omits) 12 (N omits) 13 (D ἐφρηκεν)

§ 40. It is commonly assumed that the four questions which follow here were put and answered on the same morning in Holy Week. But this view is intrinsically improbable. Events in actual history do not move so fast. Weeks and months are needed for their development. Our contention is that these questions were put on widely different occasions during one or more of our Lord's earlier visits to Jerusalem. They have necessarily been collected here, because S. Mark tells us nothing of those earlier visits, but crowds all the Jerusalem narratives into one week. The common view that earlier visits to Jerusalem of which S. Mark makes no mention prepared the way and that at last events moved with startling rapidity is of course possible. But the whole question of S. Mark's order is of primary importance and must not be ignored. See the Introduction.

xx. 20—26.

20 Καὶ [παρατηρήσαντες]¹ ἀπέστειλαν
 [ἐγκαθέτους² ὑποκρινομένους³ ἑαυτοὺς δικαίους εἶναι⁴],
 ἵνα ἐπιλάβωνται αὐτοῦ λόγου⁵,
 [ὥστε παραδοῦναι αὐτὸν
 τῇ ἀρχῇ καὶ τῇ⁷ ἐξουσίᾳ τοῦ ἡγεμόνος⁸.]
 21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες "Διδάσκαλε, οἶδαμεν ὅτι
 ὁρθῶς λέγεις [καὶ διδάσκεις]⁹
 καὶ οὗ¹⁰ λαμβάνεις πρόσωπον,
 ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις·
 22 ἔξεστιν ἡμᾶς¹¹ Καίσαρι φέρον δοῦναι¹² ἢ οὐ¹³;" †
 23 κατανοήσας¹⁴ δὲ αὐτῶν τὴν πανουργίαν¹⁵ εἶπεν πρὸς
 αὐτούς
 24 "Δεῖξάτε¹⁶ μοι δητάρια¹⁷·"
 16

1 (D 11 ἀποχωρήσαντες, 22 omit) 2 (11 omit, 1 unum atque
 alterum = εἷς καθ' ἕνα) 3 (N † ἀπο-) 4 (D 11 omit)
 5 (O † αὐτὸν λόγον, D 11 αὐτοῦ τῶν λόγων) 6 (D 1 10 τῷ ἡγε-
 μόνῳ, 1 omits) 7 (11 omit) 8 (D οὐδενός) 9 (CD 11 ἡμῶν)
 10 (D διδόναι) 11 (D 1 ἐπιρωτοί) 12 (CD 11 22 προσήλαν)
 13 (CD 11 22 + "Τί με πειράζετε; Cl + ὑποκριταί) 14 (O ἔστι-
 15 (D τὸ νόμισμα) 16 (N O 22 + οἱ δὲ εἰδὼς, N 22 + αὐτῶ,
 1 + denarium, N † + καὶ εἶπεν, 1 + et dixit eis) 17 (N omits)

VARIOUS.

We assume that Matt. xxi. 44 is not genuine. Otherwise we must have supposed that the proto-Mark contained the verse.

S. Luke's ἐμβλέψας (17) occurs in Mark x. 27 = Matt. xix. 26; Mark x. 21, xiv. 67, Luke xxii. 61.

The phrase ἐπιβαλεῖν τὰς χεῖρας αὐτῷ or ἐπ' αὐτόν occurs seven times in S. Luke's writings, twice in S. John's Gospel; also in Mark xiv. 46 = Matt. xxvi. 50.

S. Luke's ἐν αὐτῇ τῇ ὥρῃ (19) occurs in Luke ii. 38, x. 21, xii. 12, xiii. 31, xx. 19, xxiv. 38, and ἐν ἐκείνῃ τῇ ὥρῃ in Luke vii. 21.

S. Mark's conclusion καὶ ἀφ' ἑρτες αὐτὸν ἀπέλθον is transferred in S. Matthew to the end of the next section (xxii. 22).

S. Luke's δίκαιος (20) means no more than a man who is attentive to the discharge of his religious duties. Even S. Paul frequently uses the word in this sense, Rom. vii. 7, 1 Tim. i. 9, Titus i. 8. In the Pauline sense "there is none righteous, no not one," save in Christ.

Συμβολίον λαβόν occurs five times in S. Matthew; συμβολίον ποιᾶν occurs (with variants as to the verb) twice in S. Mark. Neither phrase is found elsewhere in N.T.

With S. Luke's λαμβάνεις πρόσωπον (21) cf. Gal. ii. 6, πρόσωπον ὁ θεὸς ἀνθρώπου οὐ λαμβάνει. Acts x. 30, οὐκ ἔστιν προσωπολήπτης ὁ θεός. προσωπολήπτης occurs in Jas. ii. 1, Rom. ii. 11, Eph. vi. 9, Col. iii. 25, and προσωπολήπτην in Jas. ii. 9.

S. Luke's πανουργία (23) is used three times by S. Paul and πανουργοί once.

S. Luke avoids the Latin word *Census*.

ὑποκριτής occurs 13 times in S. Matthew, thrice in S. Luke, once in S. Mark.

S. MATTHEW.

xxii. 20 καὶ λέγει αὐτοῖς “Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπι-
 γραφή;”
 21 λέγουσιν¹⁰ “Καίσαρος.” τότε λέγει αὐτοῖς
 “Ἀπόδοτε οὖν¹¹ τὰ Καίσαρος¹² Καίσαρι
 καὶ τὰ τοῦ θεοῦ τῷ θεῷ.”
 22 καὶ [ἀκούσαντες] ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.
 9 (C δ δέ, D ll omit) 10 (D ll ss + αὐτῷ) 11 (D ll ss
 omit) 12 (D^a + τῷ)

xxii. 23—33.

23 [Ἦν ἐκεῖνη τῇ ἡμέρᾳ] προσῆλθον αὐτῷ^a Σαδδουκαῖοι, †
 * λέγοντες μὴ εἶναι ἀνάστασιν, †
 καὶ ἐπηρώτησαν αὐτὸν 24 λέγοντες “Διδάσκαλε,
 Μωυσῆς^b εἶπεν^c Ἐάν τις ἀποθάνῃ
 μὴ ἔχων τέκνα^d,
 “ἐπιγαμβρεύσει^e ὁ ἀδελφὸς αὐτοῦ^f τὴν γυναῖκα [αὐτοῦ]^g
 καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ^h.”
 25 ἦσαν δὲⁱ [παρ’ ἡμῶν] ἑπτὰ ἀδελφοί^j † καὶ ὁ πρῶτος γήμας^k
 ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφήκεν^l †
 [τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ].
 26 ὁμοίως καὶ ὁ δεύτερος
 καὶ ὁ τρίτος,
 ἕως τῶν ἑπτὰ.
 27 ὕστερον δὲ πάντων^m ἀπέθανενⁿ ἡ γυνή. †
 28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ^o ἔσται γυνή; } †
 πάντες^p γὰρ ἔσχον αὐτήν.”
 29 [ἀποκριθεὶς] δὲ^q ὁ Ἰησοῦς εἶπεν αὐτοῖς † “Ἰλιανᾶσθε
 μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ.
 30 ἐν γὰρ τῇ ἀναστάσει
 οὔτε γαμοῦσιν οὔτε γαμίζονται,
 ἀλλ’ ὡς ἄγγελοι^r ἐν τῷ^s οὐρανῷ εἰσίν. †
 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν
 οὐκ ἀνέγνωτε
 τὸ βιβλίον ὑμῶν^t ὑπὸ τοῦ θεοῦ λέγοντος
 32 Ἐγὼ [εἰμι] ὁ θεὸς Ἀβραάμ καὶ [ὁ]^u θεὸς Ἰσαάκ^v καὶ
 [ὁ]^w θεὸς Ἰακώβ;
 οὐκ ἔστιν [(ὁ)]^x θεὸς νεκρῶν ἀλλὰ ζώντων.”
 33 [Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσωτο ἐπὶ τῇ διδαχῇ αὐτοῦ].

1 (N^a + καὶ) 2 (N omit) 3 (N Μωσῆς) 4 (ll filium
 or filios) 5 (D ll + ἡ) 6 (D omit) 7 (s^a omits)
 8 (D l omit) 9 (D γαμήσας, s^a omits) 10 (l omits)
 11 (D ll + καὶ) 12 (2 ll omit) 13 (2 ll septem) 14 (N
 καὶ αὐτ.; ll omit δέ) 15 (ss + Greatly) 16 (N ll + θεοῦ)
 17 (ND ll Ἰσάκ) 18 ND omit

S. MARK.

xii. (16) καὶ λέγει αὐτοῖς “Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπι-
 γραφή;”
 οἱ δὲ¹⁰ εἶπαν αὐτῷ¹¹ “Καίσαρος.” 12 ὁ δὲ¹³ Ἰησοῦς εἶπεν¹⁴
 “Τὰ¹⁵ Καίσαρος ἀπόδοτε¹⁶ Καίσαρι †
 καὶ τὰ τοῦ θεοῦ τῷ θεῷ.”
 καὶ ἐξεθαύμαζον¹⁷ ἐπ’ αὐτῷ.
 10 (D ll omit) 11 (ll omit) 12 (D ll s^a ἀποκριθεὶς δέ δ)
 13 (NC ll s^a + αὐτοῖς) 14 (l + τοῦ) 15 (l + τῷ) 16 (l
 ἐθαύμασαν, D^a ἐθαυμάζοντο) 17 (D αὐτῶν)

41. THE QUESTION PUT BY THE SADDUCEES.

xii. 18—27.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν,
 οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι,
 καὶ ἐπηρώτων^a αὐτὸν λέγοντες 19 “Διδάσκαλε,
 Μωυσῆς^b ἔγραψεν ἡμῖν ὅτι^c ἐάν τις ἀδελφὸς ἀποθάνῃ^d
 καὶ καταλίπῃ^e γυναῖκα καὶ μὴ ἔῃ τέκνον^f,
 ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα^g
 καὶ ἐξαναστήσῃ^h σπέρμα τῷ ἀδελφῷ αὐτοῦⁱ.
 20 ἑπτὰ ἀδελφοί^j ἦσαν^k καὶ ὁ πρῶτος^l ἔλαβεν γυναῖκα,
 καὶ ἀποθνήσκων^m οὐκ ἀφήκεν σπέρμα.
 21 καὶ ὁ δεύτερος ἔλαβεν αὐτήν, (1)
 καὶ ἀπέθανενⁿ μὴ καταλιπὼν σπέρμα^o,
 καὶ ὁ τρίτος ὡσαύτως^p.
 22 καὶ^q οἱ ἑπτὰ οὐκ ἀφήκαν^r σπέρμα.
 Ἰσχυάτον πάντων^s καὶ ἡ γυνὴ ἀπέθανεν^t.
 23 ἐν τῇ ἀναστάσει^u * τίνος αὐτῶν^v ἔσται^w γυνή;
 οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.”
 24 ἔφη^x αὐτοῖς ὁ Ἰησοῦς “Οὐ^y διὰ τοῦτο πλανᾶσθε
 μὴ εἰδότες^z τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ^{aa};
 25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν^{ab},
 οὔτε^{ac} γαμοῦσιν^{ad} οὔτε γαμίζονται^{ae},
 ἀλλ’ εἰσιν ὡς^{af} ἄγγελοι^{ag} ἐν τοῖς οὐρανοῖς.
 26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται
 οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως^{ah} ἐπὶ τοῦ^{ai} βάτου
 πῶς^{aj} εἶπεν αὐτῷ ὁ θεὸς λέγων
 Ἐγὼ^{ak} ὁ θεὸς Ἀβραάμ καὶ^{al} θεὸς Ἰσαάκ^{am} καὶ^{an} θεὸς
 Ἰακώβ^{ao};
 27 οὐκ ἔστιν^{ap} θεὸς νεκρῶν ἀλλὰ ζώντων^{aq}· πολὺ πλανᾶσθε.”

1 (O -ον) 2 (Cl Μωσῆς) 3 (D omits) 4 (N -λείψῃ,
 O -λείψει, D ll ἔχη) 5 (NCD ll τέκνα) 6 (D ll + αὐτοῦ)
 7 (O -σει) 8 (l ll ἦσαν οὖν παρ’ ἡμῶν ἑπτὰ ἀδελφοί) 9 (N εἴς)
 10 (D ll ἀπέθανεν καὶ) 11 (l omits, D ll καὶ οὐδὲ αὐτὸς
 (D + † οὐκ) ἀφήκεν σπέρμα) 12 (D ll + ὡσαύτως ἔλαβον αὐτήν...
 καὶ) 13 (N † -κεν) 14 (D ll omit) 15 (l relicta
 est, ll + sine filijs) 16 (D ll s^a + οὖν, A ll + ὅταν ἀναστῶσιν)
 17 (2 ll omit) 18 (D + ἡ) 19 (D ll s^a ἀποκριθεὶς δέ εἶπεν)
 20 (ll omit) 21 (D ll γινώσκοντες) 22 (D † + οἰδατε)
 23 (D^a † -στήσουσιν) 24 (D οὐ) 25 (N † omits) 26 (D οὐδὲ)
 27 (D γαμίζουσιν) 28 B + ol 29 (O Μωσέως) 30 (D τῆς)
 31 (D ὡς) 32 (NC + ὁ) 33 (ND ll Ἰσάκ) 34 NC + ὁ
 35 (D ll s^a + ὑμεῖς οὖν)

* LXX. Deut. xxv. 5, ἐάν τις ἀποθάνῃ ἀδελφὸς ἐπὶ τὸ αὐτό, καὶ ἀποθάνῃ εἰς αὐτῶν, σπέρμα δὲ μὴ ᾖ αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἐξ ἑνὸς ἀνδρὸς μὴ ἐγγίγνεται· ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτοῦ εἰσελεύσεται πρὸς αὐτήν καὶ λήμψεται αὐτῇ ἐαυτῷ γυναῖκα καὶ συνοικήσει αὐτῇ. ὁ καὶ ἔσται τὸ παιδίον ὃ ἐάν τέκῃ κατασταθήσεται ἐκ τοῦ ὀνόματος τοῦ τετελευτηκότος, καὶ οὐκ ἐξαλειφθήσεται τὸ ὄνομα αὐτοῦ ἐξ Ἰσραὴλ.

S. LUKE.

xx. (24) τίνος ἔχει εἰκόνα καὶ²⁰ ἐπιγραφὴν;"
 "οἱ δὲ¹⁰ εἶπαν "Καίσαρος." 25 ὁ δὲ εἶπεν "πρὸς αὐτοὺς¹⁰
 "Τοῖνυν²¹ ἀπόδοτε τὰ²² Καίσαρος²³ Καίσαρι
 καὶ τὰ τοῦ θεοῦ τῷ θεῷ."
 26 καὶ [οὐκ ἔσχυναν ἐπιλαβεῖσθαι τοῦ ῥήματος²⁴ ἐναντίον τοῦ λαοῦ,
 καὶ] θαυμάσαντες [ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐτίθησκον].
 18 (D + τὴν) 19 (CD || ἀποκριθέντες, C1 + δι) 20 (CD ||
 αὐτοῖς, I omits) 21 (D || omit) 22 (D + τοῦ) 23 (CD
 + τῷ) 24 (D αὐτοῦ ῥήμα, II verbum eius)

xx. 27—40.

27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων,
 οἱ λέγοντες ἄνάστασιν μὴ εἶναι,
 ἐπηρώτησαν² αὐτὸν 28 λέγοντες "Διδάσκαλε,
 Μωυσῆς³ ἔγραψεν ἡμῖν, ἔάν τινος ἀδελφὸς ἀποθάνῃ⁴
 ἔχων γυναῖκα, ἢ καὶ οὗτος ἀτεκνός ᾖ⁵,
 ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα⁶
 καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ⁷.
 29 ἑπτὰ οὖν⁸ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα
 ἀπέθανεν ἀτεκνός.
 30 καὶ ὁ δεύτερος⁹

31 καὶ ὁ τρίτος¹⁰ ἔλαβεν αὐτήν¹¹ (1), ὡσαύτως [δι]¹²
 καὶ¹³ οἱ ἑπτὰ οὐ κατέλιπον τέκνα¹⁴ [καὶ ἀπέθανον]¹⁵.
 32 ὕστερον¹⁶ καὶ ἡ γυνὴ ἀπέθανεν¹⁷.
 33 [ἡ γυνή] οὖν¹⁸ ἐν τῇ ἀναστάσει τίνος αὐτῶν¹⁹ γίνεται²⁰ γυνή;
 οἱ γὰρ ἑπτὰ ἔσχον²¹ αὐτὴν γυναῖκα.
 34 καὶ²² εἶπεν αὐτοῖς²³ ὁ Ἰησοῦς "[Οἱ υἱοὶ τοῦ αἵματος τούτου²⁴
 ἡγαμύουσιν καὶ γαμίσκονται²⁵, 35 οἱ δὲ καταξιοθεύοντες τοῦ αἵματος
 ἐκείνου τυγχάνουσιν²⁶ καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν]
 οὔτε γαμύουσιν οὔτε γαμίζονται²⁷.
 36 [οὐδέ²⁸ γὰρ ἀποθάνειν ἐτι²⁹ δύναται³⁰], ἰσαγγελοὶ γὰρ εἰσιν,
 [καὶ υἱοὶ εἰσιν θεοῦ³¹ τῆς ἀναστάσεως υἱοὶ ὄντες].
 37 ὅτι δὲ ἐγείρονται οἱ νεκροὶ †
 καὶ³² Μωυσῆς³³ ἐμήνυσεν³⁴ ἐπὶ τῆς βάρου, †
 ὡς λέγει³⁵ ΚΥΡΙΟΝ
 Τὸν θεὸν Ἀβραάμ καὶ θεὸν Ἰσαὰκ³⁶ καὶ θεὸν Ἰακώβ³⁷.

38 θεὸς δὲ³⁸ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, †
 [πάντες γὰρ αὐτῷ ζῶσιν].
 39 ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν⁴⁰ "Διδάσκαλε,
 καλῶς εἶπας". 40 οὐκ εἶπεν γὰρ⁴¹ ἐτόλμων ἐπερωτᾶν αὐτὸν οὕτως].
 1 (A1 ἀντι-) 2 B1 ἐπηρώτησαν 3 (K Μωσῆς) 4 (D1
 + ἀτεκνός) 5 (D1 omit) 6 (K f omits) 7 (D11 ε' παρ'
 ἡμῶν, II omit) 8 (ε' his brother, A1188 + ἐλαβεν τὴν γυναῖκα
 καὶ οὗτος ἀπέθανεν ἀτεκνός) 9 (D11 omit) 10 (D^c omits)
 11 (D οὐκ ἀφήκαν D11 τέκνον) 12 (II omit) 13 (II ε' omits,
 II + δι πάντων) 14 (I omits) 15 (K11 omit) 16 (KD11
 ἔσται) 17 (D εἶχον) 18 (I respondens, I omits) 19 (D1
 πρὸς αὐτοὺς, ε' omits) 20 (D1188 + γεννᾶται καὶ γεννᾶσιν)
 21 (D γαμύονται) 22 (II omit) 23 B γαμίσκονται 24 (K
 f omits) 25 (II ε' omits) 26 (D^c11 μέλλουσιν) 27 (D τῷ θεῷ,
 II dei) 28 (D11 ἐδύλωσεν) 29 (II sicut dixit "Vidi in
 rubo) 30 (KD11 Ἰσαὰκ) 31 (D1 omit, II ergo, I enim)
 32 (K + αὐτῷ) 33 (D11 δι)

¹ LXX. Gen. xxxviii. 8, εἶπεν δὲ Ἰούδας τῷ Λιβάν "Ἐξέλθε πρὸς τὴν γυναῖκα τοῦ ἀδελφοῦ σου καὶ γάμψεναι αὐτήν, καὶ ἀνάστησον σπέρμα τῷ ἀδελφῷ σου."
² Exod. iii. 6, καὶ εἶπεν "Ἐγὼ εἰμι ὁ θεὸς τοῦ πατρὸς σου, θεὸς Ἀβραάμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ."

VARIOUS.

Translate "Pay back Omsar's (coins) to Omsar and God's (coins) to God." The allusion is to (1) the Roman denarius, (2) the half-shekel (for use in paying the Temple tax only), (3) the ordinary copper coins of the country. The Roman coins would be little used by the common people, who had scruples about the Emperor's head, but the tax collectors would insist on them. Rom. xiii. 7, ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόρον τὸν φόρον, τῷ τὴν τιμὴν τὴν τιμὴν.

S. Matthew's conclusion καὶ ἀφέντες αὐτὸν ἀπῆλθον is borrowed from Mark xii. 12.

"Resurrection" in this passage means "the general Resurrection at the last day." This the Sadducees denied, as they did also the immortality of the soul, the life after death and the existence of angels and spirits.

The case is of course a supposed one. In our Lord's time the custom of Levirate Marriage had long been practically obsolete. See Edersheim, *Life of Jesus* ii. 400.

S. Luke's τόνω (25) occurs here only in the Gospels, and in other parts of the N.T. only in Heb. xiii. 18 (where it again stands first word of the sentence contrary to classical usage) and in 1 Cor. ix. 26.

S. Luke's καταξιών (35) is used twice by S. Luke, and once by S. Paul. τυγχάνω is used six times by S. Luke, four times by S. Paul and twice in the epistle to the Hebrews.

The word ἰσαγγελοὶ was probably coined by S. Luke in place of S. Mark's simpler phrase.

The word κενός is used twice by S. Luke, once by S. John and once by S. Paul.

To a Jew a corpse was a polluting thing (cf. Matt. viii. 22, xiii. 27): to touch it caused uncleanness for seven days. And as no Jew would voluntarily incur this pollution except in cases of great social obligation, so he would readily admit that the all-pure God would not even name a corpse. To S. Luke, the Gentile physician, such feelings were unintelligible, and therefore he tries to interpret the simple Jewish idea by a Pauline thought, for which cf. Acts xvii. 29, ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, and Rom. xi. 36, οὐκ ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα. Rom. vi. 11, ὁ δὲ ζῶ, ζῶ τῷ θεῷ. In the Psalter it is common to speak of the dead as shadows and nonentities; the Christian hope corrects that view.

The refrain with which S. Matthew concludes (38) is taken from Mark xi. 18 and repeated in Matt. vii. 28, xiii. 54, xix. 25.

42. THE QUESTION PUT BY THE SCRIBE.

xxii. 34—40.

34 [Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους σωτήχθησαν ἐπὶ τὸ αὐτό¹.] 35 καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς² [πειράζων αὐτόν³]

Luke xx. 40=Matt. xxii. 46.

36 “Διδάσκαλε,] ποία ἐντολὴ μεγάλη⁴ [ἐν τῷ νόμῳ];”
 37 ὁ δὲ ἔφη αὐτῷ

“Ἀγαπήσεις Κύριον τὸν θεόν σου ἐν ὅλῃ⁵ καρδίᾳ σου
 καὶ ἐν ὅλῃ τῇ⁶ ψυχῇ⁷ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ⁸ σου⁹·

38 [αὕτη ἐστὶν ἡ μεγάλη (α) καὶ] πρώτη ἐντολὴ. (1)
 39 δευτέρα¹⁰ [ὁμοία]¹¹ αὕτη¹²

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν¹³.
 [40 ἐν ταύταις ταῖς δυὶ ἐντολαῖς ὁλος¹⁴ ὁ νόμος κρέμαται καὶ οἱ προφῆται.]”

1 (D11 s ^a ἐπ’ αὐτόν)	2 (l omits)	3 (D11 + καὶ λέγων)
4 (s ^a + ἀπὸ βίβλ.)	5 (D + τῇ)	6 (B omits)
7 (l iustitia)	8 (l virtute)	9 (D f omits)
10 (D11 + δέ)	11 B ὁμοίως	12 l αὐτῇ (D ταύτῃ), B omits
13 (K s ^a omits)		

Mark xii. 34 d=Matt. xxii. 46 (see next section).

xii. 28—34.

[28 Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας (ii)
 αὐτῶν¹ συζητούντων, εἰδὼς² ὅτι καλῶς ἀπεκρίθη
 αὐτοῖς, ἐπηρώτησεν αὐτόν³]

“Ποία ἐστὶν ἐντολὴ πρώτη πάντων⁴;”
 29 ἀπεκρίθη ὁ Ἰησοῦς⁵ ὅτι⁶]

[“Πρώτη ἐστὶν” (1) Ἀκογε, Ἰσραήλ, (iii)
 Κύριος ὁ θεὸς ἡμῶν κύριος⁷ εἰς ἐστίν, 2 καὶ]
 [ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης⁸ καρ- (ii)
 δίας σου
 καὶ ἐξ ὅλης τῆς⁹ ψυχῆς σου¹⁰ καὶ ἐξ ὅλης τῆς¹¹
 διανοίας σου¹²

καὶ ἐξ ὅλης τῆς ἰσχύος σου¹³.
 31 δευτέρα αὕτη¹⁴

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν¹⁵.
 [ἡμεῖς¹⁶ (α) τούτων ἄλλῃ¹⁷ ἐντολῇ οὐκ ἔστιν¹⁸.] (iii)
 32 Ἐἶπεν αὐτῷ ὁ γραμματεὺς “Καλῶς, διδάσκαλε,
 ἐπ’ ἀληθείας εἶπες ὅτι εἰς ἐστίν¹⁹ καὶ οὐκ ἔστιν
 ἄλλος²⁰ πλην ἀγτοῦ²¹. 33 καὶ τὸ ἀγαπᾶν αὐτόν²² ἐξ
 ὅλης²³ καρδίας²⁴ καὶ²⁵ ἐξ ὅλης τῆς συνήκειας²⁶ καὶ
 ἐξ ὅλης²⁷ τῆς²⁸ ἰσχύος²⁹ καὶ τὸ ἀγαπᾶν τὸν πλη-
 σίον³⁰ ὡς ἐαυτόν³¹ περισσώτερόν³² ἐστὶν πάντων τῶν
 ὁλοκαυτωμάτων καὶ³³ θγσιῶν.” 34 καὶ ὁ Ἰησοῦς
 ἰδὼν αὐτόν³⁴ ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ “Οὐ
 μακρὰν (εἴ)³⁵ ἀπὸ τῆς βασιλείας τοῦ θεοῦ.”

Καὶ οὐδεὶς οὐκέτι³⁶ ἐτόλμα αὐτόν ἐπερωτῆσαι. †]

1 (D ^a f αὐτῷ)	2 (D11 καὶ ἰδὼν, NC ἰδὼν)	3 (D11 + λέγων,
“Διδάσκαλε)	4 (D11 s ^a omit)	5 (D11 s ^a ἀποκριθεὶς δέ...
εἶπεν, CD11 + αὐτῷ)	6 (D11 omit, OD11 + “Πάντων, O1	
+ ἐντολῇ)	7 (l omits, O1 + αὐτῇ)	8 (l omit)
9 K + τῇ	10 (B omits)	11 (l omits)
12 (D11 omit, l et ex totis	13 (D11 s ^a + αὕτη πρώτη ἐντολῇ)	14 (D11 s ^a
viribus tuis)	15 (K11 + δέ)	16 (l hoc est
magnum mandatum)	17 ND + καὶ	18 (D11 s ^a + δ θεός)
19 (D1 omit, l + deus)	20 ND + τῆς	21 (K + σου)
22 (l	23 (D11 δυνάμει)	24 (l omit)
omit)	25 (K omits)	26 (D11 ψυχῆς, D ^a + αὐτοῦ)
27 (K + σου)	28 (ND11	29 (D11 πλεῖον)
σεαυτόν)	30 (K + τῶν)	31 (ND11
omit)	32 K f omits	33 (D omits)

* LXX. Deut. vi. 4, “Ἀκογε, Ἰσραήλ· Κύριος ὁ θεὸς ἡμῶν Κύριος εἰς ἐστίν, 5 καὶ ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης τῆς διανοίας (v. l. καρδίας) σου καὶ ἐξ ὅλης τῆς ψυχῆς σου * * * καὶ ἐξ ὅλης τῆς δυνάμεώς σου. (The asterisks indicate that there is no fourth term in the O.T. as there is in SS. Mark and Luke.)

S. LUKE.

VARIOUS.

§ 42. In S. Luke the lawyer gives the answer which in S. Mark is assigned to our Lord; the sequel also is quite different (cf. Mark x. 8 f.), but these facts need not prevent us from identifying the two passages, which are much too closely allied to be altogether independent, as such changes in detail are common.

In S. Mark the scribe comes with honest intent desiring to be taught. He praises our Lord's answer and is commended in return, being a man of quite exceptional promise. But in S. Matthew he comes to tempt—a commonplace borrowed from Mark viii. 11, x. 2.

Matt. xxii. 40 should be compared with Matt. vii. 12 *οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται*, and with Gal. v. 14 *ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ "Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν."*

x. 25—30*.

With Mark xii. 28^b compare Luke xx. 89.

Some scraps of the deutero-Mark embedded in a new section and much misplaced.

25 [Καὶ ἰδοὺ νομικός τις¹ ἀνέστη]² ἐκπαιδίζων αὐτὸν³ λέγων
"Διδάσκαλε⁴; [τί ποιήσας⁵ ζωὴν αἰώνιον⁶ κληρονομήσω;]" 26 ὁ
δὲ εἶπεν πρὸς αὐτόν [“Ἐν τῷ νόμῳ τί⁷ γέγραπται; πῶς ἀνα-
γνωσκεις;” 27 ὁ δὲ δὲ ἀποκριθεὶς εἶπεν]

"Ἀγαπήσεις Κύριον τὸν θεόν σου⁸ ἐξ ὅλης⁹
καρδίας¹⁰ σου καὶ ἐν ὅλῃ τῇ ψυχῇ¹¹ σου καὶ ἐν ὅλῃ τῇ
ἰσχύϊ¹² σου }
καὶ ἐν ὅλῃ τῇ διανοίᾳ¹³ σου¹⁴,
καὶ

τὸν πλησίον σου ὡς σεαυτὸν¹⁵."

28 [εἶπεν δὲ αὐτῷ "Ὁρθῶς ἀπεκρίθης¹⁶. τοῦτο ποιεῖ καὶ
ζήσῃς αἰῶνα." 29 ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν¹⁷ εἶπεν πρὸς τὸν Ἰησοῦν
"Καὶ τίς ἐστὶν μου πλησίον;" 30 ὑπολαβὼν¹⁸ ὁ Ἰησοῦς εἶπεν¹⁹]

1 (as + came near, who) 2 (D1 'ἀνέστη δέ τις v., ll as Haec
eo dicente, ll as eo dicente) 3 (OD ll + καὶ) 4 (D omits)
5 (N + + + + +) 6 (l omits) 7 (D² + omits) 8 B omits
9 KO + τῇ, (D + τῇ) 10 (D ll ἐν with dative) 11 (B + omits)
12 (O 2 ll ἐξ with genitive) 13 (D ll omits) 14 (as thou hast
said) 15 (D γήσεις) 16 (N αὐτὸν) 17 (D ll + δὲ)
18 (D + αὐτῷ)

(Here follows THE STORY OF THE GOOD SAMARITAN,
8 verses. III. § 8.)

Mark xii. 34^a = Luke xx. 40.

The saying that "no man ventured to ask Him any more questions" is used by S. Mark to conclude the question of the scribe, by S. Luke to conclude the question of the Sadducees, and by S. Matthew to conclude our Lord's question about the Messiah. Similarly the saying "Teacher, Thou hast well said" is appended in the trito-Mark to our Lord's reply "The first commandment is to love God and the second to love our neighbour," but in S. Luke to the reply that "God is not a God of corpses." These may be examples of editorial transference, but it is more probable that S. Luke has faithfully preserved for us the proto-Mark; for S. Mark's later additions may well have caused him to remodel the whole passage.

The word *νομικός* (=γραμματεὺς) is used six times by S. Luke, once by S. Paul, but not elsewhere in N.T. except in this parallel of S. Matthew (85).

S. Luke x. 25 b is borrowed from Luke xviii. 18 = Mark x. 17 = Matt. xix. 16, *Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;*

• With Mark xii. 31 compare Rom. xv. 2, *ἕκαστος ἑμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθόν.*

^a LXX. Levit. xix. 18, *ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.*

^b LXX. Deut. iv. 35, *Κύριος ὁ θεός σου, οὗτος θεός ἐστιν, καὶ οὐκ ἐστὶν ἕτι πλην αὐτοῦ.*

^c LXX. Lev. xviii. 5, *καὶ φυλάξεσθε πάντα τὰ προστάγματά μου καὶ πάντα τὰ κρίματα μου, καὶ ποιήσετε αὐτά· ἃ ποιήσας ἀνθρώποις ζήσεται ἐν αὐτοῖς.*

O lacks Matt. xxii. 21—xxiii. 16.
 — Mark xii. 30—xiii. 18.
 — Luke xx. 28—xxi. 20.
 s^o — Mark except xvi. 17—20.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

43. TEACHING IN THE TEMPLE.

xii. 35—44.

xxii. 41—xxiii. 12.

41 [Συντηγμένων δὲ τῶν Φαρισαίων] ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς λέγων 42 "Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνας υἱὸς ἐστίν;" λέγουσιν αὐτῷ "Τοῦ Δαυεὶδ." 43 λέγει αὐτοῖς "Πῶς οὖν Δαυεὶδ ἐν πνεύματι¹ καλεῖ αὐτὸν κύριον λέγων † 44 Εἶπεν Κύριος τῷ κυρίῳ μου 'Κάθου ἐκ δεξιῶν μου ἕως ἃν θῶ τοῦς ἐχθρούς² σοῦ ὑποκάτω³ τῶν ποδῶν σοῦ⁴; 45 εἰ οὖν Δαυεὶδ⁵ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;" †
 [46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας⁶ ἐπερωτῆσαι αὐτὸν οὐκέτι.]

1 (N^o omits) 2 (s^o omits, s^o + holy) 3 (D^o ἐκθροῦς)
 4 (ll scabellum) 5 (D ll + ἐν πνεύματι) 6 (D ll ss ὥρας)

43 a. Our Lord's Question about the Messiah.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν¹ διδάσκων ἐν τῷ ἱερῷ "Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυεὶδ ἐστίν; 36 αὐτὸς² Δαυεὶδ εἶπεν³ ἐν⁴ τῷ πνεύματι τῷ ἁγίῳ Εἶπεν⁵ Κύριος τῷ κυρίῳ μου 'Κάθου⁶ ἐκ δεξιῶν μου ἕως ἃν⁷ θῶ⁸ τοῦς ἐχθρούς⁹ σοῦ ὑποκάτω¹⁰ τῶν ποδῶν σοῦ¹¹. 37 αὐτὸς¹² Δαυεὶδ λέγει αὐτὸν κύριον, καὶ πῶς¹³ αὐτοῦ ἐστίν υἱός;"

1 (D ll εἶπεν) 2 (D + καὶ) 3 (D^o ἱούδας, ll + enim or autem) 4 (l omits) 5 (B omits) 6 (D^o ll λέγει, N + ὁ) 7 B Κάθισον 8 (D + omits) 9 (D^o θώσω) 10 (D^o ἐκθροῦς) 11 (N ll ὑποπόδιον) 12 (2 ll + εἰ, 2 ll + ergo, l + si ergo) 13 (N l πῶς)

Matt. xxii. 46 = Mark xii. 34 d.

Conflation.

xxiii. 1 [Τότε (ὁ)¹ Ἰησοῦς] ἐλάλησεν τοῖς ὄχλοις² † καὶ τοῖς μαθηταῖς αὐτοῦ³ 2 λέγων⁴ "Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. 3 πάντα ὧν ἔσα ἐὰν εἰπωσιν ὑμῶν⁵ ποιήσατε⁶ καὶ τηρεῖτε⁷, κατὰ δὲ⁸ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. 4 δεσμεύουσιν δὲ φορτία⁹ βαρεῖα¹⁰ καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ¹¹ δὲ τῷ δακτύλῳ αὐτῶν¹² οὐ θέλουσιν κυῖναι αὐτά. 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κρόσπεδα¹³. 6 φιλοῦσι δὲ τὴν πρωτοκλισίαν¹⁴ ἐν τοῖς δείπνοις (1) καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς (2) 7 καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς (3) [καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων "Ραββεῖ¹⁵." 8 ὅμοις δὲ μὴ κληθῆτε¹⁶ 'Ραββεῖ¹⁷, εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος¹⁸, πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε· 9 καὶ πατέρα μὴ καλέσητε ὑμῶν¹⁹ ἐπὶ τῆς γῆς, εἰς γὰρ ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος²⁰. 10 μὴδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἰς²¹ ὁ χριστός· 11 ὁ δὲ²² μέλλων ὑμῶν²³ ἐστὶν ὑμῶν διδάσκαλος. 12 Ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται."]

1 B omits 2 (l et dixit illis) 3 (ss omits) 4 (D^o omits, l + servare) 5 (D ποιεῖτε, s^o Origen hear) 6 (s^o Origen and do, N^o omits) 7 (D ll γὰρ) 8 (N + μεγάλη) 9 B ll + καὶ δυσβάστακτα, (D + καὶ ἰάδυσβ.) 10 (ll omits) 11 (s^o omits) 12 (ll + vestimentorum sanctorum) 13 (D^o πρὸς κλεισάν) 14 (D^o + ραββεῖ) 15 (N omits) 16 (N^o καθηγητῆς, s^o + Χριστός) 17 (D ll ὑμῶν) 18 (D ll ἐν οὐρανοῖς) 19 (N ll εἰς γὰρ ἐστὶν ὑμῶν ὁ καθ.) 20 (D ll omits) 21 (ss whosoever among you wishes to be great) (S. Matthew adds 26 verses. The whole conflation is given in II. § 17.)

On S. Matthew's silence about widows see next section.

43 b. Warning against Pharisaism.

xii. (37) Καὶ ὁ¹ πολὺς ὄχλος ἤκουεν αὐτοῦ² ἡδέως. 38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ³ ἔλεγεν⁴ * 39 "Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων⁵ ἐν στολαῖς περιπατεῖν

καὶ⁶ ἀσπασμούς ἐν ταῖς ἀγοραῖς⁷ (1) καὶ⁸ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς (2) καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, (3)

40 οἱ κατέσθοντες⁹ τὰς¹⁰ οἰκίας τῶν¹¹ χηρῶν¹² καὶ¹³ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται περισσότερον κρίμα."

1 (N^o omits) 2 (D + καὶ) 3 (D ll ὁ δὲ διδάσκων, D^o l + ἄμα) 4 (D ll + αὐτοῖς) 5 (D^o ἱ καὶ τῶν τελωνῶν) 6 (D + ποιεῖσθαι) 7 (N οἱ κατεσθλοντες, D ll οἱ κατεσθλουσιν) 8 (D omits) 9 (D ll + καὶ ὄρφανων) 10 (D ll omits)

S. LUKE.

VARIOUS.

§ 48. Again there is a difference about the persons addressed. According to S. Mark the question appears to have been put to the multitude, and we are not even told that scribes were present. They are spoken of in the third person and as though absent. S. Luke has recently mentioned scribes, and his pronoun "to them" may mean "to the scribes," though it is more probably indefinite. But S. Matthew, with his usual condemnation of the Pharisees, addresses the question pointedly to them and makes them give the answer. Then a second question is put and they are silenced and confounded. All this is done by some slight editorial changes, the purpose of which is clear.

S. Luke speaks of "the book of Psalms," cf. Luke xxiv. 44, Acts i. 20, xiii. 33. No other N.T. writer uses this term when speaking of the O.T. psalms. All prefer to write "in David" or "David saith."

xx. 41—xxi. 4 (xi. 43).

41. Εἶπεν δὲ πρὸς αὐτούς

"Πῶς λέγουσιν¹

τὸν χριστὸν εἶναι² Δαυεὶδ υἱόν; †

42. αὐτὸς γὰρ³ Δαυεὶδ λέγει ἐν [Βιβλῷ⁴ Ψαλμῶν]

Εἶπεν⁵ ὁ Κύριος τῷ κυρίῳ μου⁶ Ἐκ δεξιῶν μου

43. ἕως ἄν θῶ⁷ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.⁸

44. Δαυεὶδ οὖν⁹ αὐτὸν κύριον καλεῖ¹⁰, καὶ¹¹ πῶς αὐτοῦ υἱός ἐστιν;¹² †

1 (ss + the scribes, concerning) 2 (D omits) 3 (D llss καὶ αὐτοῖς) 4 (D τῇ βίβλῳ τῶν) 5 (D ll λέγει, N + δ) 6 (D τῷ κυρίῳ) 7 (D llss ὑποκάτω) 8 (D llss + Ιψ) 9 (D ll omits, l enim) 10 (D^{ss} λέγει)

power, and says that His judgments are just, not by virtue of His omniscience, but by seeking to know and do the Father's will. If He shows superhuman power and knowledge, as He constantly does, it would seem to be not so much His own, which He had mysteriously surrendered for the time, but derived from the Holy Spirit, which was given without measure to Him. Certainly weakness and strength, ignorance and knowledge, meekness and self-assertion are incomprehensibly united in Him. To deny the human element is to deny the Incarnation. Not to recognize the divine is however far more fatal. Some would plead that His words are not always accurately reported.

§ 48 b. S. Mark's account of our Lord's denunciation of Pharisaism is given in three verses, which S. Matthew, as usual, expands by conflation into a whole chapter, using S. Mark's verses as a peg on which to hang new materials. S. Luke always prefers, where it is possible, to reproduce S. Mark in the original brevity and to collect the new materials into a different chapter (xi. 37—54. See II. § 17).

xx. 45. Ἀκούοντες δὲ πάντες τοῦ λαοῦ

εἶπεν τοῖς μαθηταῖς¹

46. "Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελούντων περιπατεῖν ἐν στολαῖς² †

καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,"

Doublet:

[xi. 43. "οὐκ ἔμην τοῖς Φαρισαίοις³,

ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς (2)

καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς⁴." (1)]

xx. 47. "οἱ κατεσθίουσιν⁵ τὰς οἰκίας⁶ τῶν χηρῶν

καὶ⁷ προφάσει μακρὰ προσεύχονται⁸.

οὗτοι λήμψονται περισσώτερον κρίμα."

1 (N ll + αὐτοῦ) 2 (ss στολῶν) 3 (N D ll Φαρισαῖοι, s^c scribes and Ph.) 4 (D ll + καὶ (C + τὰς) πρωτοκλισίας ἐν τοῖς δείπνοις) 5 (D οἱ κατέσθοντες) 6 (ll παντες) 7 (ll omits) 8 (D ll προσευχόμενοι)

If, as many O. T. critics maintain, Ps. cx. was not written by David but by some anonymous author in 148 B.C. to celebrate the accession to political and priestly power of Simon the Maccabee, our Lord's argument in this passage breaks down. Hence the supreme importance of right views on the *κένωσις*. If our Lord "grew in wisdom" as really as in stature (Luke ii. 52), His human education must have been affected by His environment, and although He "refused the evil and chose the good" to an extent to which no limit can be placed by those who believe in the Incarnation, there are many things which mere clearness of moral and spiritual vision would not reveal to Him. We must not judge of this question by reason, but by what Scripture says about it. Now our Lord proclaims His own ignorance respecting things distant in time (Mark xiii. 32) and respecting things distant in space (John xi. 34). The Gospels never represent Him as rising above the knowledge of the age in which He lived in matters of science (Luke viii. 8, xi. 34, xvi. 19 ff.). It is therefore not surprising that He accepted the critical conclusions of that age (Luke xvi. 81). So in John v. 30 He declares His dependence upon the Father for

power, and says that His judgments are just, not by virtue of His omniscience, but by seeking to know and do the Father's will. If He shows superhuman power and knowledge, as He constantly does, it would seem to be not so much His own, which He had mysteriously surrendered for the time, but derived from the Holy Spirit, which was given without measure to Him. Certainly weakness and strength, ignorance and knowledge, meekness and self-assertion are incomprehensibly united in Him. To deny the human element is to deny the Incarnation. Not to recognize the divine is however far more fatal. Some would plead that His words are not always accurately reported.

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Βλέπω in this sense is used six times by S. Mark, once by S. Matt. and twice by S. Luke; the synonym *προσέχω* does not occur in S. Mark, but is found six times in S. Matt. and four times in S. Luke. Neither *βλέπετε ἀπὸ* nor *βλέπετε μὴ* is found in the LXX. Both phrases seem to have been coined by S. Mark and to have been generally corrected by the other Evangelists.

* LXX. Ps. cx. 1, εἶπεν [δ] Κύριος τῷ κυρίῳ μου "Ἐκ δεξιῶν μου ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου." Cf. Heb. i. 13; Acts ii. 34.

S. MATTHEW.

Widows are not once mentioned in S. Matthew, though S. Mark speaks of them in two passages and S. Luke in six, not to reckon cases in the Acts of the Apostles. There was probably some local reason for this remarkable silence arising from the circumstances of the church (of Alexandria?) for which this Gospel was written. Widows were at all times a serious burden to the church funds, as we learn from Acts vi. and the Pastoral epistles. They were numerous and many of them very young. It may have been necessary sternly to repress them. Otherwise it is difficult to account for this deliberate omission. In the first Gospel women are as much kept in the background as they are brought to the front in the third.

§ 44. It appears from New Testament writings that Christian thought in the Apostolic age was directed (1) to the Second Advent, (2) to the Resurrection, (3) to the Crucifixion, (4) to our Lord's ministerial activity, (5) to the Incarnation, (6) to the pre-existence of the Son with the Father, teaching thus ever moving backwards in respect of time. The older topics were not allowed to drop, but the chief interest ever centred on the newer revelations. It is therefore not surprising that our Lord's teaching on Eschatology should have formed part of the proto-Mark. Indeed there is reason to think that the four chapters of S. Mark which follow are the oldest part of the Gospel tradition. Certainly the subject of the Second Advent forms the earliest promise in Acts i. 11, and is the basis of what are probably the earliest Christian writings, S. Paul's epistles to the Thessalonians.

xxiv. 1—42 (x. 17—22).

1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

2 ὁ δὲ [ἀποκριθεὶς] εἶπεν αὐτοῖς

“Οὐ³ βλέπετε ταῦτα [πάντα⁴; ἀμὴν λέγω ὑμῖν⁵].

οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.”

1 (B ἐκ) 2 (F ll + αὐτῷ) 3 (D ll s^a omit) 4 (s^a all these stones) 5 (D + εἰ)

xxiv. 3 Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν †

προσῆλθον αὐτῷ οἱ μαθηταὶ² κατ’³ ἰδίαν †
λέγοντες

“Εἰπὼν⁴ ἡμῖν πότε⁵ ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς [ἐσθῆς παρουσίας⁶ καὶ]⁷ συντελείας [τοῦ αἰῶνος].”

1 (C + κατέναντι τοῦ ἱεροῦ) 2 (C ll + αὐτοῦ) 3 (NB * καθ’)
4 (NB CD Eitē) 5 (C † πότε) 6 (D π. σου) 7 (D + τῆς)

xxiv. 4 καὶ [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν αὐτοῖς¹
“Βλέπετε μὴ τις ὑμᾶς πλανήσῃ².”

1 (ll omit) 2 (C - σι)

S. MARK.

43 c. The Widow's Mites.

xiii. 41 Καὶ [καθίσας¹ κατέναντι² τοῦ γαζοφυλακίου] (iii) ἰθεῶραι³ πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι⁴ ἱβαλλον⁵ πολλά.

41 καὶ ἐλθοῦσα μία⁶ χήρα πτωχή⁷

ἱβαλεν λεπτὰ δύο, [ὃ ἐστὶν κοδράντης.]

43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν⁸ αὐτοῖς

“Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχή⁹ πλείον¹⁰ πάντων ἱβαλεν¹¹ τῶν βαλλόντων¹² εἰς τὸ γαζοφυλάκιον·

44 πάντες γὰρ¹³ ἐκ τοῦ περισσεύοντος αὐτοῖς ἱβαλον,

αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς

πάντα ὅσα εἶχεν ἱβαλεν, ὅλον τὸν βίον αὐτῆς.”

1 (D καθεζόμενος, s^a Origēn ἐστὶν) 2 B ἀπ- 3 (B θεωρεῖ) 4 (D † omits) 5 (B ἐξ-) 6 (D ἑμα, B + γυνή) 7 (D ll omit) 8 (E ll λέγει) 9 (B πλείον) 10 (B ἱβαλλον) 11 (ll omit) 12 (D + οὐτοι) 13 (B + οὐτοι)

44. DISCOURSE ON THE DESTRUCTION OF THE TEMPLE (AND THE LAST DAYS).

44 a. The Prediction.

xiii. 1—37.

1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς² τῶν μαθητῶν αὐτοῦ “Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί³.”

2 καὶ⁴ ὁ Ἰησοῦς εἶπεν αὐτῷ⁵

“Βλέπεις⁶ ταύτας τὰς μεγάλας⁷ οἰκοδομὰς;

οὐ μὴ ἀφεθῇ ὧδε⁸ λίθος ἐπὶ λίθον⁹ ὃς οὐ μὴ καταλυθῇ¹⁰.”

1 (D ll + ἐκ) 2 (D ll + τοῦ ἱεροῦ) 3 (D ll + ἀποκριθεὶς) 4 (D ll αὐτοῖς, ll + Nonne) 5 (D ll βλέπεις, s^a βλέπει, ll + πᾶσας) 6 (s^a omits) 7 (D ll + ἀμὴν λέγω ὑμῖν ἐπὶ) 8 (A ll omit, ll in (± isto) templo) 9 (D λίθω) 10 (B καταλυθήσεται, D ll + καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἀνευ χειρῶν)

44 b. The Question of the Four Disciples.

[xiii. 3 Καὶ καθημένον αὐτοῦ εἰς τὸ Ὄρος τῶν Ἐλαιῶν] (ii)
[κατέναντι τοῦ ἱεροῦ] (iii)

ἐπηρώτα¹ αὐτὸν κατ’² ἰδίαν³

[Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας]* (iii)

4 “Εἰπὼν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ⁵ ταῦτα συντελεῖσθαι πάντα⁶.”

1 (D ll s^a -των) 2 (B * καθ’)
3 (ND + ὁ) 4 (D + μέλλει) 5 (l omits)

44 c. The preliminary Troubles and how to meet them.

xiii. 5 ὁ δὲ Ἰησοῦς ἤρξατο λέγειν¹ αὐτοῖς

“Βλέπετε μὴ τις ὑμᾶς πλανήσῃ².”

1 (D ll ἀποκριθεὶς εἶπεν, s^a εαίη) 2 (D - σι)

S. LUKE.

VARIOUS.

Cf. S. John viii. 20.

xxi. 1. [Ἀναβλέψας] δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν¹ πλουσίους. †

2 εἶδεν δὲ² τινα χήραν πενιχρὰν
βάλλουσαν [ἐκεῖ]³ λεπτὰ δύο,⁴
3 καὶ εἶπεν

“Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ
πλείον⁵ πάντων ἔβαλεν

4 πάντες γὰρ [οὗτοι] ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον

[εἰς τὰ δῶρα⁶],

αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς
πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.” †

1 (D + τοῖς) 2 (I omits, D II as + καὶ) 3 (D II as omits)
4 (D + δ ἔστιν κοδράντη) 5 (D πλείον, K πλόν) 6 (D II
+ τοῦ θεοῦ)

§ 44. In three Gospels our Lord's solemn prediction of the destruction of the Temple stands first; in SS. Mark and Luke there follows a question as to when this should be and a long discourse which simply answers that question, except that in a single clause of it (Mark xiii. 24—27=Luke xxi. 25—27) mention is made of the Coming of the Son of Man, presumably for the final Judgement. In S. Matthew however the scope of the discourse is enlarged, for the disciples ask not merely for the date of the destruction of the Temple, but “of Thy Presence and of the winding up of the age.” And throughout the discourse, which in S. Matthew is much lengthened, the End of the World is inseparably blended with the Destruction of the Temple, as though the two events were synchronous and identical. This is due to S. Matthew's habit of conflation, in accordance with which he has massed together all our Lord's sayings (1) respecting the destruction of Jerusalem, (2) respecting the destruction of the World, assuming that the two events were the same. In S. Luke's

xxi. 5—38 (xii. 11, 12; xvii. 31, 32, 33).

5 Καὶ τινῶν λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς
[καὶ ἀναθήμασιν¹] κεκόσμηται,

εἶπεν

6 “Ταῦτα² δὲ θεωρεῖτε³, [ἐλεύσονται ἡμέραι ἐν αἷς]
οὐκ ἀφαιθήσεται λίθος ἐπὶ λίθῳ⁴ ὥδε⁵ ὅς οὐ καταλυθή-
σεται.” †

1 (KD ἀναθήμασιν) 2 (σ + stones) 3 (D II as omits)
4 (I Nonne videtis haec?) 5 (D II + ἐν τοῖς) 6 (II omits)

xxi. 7 ἐπηρώτησαν δὲ αὐτὸν¹
λέγοντες

“[Διδάσκαλε,] πότε οὖν² ταῦτα ἔσται, καὶ τί τὸ σημεῖον
ὅταν μέλλῃ ταῦτα γίνεσθαι³,”

1 (D + οἱ μαθηταί) 2 (D II as omits) 3 (D I τῆς σῆς
ἐλεύσεως)

xxi. 8 ὁ δὲ εἶπεν

“Βλέπετε μὴ πλανηθῆτε

[ταῦτα τὰ ῥήματα ἐλάλῃεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ
ιερόϊ.]

S. Mark says that even the rich cast in copper coins (prutahs), ten of which were worth a penny. So if they gave many, they did not give much; and this was their fault. S. Luke, whose readers did not as a rule use copper coins, has lost this point. Cf. Mark vi. 8 note.

ἀναβλέψας is used of our Lord in Mark vi. 41=Matt. xiv. 19=Luke ix. 16; also in Mark vii. 34=Luke xix. 5.

S. Matthew puts ἐμὴ into our Lord's mouth 80 times, S. Mark 18 times, S. Luke 6. S. Luke shows some reluctance to introduce a Hebrew word into Greek.

Gospel many of our Lord's sayings respecting the destruction of the World are recorded, but, except in the case of the one Marcan sentence described above, they are carefully separated from those respecting the destruction of Jerusalem. Probably our Lord's numerous sayings on these two questions were spoken on many different occasions and have been collected for convenience of Church teaching, and differently in the different Gospels. We may go further and ask whether in this, which is the only lengthy speech in S. Mark, some degree of conflation has not been used even in his Gospel. It is true that S. Mark does not usually conflate, but as the speech is unique, there may be exceptional features in it. And if so, it is possible that in our Lord's human mind the confusion which we find in the Gospels—or at least in S. Matthew—did not exist. Holding fast to the truth of the *κένωσις* we should feel no difficulty if it were shown that our Lord identified what time has shown to be perfectly separate, but to some minds it may be a relief to see that there is good reason to suspect that He did not.

It seems clear from what we have advanced that S. Matthew's (oral) Gospel was put into its present form before the destruction of Jerusalem.

S. Luke with his indefinite “certain persons” (5) is probably following the proto-Mark, while the four names, Peter, James, John and Andrew, belong to the trito-Mark.

The word *παρουσία* occurs four times in this chapter of S. Matthew, but not elsewhere in the Gospels. It is however frequent in S. Paul, and there is reason to think that he coined it; it is found also in S. James, 2 Peter and 1 John.

The phrase *συντελεῖα αἰῶνος* is found five times in S. Matthew but not elsewhere. *ἐπὶ συντελείᾳ τῶν αἰώνων* is used in a different sense in Heb. ix. 26.

With Mark xiii. 2 cf. Acts vi. 18, “Ὁ ἄνθρωπος οὗτος οὐ παύεται λαλῶν ῥήματα κατὰ τὸν τόπον τοῦ ἁγίου τούτου καὶ τοῦ ὄμου, καὶ ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τούτον.” xxi. 28, “Ἄνδρες Ἰσραηλῆται, βοηθεῖτε· οὗτοι ἔσιν οἱ ἄνθρωποι οἱ κατὰ τοῦ λαοῦ καὶ τοῦ ὄμου καὶ τοῦ τόπου τούτου πάντα πανταχῇ διδάσκων, ἐπὶ τε καὶ ἑλλήνας εἰσάγαγεν εἰς τὸ ἱερόν καὶ κεκόσμηκεν τὸν ἅγιον τόπον τούτον.”

S. MATTHEW.

✓ xxiv. 5 “πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
 λέγοντες· ‘Εγὼ εἰμι [ὁ χριστός],’
 καὶ πολλοὺς πλανήσουσιν.
 6 μελλήσετε⁴ δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων.
 [ὁρᾶτε,] μὴ θροεῖσθε.
 δεῖ γὰρ⁵ γενέσθαι, ἀλλ’ οὐπω [ἐστίν] τὸ τέλος.

7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος
 καὶ βασιλεία ἐπὶ βασιλείαν,
 καὶ ἔσονται λιμοὶ⁸ καὶ σεισμοὶ κατὰ τόπους. †
 8 [πάντα δὲ¹] ταῦτα ἀρχὴ⁷ ὧδίνων⁸. †
 8 (O1 + θτι) 4 (D μελλετε) 5 (O1 + πάντα, 11 + ταῦτα)
 6 (O11 + καὶ λιμοί) 7 (11 initia) 8 (D 11 ὧδινών)

xxiv. 9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν
 καὶ ἀποκτενοῦσιν¹ ὑμᾶς,
 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων² [τῶν³ ἰθύνων]⁴ διὰ
 τὸ ὄνομά μου.
 10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους
 παραδώσουσιν καὶ μισήσουσιν ἀλλήλους¹⁰. 11 καὶ πολλοὶ ψευ-
 δοπροφήται ἐγερθήσονται⁶ καὶ πλανήσουσιν πολλοὺς¹². 12 καὶ διὰ
 τὸ πληθυνθῆναι⁷ τῆς ἀνομίας ψυγῆσεται ἡ ἀγάπη τῶν πολλῶν.
 13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.
 14 καὶ κηρυχθήσεται τοῦτο⁸ τὸ εὐαγγέλιον
 [τῆς βασιλείας¹⁸]
 ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον⁹ πᾶσιν τοῖς
 ἔθνεσιν,
 [καὶ τότε ἔξει τὸ τέλος.]

Logion from the Charge to the Twelve.

x. 17 “προσέχετε δὲ³ ἀπὸ τῶν ἀνθρώπων
 παραδώσουσιν [γὰρ] ὑμᾶς¹⁰ εἰς συνέδρια,
 καὶ ἐν ταῖς συναγωγαῖς¹¹ [αὐτῶν] μαστιγώσουσιν ὑμᾶς¹²
 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε¹³.
 ἐνεκεν ἑμοῦ εἰς μαρτύριον αὐτοῖς [καὶ τοῖς ἔθνεσιν].

[19 ὅταν δὲ παραδῶσιν¹⁸ ὑμᾶς,
 μὴ μεριμνήσητε πῶς ἡ¹⁴ τί λαλήσητε.
 ‘δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ¹⁵
 τί λαλήσητε¹⁶.
 20 οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες †
 ἀλλὰ τὸ πνεῦμα [τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν].
 21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον
 καὶ πατὴρ τέκνον,
 καὶ ἐπαναστήσονται¹⁷ τέκνα ἐπὶ γονεῖς
 καὶ θανατώσουσιν αὐτούς.
 22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.]

1 (D^s ἀποκτείνουσιν) 2 (N omits) 3 (D omits)
 4 (O s^o omit) 5 (N εἰς θλίψιν) 6 (D 11 ἐξ-) 7 (D^s πλη-
 θύναι) 8 (1 omits) 9 (D 11 omit) 10 (O omits)
 11 (D εἰς τὰς -γάς) 12 (D ἡγεμόνων σταθήσεσθε) 13 (Dg 11
 παραδώσουσιν, O παραδιδώσιν) 14 (11 omit) 15 (O ἡμέρᾳ)
 16 (D 1 omit) 17 B -στήσεται

S. MARK.

xiii. 6 “πολλοὶ⁸ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου⁴
 λέγοντες ὅτι⁵ ‘Εγὼ εἰμι⁶,’
 καὶ πολλοὺς πλανήσουσιν.
 7 ὅταν δὲ ἀκούσητε⁷ πολέμους καὶ ἀκοὰς πολέμων,
 μὴ θροεῖσθε⁸.
 δεῖ⁹ γενέσθαι, ἀλλ’ οὐπω τὸ τέλος.

8 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος
 καὶ βασιλεία ἐπὶ¹⁰ βασιλείαν,
 11 ἔσονται σεισμοὶ κατὰ τόπους¹², ἔσονται¹³ λιμοὶ^{12, 13}.
 9 ἀρχὴ ὧδίνων ταῦτα¹⁴.
 8 (D 11 s^o + γὰρ) 4 (1 + pseudiprophetae) 5 (D 11 omit)
 6 (11 + Christus) 7 B ἀκούητε 8 (N + ὁρᾶτε) 9 (D^s 11
 θρουβεῖσθε) 10 (N omits) 11 (A 11 + καὶ) 12 (D 11 + καὶ)
 13 (A 1 s^o + καὶ ταραχαί) 14 (1 omits, 11 + omnia)

44 d. Brother will deliver up brother to death.

xiii. (9) “βλέπετε δὲ ὑμεῖς αὐτούς¹².
 παραδώσουσιν² ὑμᾶς⁴ εἰς συνέδρια⁵
 καὶ εἰς συναγωγὰς⁶ δαρήσεσθε⁶
 καὶ¹⁷ ἐπὶ ἡγεμόνων καὶ⁸ βασιλέων σταθήσεσθε
 ἐνεκεν⁷ ἑμοῦ εἰς μαρτύριον αὐτοῖς.
 [10 καὶ εἰς πάντα τὰ¹⁰ ἔθνη (i) (ii)
 πρῶτον¹¹ δεῖ κηρυχθῆναι τὸ εὐαγγέλιον¹³.]
 11 καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες,
 μὴ προμεριμνᾶτε * * τί λαλήσητε¹²,
 ἀλλ’ ὁ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ
 τοῦτο¹⁴ λαλεῖτε,
 οὐ γὰρ ἐστέ ὑμεῖς οἱ λαλοῦντες
 ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.
 12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον
 καὶ πατὴρ τέκνον,
 καὶ ἐπαναστήσονται¹⁵ τέκνα ἐπὶ γονεῖς
 καὶ θανατώσουσιν αὐτούς.
 13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

1 (N omits, 1 haec) 2 (D 11 εἴτα ὑμᾶς αὐτοῖς, s^o and)
 3 (N 11 + γὰρ) 4 (D 11 omit) 5 (s^o the people) 6 (1 omits)
 7 (s^o καὶ δαρ.) 8 (s^o + ἐπὶ) 9 (B ἐρεκα) 10 (D^s omits)
 11 (1 s^o comfortamini, prius enim, 11 + autem) 12 (D 11 + ἐν
 πᾶσιν τοῖς ἔθνεσιν) 13 (A 11 + μηδὲ μελετᾶτε) 14 (D^s 1 ἀυτό)
 15 (B -στήσεται)

S. LUKE.

- xxi. (8) "πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· 'Εγὼ εἰμι'" [καὶ "Ὁ καιρὸς ἤγγικεν" μὴ¹² πορευθῆτε ὀπίσω αὐτῶν].
 9 ὅταν δὲ ἀκούσγητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε.
 δεῖ γὰρ⁸ ταῦτα γενέσθαι [πρῶτον], ἀλλ' οὐκ εὐθέως τὸ τέλος⁶.
 10 [Τότε εἶπεν αὐτοῖς]⁷ "Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,
 11 σεισμοὶ τε⁹ [μεγάλοι] καὶ κατὰ τόπους¹⁰ [λοιμοὶ καὶ λιμοὶ]¹¹ ἔσονται, †
 [φύβηθρά¹² τε καὶ ἀπ' οὐρανοῦ]¹³ σημεῖα μεγάλα ἔσται¹⁴.]
 1 (D II + δεῖ) 2 (II + Christus) 3 (N † omits, A II + οὐρ)
 4 (D I φεβηθῆτε) 5 (II omits) 6 (I + in illis) 7 (D II ss omits)
 8 (D II ss + γὰρ) 9 (I omits) 10 (D II κατὰ τόπους καὶ) 11 N D I λοιμοὶ καὶ λοιμοὶ 12 (N φύβηθρά)
 13 (D II ss ἀπ' οὐρανοῦ καὶ) 14 (II + et tempestates, I et hiemes, N + and great storms, or winters)

Conflation:

[xxi. 12 "πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς¹¹ τὰς χεῖρας αὐτῶν καὶ διώξουσιν],

παραδιδόντες

εἰς τὰς συναγωγὰς [καὶ φυλακάς],
 ἀπαγομένους⁸ ἐπὶ βασιλείς καὶ ἡγεμόνας
 ἕνεκεν⁹ [τοῦ ὀνόματός] μου
 13 [ἀποθήσεται⁴ ὑμῶν] εἰς μαρτύριον.
 14 [ὅτε οὖν⁵ ἐν ταῖς καρδίαις ὑμῶν]
 μὴ προμελετᾶν⁶ ἀπολογηθῆναι,
 15 [ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν
 ᾧ οὐ δύνησονται ἀντιστῆναι⁷ ᾧ¹ ἀντειπεῖν¹⁰
 ἅπαντες³ οἱ ἀντικείμενοι ὑμῖν.]

Doublet:

[xii. 11 "Ὅταν δὲ εἰσφέρωσιν¹⁰ ὑμᾶς ἐπὶ¹¹ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεμνησθε¹² πῶς (ἢ τί)¹³ ἀπολογήσθε ἢ τί εἴπητε 12 τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾧ¹ εἰπεῖν."]
 xxii. 16 "παραδοθήσεσθε⁸ δὲ καὶ¹⁴ ὑπὸ γονέων καὶ ἀδελφῶν¹⁷

[καὶ συγγενῶν⁷ καὶ φίλων],

καὶ θανατώσουσιν ἐξ ὑμῶν,

17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

18 [καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόλῃται.]¹³

19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε¹⁶ τὰς ψυχὰς ὑμῶν.

1 (N † ἐπ' αὐτοῖς) 2 (II ducentes) 3 (D ἕνεκα)
 4 (II + enim or autem) 5 (N omits) 6 (D - τόντες)
 7 (I omits) 8 (D^{ss} II omits) 9 (II omits), N D πάντες
 10 (D^{ss} II φέρωσιν) 11 (N D I εἰς) 12 (D^{ss} προμεμνησθε)
 13 (D^{ss} ? omits πῶς ἢ), D II ^{ss} omits ἢ τί 14 (II enim or quoniam)
 15 (D^{ss} omits) 16 (N D κτήσεσθε)

W. S.²

VARIOUS.

Our Lord gives His disciples the definite instruction to flee from the doomed city, as soon as its destruction is imminent; in other respects He simply warns them to be (1) sceptical, (2) cautious, (3) wakeful. The first of these may come as a surprise to many, for Christians from their exaltation of Faith have been generally accused of credulity. But the two things are widely different, and true faith should be the best protection against imposture.

Cf. 2 Thess. ii. 1, *ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου (ἡμῶν) Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν*, & εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι.

With Luke xxi. 8 cf. Matt. xxi. 84, "ὅτε δὲ ἤγγικεν ὁ καιρὸς τῶν καρπῶν."

S. Luke's ἀκαταστασία (9) occurs in 1 Cor. xiv. 33, 2 Cor. vi. 5, xii. 20, James iii. 16; ἀκατάστατος occurs in James i. 8, iii. 8.

For S. Luke's καὶ φυλακὰς (12) see the imprisonments of Acts v. 26, viii. 3, xii. 4, xvi. 28, xxii. 4, xxvi. 10.

S. Luke's ἀπολογεῖσθαι (14) is not found in the other Gospels, but six times in the Acts and twice in S. Paul.

With Mark xiii. 18 b cf. James i. 12, *Μακάριοι ἀνὴρ δι' ὑπομένει πειρασμόν, ὅτι δοκιμὸς γερόμενος λήμψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγέλματο τοῖς ἀγαπῶσιν αὐτόν*.

With Luke xxi. 18 cf. Acts xxvii. 84, "οὐδενὸς γὰρ ὑμῶν θρῖξ ἀπὸ τῆς κεφαλῆς ἀπολείται." Luke x. 19, "καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει." John x. 28, "καγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου." Matt. x. 30 = Luke xii. 7, "ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσὶν." The contradiction between 16 c and 18, 19 is probably due to conflation.

S. MATTHEW.

xxiv. 15 “Όταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως”^a
 [τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου]
 “ἴστωσ” ἐν τότε ἀγέτω¹, ὁ ἀναγινώσκων νοείτω,
 16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
 17 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω
 ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, †
 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω^b
 ἄραι τὸ ἱμάτιον αὐτοῦ.

1 (D Δανιὴλ) 2 (D * ἴστωσ) 3 (s* omits) 4 (N II
 ἐπὶ 5 (D II + δι) 6 (N τὸ, D II τε) 7 (D II omits)
 8 (II omits)

xxiv. 19 “οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλα-
 ζούσαις¹
 ἐν ἐκείναις ταῖς ἡμέραις.
 20 προσεύχεσθε δὲ ἵνα μὴ γένηται [ἡ φυγὴ ὑμῶν] χειμῶνος
 [μὴ δὲ σαββάτω²]. 21 ἔσται γὰρ τότε³ θλίψις μεγάλη
 οἷα οὐ γέγονεν⁴
 ἀπ’ ἀρχῆς κόσμου ἕως τοῦ νῦν⁵
 οὐδ’ οὐ μὴ γένηται⁶.
 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι [ἐκείναι],
 οὐκ ἂν ἐσώθη πᾶσα σὰρξ.
 διὰ δὲ τοὺς ἐκλεκτοὺς
 κολοβωθήσονται⁷ αἱ ἡμέραι [ἐκείναι].

1 (D* * -ζυμέναις) 2 (D* I genitive) 3 (II omits) 4 (ND
 οὐκ ἔγενετο) 5 (D* omits) 6 (D † οὐδὲ μὴ γένηται) 7 (N
 ἐκολοβώθησαν)

Conflation :

xxiv. 23 “Τότε ἂν τις ὑμῖν εἴπῃ ‘Ἰδοὺ ὤδε ὁ χριστός’ ἢ
 ‘Ὡδε!’

μὴ πιστεύετε¹.

24 ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ² ψευδοπροφῆται,
 καὶ δώσουσιν σημεῖα [μεγάλα]³ καὶ τέρατα⁴
 ὥστε πλανᾶσθαι⁵ εἰ δυνατόν [καὶ] τοὺς ἐκλεκτούς⁶.

Doublet:

[xxiv. 11 “καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται¹² καὶ πλανή-
 σουσιν πολλοὺς.”]

xxiv. 25 “Ἰδοὺ προεῖρηκα ὑμῖν.

[ὅτι ἐὰν οὖν⁷ ἄπωσιν ὑμῖν ‘Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν,’ μὴ ἐξέλθῃτε.
 ‘Ἰδοὺ ἐν τοῖς ταμείοις,’ μὴ πιστεύετε⁸. 27 ὥστε γὰρ ἡ ἀστραπὴ
 ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται⁹ ἕως δυσμῶν, οὕτως ἔσται¹⁰
 ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου 28 ὅπου¹¹ ἐὰν ᾖ τὸ πτώμα¹¹,
 ἐκεῖ συναχθήσονται¹² οἱ ἀετοί.]

1 (D II Ἐκεῖ, II Ecos illie) 2 (B πιστεύετε) 3 (I omits)
 4 (N omits) 5 B II πλανῆσαι, (ND πλανηθήναι) 6 (II + μεος)
 7 (N omits, II autem) 8 (D φαίνεται) 9 (II + et) 10 (N † ποῦ,
 II + γὰρ) 11 (N II σῶμα) 12 (I + et) 13 (D ἐξ-)

^a LXX. Dan. xii. 11, ἀφ’ οὗ ἂν ἀποσταθῇ ἡ θυσία διὰ παντὸς καὶ ἐτοιμασθῇ δοθῆναι τὸ βδέλυγμα τῆς ἐρημώσεως, ἡμέρας
 χιλίας διακοσίας ἐνενήκοντα.

S. MARK.

44 e. The Crisis to be met by instant flight.

xiii. 14 “Όταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως”^a
 ἱστηκότα¹ ὅπου οὐ δεῖ, [ὁ ἀναγινώσκων νοείτω²], (ii)
 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
 [15 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω³ (ii)
 μὴδὲ εἰσελθάτω τι ἄραι ἐκ τῆς οἰκίας αὐτοῦ,
 16 καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω⁴ εἰς τὰ ὀπίσω⁵
 ἄραι τὸ ἱμάτιον αὐτοῦ.]

1 (s* + the sign of) 2 (A II + τὸ ῥηθὲν ἐκ Δανιὴλ τοῦ προ-
 φῆτου) 3 (D ἱστηκότα) 4 (D II + τί ἀναγινώσκαι) 5 N + δι,
 (D II καὶ δ) 6 (D II + εἰς τὴν οἰκίαν) 7 (D * -ψέτω) 8 (2 II
 omits, ND omits εἰς τὰ)

44 f. Woe to those who cannot flee.

xiii. 17 “οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
 θηλαζούσαις¹
 ἐν ἐκείναις ταῖς ἡμέραις.
 [18 προσεύχεσθε δὲ ἵνα μὴ γένηται² χειμῶνος³.] (ii)
 19 ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψις⁴
 [οἷα οὐ γέγονεν⁵ τοιαύτη⁶ (ii)
 ἀπ’ ἀρχῆς κόσμου ἕως τοῦ νῦν⁷
 οὐδ’ οὐ μὴ γένηται⁸.
 20 καὶ εἰ μὴ ἐκολόβωσεν Κύριος⁹ τὰς ἡμέρας¹⁰,
 οὐκ ἂν ἐσώθη πᾶσα σὰρξ.
 ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο
 ἐκολόβωσεν¹¹ τὰς ἡμέρας.

1 (D* omits) 2 (D* * -ζυμέναις) 3 (D II γένηται, A II + ἡ
 φυγὴ ὑμῶν) 4 (II + aut sabbato) 5 (D II plural, I + et pres-
 surae) 6 (D II plural) 7 (D II ἔγενετο) 8 (D II omits)
 9 (D* οὐδὲ) 10 (II deus) 11 (D II + διὰ τοὺς ἐκλεκτοὺς
 αὐτοῦ) 12 (2 II breviabuntur)

44 g. Do not be credulous.

xiii. 21 “Καὶ τότε ἂν τις ὑμῖν εἴπῃ ‘Ἰδεὶ ὤδε ὁ χριστός’¹
 ‘Ἰδεὶ’ ἐκεῖ,”

μὴ πιστεύετε².

22 ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ³ ψευδοπροφῆται
 καὶ δώσουσιν σημεῖα καὶ τέρατα⁴
 πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν⁵ τοὺς ἐκλεκτούς.

23 ὅμοιός δὲ⁶ βλέπετε⁷. 10 προεῖρηκα ὑμῖν πάντα.]

1 (OD Ἰδοὺ) 2 (OD II + ἡ, B + καὶ) 3 (O omits)
 4 (NO δι) 5 (D II omits) 6 (D I ποιήσουσιν) 7 (O II + καὶ)
 8 (II omits or vos ergo, or vos autem) 9 (I omits)
 10 (NCD II + ἰδοὺ)

S. LUKE.

VARIOUS.

Conflation:

xxi. 20 "Όταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων
Ἱερουσαλήμ,

[τότε γινώτε¹ ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.]

21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

[καὶ οἱ ἐν μέσῳ² αὐτῆς³ ἐκχωρήτωσαν,

καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν.]

Doublet:

xvii. 31 "ἐν⁴ ἐκείνῃ τῇ ἡμέρᾳ⁵ ὅς ἐστι ἐπὶ τοῦ δώματος

[καὶ τὰ σκεῦη αὐτοῦ ἐν τῇ οἰκίᾳ], μὴ καταβάτω δραιοὶ αὐτά,

καὶ ὁ ἐν⁶ ἀγρῷ [ὁμοίως] μὴ ἐπιστρέψάτω⁷ εἰς τὰ ὀπίσω⁸."

xxi. 22 "ὅτι ἡμέραι ἐκδικήσεως⁹ αὐταὶ εἰσιν¹⁰ τοῦ πλησθῆναι¹¹
πάντα τὰ γεγραμμένα.]

1 (D II γινώσκει) 2 (C ἐμμένω) 3 (D + μὴ) 4 (D¹ omit)
5 (II hora) 6 (D + τῷ) 7 (D -στρέψάτω) 8 (N omits)
9 (C πληρωθῆναι)

Conflation:

xxi. 23 "οἶται¹² ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλα-
ζούσαις¹³

ἐν ἐκείναις ταῖς ἡμέραις·

"ἔσται γὰρ¹⁴ ἀνάγκη μεγάλη [ἐπὶ τῆς γῆς
καὶ ὁργὴ τῇ λαῷ τούτῳ, αἱ καὶ πεσοῦνται ἑσπέρῳι μαχαίρῃ¹⁵ καὶ
αἰχμαλωτισθῶσιν εἰς τὰ ἔθνη πάντα, καὶ Ἱεροσολαίμ ἔσται
πατοῦμένη ὑπὸ ἐθνῶν¹⁶, ἀχρὶ¹⁷ οὗ πληρωθῶσιν (καὶ ἔσονται)¹⁸
καὶ οἱ ἐθνῶν¹⁹."

1 (NCI + δε) 2 (D² * θηλαζόμεναις) 3 (N + ἐν ἐκείναις
ταῖς ἡμέραις) 4 (D II + ἐν) 5 (NC -ας, D βομφαίας)
6 (CD ἀχρὶ) 7 NCD omit 8 (D f omits)

Compare

xvii. 21... "οὐδὲ ἐροῦσιν Ἰδοὺ ὧδε²⁰ ἢ Ἰδοὺ ὧδε²¹·
[Ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν."²²]

Doublet:

xvii. 23 "καὶ ἐροῦσιν ὑμῖν Ἰδοὺ ἐκεῖ²³ ἢ Ἰδοὺ ὧδε²⁴·
μὴ (ἀπελθῇτε μηδὲ²⁵)²⁶ διώξητε."

1 (D II + Ἰδοὺ) 2 (D + μὴ πιστεύετε) 3 (BD II ὧδε)
4 D² II omit, (N II καὶ) 5 (D II ἐκεῖ) 6 (N + μήτε)
7 B omits

Matt. xxiv. 26—28 = Luke xvii. 23, 24, 27 (II. § 18b, IV. § 7).

The vague mystic term τὸ βδελύγμα τῆς ἐρημώσεως is interpreted by S. Mark to signify a man, for ἐστηκότα is masculine. S. Matthew has naturally corrected this into the neuter, but has interpreted εἶπον οὐ δεῖ by ἐν τόπῳ ἀγίῳ, an expression which occurs in Acts vi. 13, xxi. 28 to signify the Temple at Jerusalem.

S. Luke has replaced the mysterious phrases which are unquestionably original by interpretations of them suggested by the events themselves. Cf. Luke xix. 41 ff. 'Comp. of the Gospels,' p. 54.

ἀναγινῶναι is specially used of reading aloud in church (Rev. i. 3, etc.) and here probably alludes to the reading of the passage from Daniel.

Mark xiii. 15, 16 does not seem very suitable to this connexion, and S. Luke by inserting it into his xvii. chapter in the discourse about the last days puts it to quite a different use. At the destruction of Jerusalem there was no need for such urgent haste, but at the second Advent, as S. Paul says (1 Thess. iv. 17), *ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα.*

With Mark xiii. 19 cf. 1 Thess. iii. 4, *προελεγόμεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι.*

With Luke xxi. 22 cf. Luke xviii. 7, "ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκην τῶν ἐλεγκτῶν αὐτοῦ τῶν βοῶντων αὐτῷ ἡμέρας καὶ νυκτὸς, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκην αὐτῶν ἐν τάχει." Rom. xii. 19, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.

With Luke xxi. 22 cf. Luke xxi. 27, "λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη²⁷ καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει." xxiv. 44, "δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφήταις καὶ Ψαλμοῖς περὶ ἐμοῦ." John x. 35, "οὐ δύναται λυθῆναι ἡ γραφή."

For the divine wrath (Luke xxi. 23 d) cf. Rom. i. 18, ii. 5, 8, iii. 5, etc. For wrath against the Jews cf. 1 Thess. ii. 16, *ἐφθάσαν δὲ ἐπ' αὐτοὺς ἡ ὁργὴ εἰς τέλος.*

With Luke xxi. 24 d cf. Rom. xi. 25, οὐ γὰρ θέλω ὑμῖς ἄγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ὅσα μὴ ᾔτε ἐν ταῖς φροῖνι-μοι, ὅτι πύρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἀχρὶ οὗ τὸ πλήρωμα τῶν ἐθνῶν αἰσθῇ.

The slaughter of some Jews on the capture of their city and the captivity of others are foretold only by S. Luke (24).

¹ LXX. Gen. xix. 26, καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω, καὶ ἐγένετο στήλη ἄλφι.

² LXX. Dan. xii. 1, ἐκείνῃ ἡ ἡμέρα θλίψεως, ὅσα οὐκ ἐγενήθη ἀφ' οὗ ἐγενήθησαν ἕως τῆς ἡμέρας ἐκείνης.

³ LXX. Deut. xiii. 1, Ἐάν δὲ ἀναστῇ ἐν σοὶ προφήτης ἢ ἐνυπνιαζόμενος τὸ ἐνύπνιον καὶ θῷ σοι σημεῖον ἢ τέρας, καὶ ἐλθῇ τὸ σημεῖον ἢ τὸ τέρας δ' ἐλάλησεν πρὸς σέ λέγων "Παρευθύνω καὶ λατρεύσωμεν θεοῖς ἐτέροις οὓς οὐκ οἴδατε"· 3 οὐκ ἀκούσεσθε τῶν λόγων τοῦ προφήτου ἐκείνου ἢ τοῦ ἐνυπνιαζομένου τὸ ἐνύπνιον ἐκεῖνο.

⁴ LXX. Hon. ix. 7, ἤκασιν αἱ ἡμέραι τῆς ἐκδικήσεως.

⁵ LXX. Zech. xii. 3, καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσομαι τὴν Ἱερουσαλήμ λίθον καταπατούμενον πᾶσι τοῖς ἐθνεσιν· πᾶς δὲ καταπατῶν αὐτὴν ἐμπαλῶν ἐμπαλῆται, καὶ ἐπισυναχθήσεται ἐπ' αὐτὴν πάντα τὰ ἔθνη τῆς γῆς.

S. MATTHEW.

Conflation:

xxiv. 29 “[Εὐθέως] δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων †

ὁ ἥλιος σκοτισθήσεται,
 καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
 καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ,

καὶ αἱ ἀγνάμεις τῶν οὐρανῶν καλεσθήσονται.^a
 30 [καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐ-
 ρανῷ², καὶ τότε³ [κόψονται πᾶσαι αἱ φύλλαι τῆς γῆς⁴ καὶ]
 ὄψονται τὸν γίον τοῦ ἀνθρώπου
 ἐρχόμενον ἐπὶ τῶν νεφελῶν [τοῦ οὐρανοῦ]^b
 μετὰ δυνάμεως καὶ δόξης πολλῆς.^c
 31 καὶ ἀποστελεῖ τοὺς ἀγγέλους [αὐτοῦ μετὰ κάλιππος
 *μεγάλης], καὶ ἐπιλεγάσονται τοὺς ἐκλεκτοὺς αὐτοῦ
 ἐκ τῶν τεσσάρων ἀνέμων
 ἀπ’ ἀκρῶν οὐρανῶν ἕως (τῶν)^d ἀκρῶν αὐτῶν.^e
 1 (ND ἐκ) 2 (D τοῦ ἐν οὐρανοῖς) 3 (N1 omit) 4 (s^a
 omita) 5 (D11 πολλῆς καὶ δόξης) 6 (D11 + καὶ φωνῆς),
 B + φωνῆς 7 (N - ἐξαι) 8 ND omit 9 (D11 + ἀρχομένων
 δὲ τούτων γίνεσθαι, ἀναβλέψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν,
 διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.)

xxiv. 32 “Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·

ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς †
 καὶ τὰ φύλλα ἐκφύη, †
 γινώσκετε ὅτι ἐγγὺς τὸ θέρος.
 33 οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε [πάντα] ταῦτα,^a
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

1 (N omits, but adds above the line) 2 (D11 + ἐστὶν)
 3 (11 + fieri)

Conflation:

xxiv. 34 “Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη
 ἕως (ἀν) ^a πάντα ταῦτα ^b γένηται. †
 35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
 οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.^c
 36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν,
 οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν
 1 οὐδὲ ὁ υἱός^d, εἰ μὴ ὁ πατήρ [μόνος].

1 (N omits) 2 (11 omit) 3 (EF 211 omit, 1 + hominis)

S. MARK.

44 h. The Coming of the Son of Man.

xiii. 24 “Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν
 ἐκείνην

ὁ ἥλιος σκοτισθήσεται,
 καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
 25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ^a πίπτοντες,

καὶ αἱ ἀγνάμεις ^a αἱ ἐν τοῖς οὐρανοῖς^b καλεσθήσονται.^c

26 καὶ τότε
 ὄψονται τὸν γίον τοῦ ἀνθρώπου
 ἐρχόμενον ἐν νεφέλαις^{26b}.
 μετὰ δυνάμεως πολλῆς καὶ δόξης. †
 [27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους^d (ii)
 καὶ ἐπιλεγάσονται τοὺς ἐκλεκτοὺς (αὐτοῦ)^e
 ἐκ τῶν τεσσάρων ἀνέμων
 ἀπ’ ἀκροῦ^f γῆς ἕως ἀκροῦ οὐρανοῦ^g.]

1 (D11 οἱ ἐκ τοῦ οὐρανοῦ ἔσονται, 1 omits) 2 (D11 τῶν
 οὐρανῶν) 3 (D ἐπὶ τῶν νεφελῶν, 11 cum nubibus, 1 in nube,
 211 omit) 4 (N11 + αὐτοῦ) 5 (F1 - ξουου) 6 D11 omit
 7 (D11 ἀκρῶν)

44 i. The Lesson to be learned from the Fig-tree.

xiii. 28 “Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·

ὅταν ἦδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται
 καὶ ἐκφύη τὰ φύλλα,¹
 γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν.
 29 οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα^a γινόμενα^b,
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις^c.

1 (D11 + ἐν αὐτῇ) 2 (D11 + ἦδη) 3 (O * ἐγγὺς) 4 (OD
 εἰδῇτε) 5 (D11 + πάντα) 6 (1 omits) 7 (1 + finis, 1 + regnum
 dei)

44 k. The Time of the Coming unknown: there-
 fore watch.

xiii. 30 “Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη
 ἕως (ἀν) ^a πάντα ταῦτα ^b γένηται.
 31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,^c
 οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.^d
 [32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἡ^e τῆς ὥρας οὐδεὶς οἶδεν, (ii)
 οὐδὲ οἱ ἄγγελοι^f ἐν^g οὐρανῷ
 οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ^h.]

1 (N μέχρι, B μέχρις εἰς, D ἕως οὐ) 2 (11 omit) 3 (O? 11
 -λεύσεται) 4 N11 + μὴ 5 (OD παρελθωσιν) 6 (ND 11 + καὶ)
 7 B ἀγγελος, (C + αἱ) 8 (D11 + τῶν) 9 (11 + solus)

^a LXX. Is. xlii. 10, οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ + καὶ ὁ Ὡρεῖων καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ + τὸ φῶς οὐ δώσουσιν,
 καὶ σκοτισθήσεται + τοῦ ἡλίου ἀνατέλλοντος +, καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς. Is. xxiv. 4, καὶ τακθήσονται πᾶσαι αἱ
 δυνάμεις τῶν οὐρανῶν, * * * καὶ πάντα τὰ ἀστρα πεσείσονται.

S. LUKE.

VARIOUS.

Conflation:

xxi. 23 "καὶ

ἔσονται¹ σημεῖα ἐν ἡλίῳ

καὶ σελήνῃ

καὶ ἀστροῖς,

[καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν² ἐν ἀπορίᾳ³ ἡχοῦ⁴ θαλάσσης καὶ κάλῳγ, ⁵ ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων⁶ τῇ οἰκουμένῃ.]

αἱ γὰρ ἀγνάμειοι τῶν οὐρανῶν⁷ σαλευθήσονται.

27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου

ἐρχόμενον ἐν νεφέλῃ⁸μετὰ δυνάμεως καὶ δόξης πολλῆς⁹.

[²⁸ Ἀρχομένων⁹ δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν¹⁰, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.]

1 (ὁ ἔσται) 2 (KD + καὶ) 3 (D ἀπορία) 4 (D ἡχοῦσης)
5 (N † ἐπαρχ-) 6 (D + II ἡ ἐν τῷ οὐρανῷ) 7 (O II νεφέλαις)
8 (D II καὶ δυνάμει πολλῇ καὶ δόξῃ) 9 (D † ἔρχ-) 10 (D omits)

xxi. 29 Καὶ εἶπεν παραβολὴν αὐτοῖς "Ἴδετε τὴν συκὴν

[καὶ πάντα τὰ δένδρα].

30 ὅταν προβάλωσιν ἡδὴ¹,[βλέπωτε ἀφ' ἐαυτῶν]²γινώσκετε³ ὅτι [ἡδὴ]⁴ ἐγγύς τὸ θέρος ἐστίν.31 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε⁵ ταῦτα⁶ γινόμενα⁷,

γινώσκετε ὅτι ἐγγύς ἐστιν [ἡ βασιλεία τοῦ θεοῦ].

1 (D omits, D II ss + τὸν καρπὸν αὐτῶν) 2 (D II ss omit)
3 (D + ἡδὴ) 4 (II omit) 5 (D εἶδητε) 6 (D I + πάντα)
7 (D I omit)

Conflation:

xxi. 32 "ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη

ὥς (ἀν)¹ πάντα γένηται.33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται²,οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται³.

[³⁴ Προσέχετε δὲ⁴ ἑαυτοῖς⁵ μή ποτε βαρυνθῶσιν⁶ αἱ καρδίαι ὑμῶν ἐν κρεβάτῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς ἐφύπναι⁷ ἢ⁸ ἡμέρα ἐκείνη ὥς πᾶσι⁹ 35 ἐπείσελεύσεται¹⁰ γὰρ¹¹ 111
ἐπὶ πάντας¹² τοὺς καθήμενους¹³ ἐπὶ πρὸς ὅσον πόσης¹⁴
τὰς γὰρ.]

1 D omits, (D I ss + ταῦτα) 2 (O II -λείσεται) 3 (O
παρέλθωσιν) 4 (KD I omit) 5 (O αὐτοῖς) 6 (D βαρυν-
θῶσιν) 7 (D † ἐφύπναι) 8 (D omits) 9 O (ἐπείσε-
λεύσεται) 10 (I omit) 11 (O II ss ὡς παγίς γὰρ ἐπ.) 12 (I omit)

¹ LXX. Dan. vii. 18, καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο. Cf. Rev. i. 7, iii. 11, xvi. 15, xii. 7, 12, 20.

² LXX. Zech. ii. 6, ἐκ τῶν τεσσάρων ἀνέμων...συνάξω ὑμᾶς. Deut. xxx. 4, ἐὰν ᾖ ἡ διασπορά σου ἀπ' ἄκρου τοῦ οὐρανοῦ ὡς ἄκρου τοῦ οὐρανοῦ, ἐκείθεν συνάξει σε Κύριος ὁ θεός σου.

1 Thess. i. 10, ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν.
1 Thess. iii. 18, ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ. James v. 7, μακροθυμήσατε ὅτι, ἀδελφοί, ἔτι τῆς παρουσίας τοῦ κυρίου . . . 8 ὅτι ἡ παρουσία τοῦ κυρίου ἥγγικεν. Ἐπιφάνεια is used in 2 Thess. ii. 8 and five times in the Pastoral Epistles, but παρουσία is commoner.

2 Thess. i. 7, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμει ἐν πυρὶ φλογός.

1 Thess. iv. 16, αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωτὶ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον. 1 Cor. xv. 52, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γὰρ. Cf. Rev. viii. 6—ix. 18, x. 7, xi. 15.

With Luke xxi. 28 cf. Rom. viii. 28, ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. Eph. iv. 30, εἰς ἡμέραν ἀπολυ-
τρώσεως.

Cf. Acts i. 7, χρόνους ἢ καιροὺς οὐδὲς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.

S. Luke's κρεβάτι (84) is not found elsewhere in N.T. παγίς is used four times by S. Paul.

O lacks Matt. xxiv. 11—44.
 ——— John xi. 47—xiii. 7.
 s^a ——— Matt. xxiii. 25—xxviii. 20.
 ——— Mark except xvi. 17—20.
 ——— John viii. 20—xiv. 9.

FIRST DIVISION.

S. MATTHEW.

[xxiv. 37 “ὡςπερ γὰρ⁴ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται⁵ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου” 38 ὡς⁶ γὰρ ἦσαν ἐν ταῖς ἡμέραις (ἐκείναις)⁷ ταῖς⁸ πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, ⁹γαμοῦντες καὶ γαμίζοντες¹⁰, ἄχρι ἥτις ἡμέρας εἰσαλθεῖν Νῶε εἰς τὴν κιβωτὸν, 39 καὶ οὐκ ἔγνωσαν ὅτι ἦλθεν ὁ κατακλυσμὸς καὶ ἔρεν ἅπαντας, οὕτως ἔσται¹¹ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 40 τότε ἔσονται δύο ἐν τῷ ἀγρῷ, εἰς παραλαμβάνεται καὶ εἰς ἀφίεται· 41 “δύο ἀλφίθουσαι ἐν τῷ μύλῳ¹², μία παραλαμβάνεται καὶ μία ἀφίεται.”¹³]

4^a γρηγορεῖτε [οὖν],
 ὅτι οὐκ οἴδατε ἡμέραν¹⁴ ἢ ὅ [κύριος ὑμῶν ἔρχεται].” }
Doublet:

[xxv. 13 “γρηγορεῖτε οὖν,
 ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.”]
 4 (N ll & d) 5 (D^s ll + καὶ) 6 (D ὡςπερ) 7 N ll omit
 8 (D omits) 9 (D ll + καὶ) 10 (B γαμίζοντες) 11 (N ll
 + καὶ) 12 (D l μυλῶσι) 13 (2 ll omit, D ll + δύο ἐπὶ κλίσης
 (± μῖσ), εἰς παραλαμβάνεται καὶ εἰς ἀφίεται) 14 (ll qua hora,
 l qua hora aut qua die)

S. Matthew adds 55 verses (II. § 18).

S. MARK.

xiii. 33 “βλέπετε¹⁰ ἀγρυπνεῖτε¹¹,
 οὐκ οἴδατε γὰρ πότε ὁ καιρὸς (ἔστιν)¹².
 10 (s^a omits, D ll + οὖν, l + et, l + itaque et) 11 (NC ll +
 + καὶ προσέχεσθε) 12 D^s l omit (l veniet)

441. *Keep awake.*

[xiii. 34 “ὡς ἄνθρωπος ἀπόδημος¹ ἀφίει τὴν οἰκίαν (iii)
 αὐτοῦ² καὶ δοὺς τοῖς δούλοις αὐτοῦ³ τὴν ἐξουσίαν,
 ἐκάστη τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ⁴ ἐνετείλατο
 ἵνα γρηγορῇ. 35 γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε
 ὁ κύριος τῆς οἰκίας ἔρχεται, ἥ⁵ δὲ ἢ μεσονύκτιον⁶ ἢ
 ἀλεκτοροφωνίας⁷ ἢ πρωί, 36 μὴ ἐλθὼν⁸ ἐξέφνης⁹ εὖρη
 ὑμᾶς καθεύδοντας· 37 “ὁ δὲ ὑμῖν λέγω πάντες λέγω¹⁰,
 γρηγορεῖτε¹¹.”]

1 (D ἀποδημῶν) 2 (B αὐτοῦ) 3 (D^s *θυρουρῷ)
 4 (D ll omit) 5 (B *μεσονύκτιον, D -ον) 6 (D -ον)
 7 (D^s ἐξ-) 8 (B ἐξαφνης) 9 (D ll ἐγὼ δὲ λέγω ὑμῖν)
 10 (l omits)

45. PRELIMINARIES OF THE PASSION.

xiv. 1—11.

45 a. *The Jewish Authorities resolve to put our Lord to Death.*

“Ἦν δὲ τὸ πάσχα¹ καὶ τὰ ἄζυμα² μετὰ δύο ἡμέρας.

Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

πῶς αὐτὸν ἐν δόλῳ³ κρατήσαντες⁴ ἀποκτείνωσιν,
 ὁ ἐλεγον γὰρ “Μὴ⁵ ἐν τῇ ἑορτῇ, μήποτε⁶ ἔσται θόρυβος
 τοῦ λαοῦ.”

1 (D omits) 2 (ll Origen future) 3 (ll + καὶ οἱ γραμ-
 ματεῖς) 4 (B omits) 5 (s^a omits, D ll τ. λ. Καίφα) 6 (D + ποτε)
 7 (D -λείοντο) 8 (ll μή ποτε)

S. LUKE.

Matt. xxiv. 37—41 = Luke xvii. 26, 27, 30, 34, 35
(II. § 19 c, d).

VARIOUS.

Conflation:

xxi. 36 "ἀγρυπνεῖτε δὲ"

[ἐν παντί καιρῷ δεόμενοι ἵνα κατισχύσητε¹⁴ ἐκφυγεῖν ταῦτα¹⁵ πάντα¹⁶ τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι¹⁷ ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου]."

[37] Ἦν δὲ τὰς ἡμέρας ἐν τῇ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενοι¹⁸ ἠόλίζετο¹⁹ εἰς τὸ ὄρος τὸ καλούμενον²⁰ Ἑλαιῶν· 38 καὶ τὰς δὲ λαοὶ ἀρθρίζοντες πρὸς αὐτὸν ἐν τῇ ἱερῷ²¹ ἀκούον αὐτοῦ.]

18 (C11 ss οὐν) 14 (OD11 ss καταξιοθῆναι) 15 (N omits)
16 (ss omits) 17 (D11 στήσασθε) 18 (D † omits) 19 (D^s
ἠόλίζετο) 20 (I omits) 21 (C ? ὄρει)

Four cursives here insert the history of the Woman taken in Adultery, pseudo-John vii. 53 ff.

With Luke xxi. 36 b cf. Eph. vi. 18, προσευχόμενοι ἐν παντί καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει. Cf. 1 Thess. v. 2—6, 2 Pet. iii. 10, Rev. iii. 8, xvi. 15.

Our Lord's habit of teaching in the courts of the Temple is alluded to in Matt. xxvi. 55 = Mark xiv. 49, Mark xii. 35, Luke xix. 47, and often in S. John.

A believer in the oral hypothesis may hold that Mark xiii. 34—37 is an abbreviated recollection of some famous passages in the Matthean *logia*, for v. 34 reminds us of the preface to the parable of the talents (pounds) Matt. xxv. 14, 15 = Luke xix. 12, 13; and v. 35 resembles Matt. xxiv. 48, 44.

1 Thess. v. 2, 6, ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἐρχεται ἀρα οὖν . . . γρηγοροῦμεν. Cf. 2 Pet. iii. 10; Rev. iii. 8, xvi. 15. Acts xx. 30, γρηγορεῖτε.

§ 45. Matt. xxvi.—xxviii. has nothing in common with Luke xxii.—xxiv. unless it be also found in S. Mark, with the single exception of the line, which is of doubtful genuineness, about S. Peter weeping bitterly (Luke xxii. 62 note). This fact indicates that the *Logia* ceased before the history of the Passion began. Both S. Matthew and S. Luke give us much new matter respecting the Passion. And this is what we should expect, for the events happened in Jerusalem and were of overwhelming interest to Christians. S. Peter also had stood afar off and therefore his recollections were imperfect.

We have seen that μετὰ τρεῖς ἡμέρας is always identical with τῇ τρίτῃ ἡμέρᾳ (Mark viii. 31 note), therefore μετὰ δύο ἡμέρας must mean τῇ δευτέρᾳ ἡμέρᾳ; in other words it is the same as τῇ ἐπαύριον 'on the morrow.'

S. Luke's ἀναρεῖν (2) is used in this sense twenty times by S. Luke, once by S. Matthew and once by S. Paul. For S. Matthew's editorial note (1) see Matt. xix. 1, note, p. 97.

S. John xii. 1 (ii. 13, 23, vi. 4).

· Ὁ οὖν Ἰησοῦς

xxii. 1, 2.

· Ἠγγίζεν¹ δὲ [ἡ ἐορτὴ] τῶν ἀζύμων [ἡ λεγομένη] Πάσχα. †

· Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

[τῇ]² πῶς ἀνέλωσιν³ αὐτόν,
ἐφοβοῦντο γὰρ⁴ τὸν λαόν.

1 (D11 Ἠγγισσ) 2 (D^s omits) 3 (D ἀπολέωσιν)
4 (D11 δὲ)

πρὸς τὰς ἡμέρας τοῦ πάσχα
[ἦλθεν εἰς Βηθανίαν, οὗτοι δὲ Ἀδύροι, οὗ ἡγείρεν ἕκ νεκρῶν⁵ Ἰησοῦς.]

1 (D11 + δ τεθνηκῶς) 2 (11 omit, D + δ)

[ii. 13, Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.]

[iii. 23, Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῇ πάσχα ἐν τῇ ἐορτῇ.]

[vi. 4, ἦν δὲ ἐγγὺς τὸ πάσχα⁶, ἡ ἐορτὴ τῶν Ἰουδαίων.]

1 (omitted in some early Fathers)

These passages are collected to show that S. John mentions two or (if the MSS. are right) three Passovers during our Lord's Ministry, whereas the Synoptists only mention one.

C lacks Matt. xxiv. 11—44.
 — Luke vii. 17—viii. 27.
 — John xi. 47—xiii. 7.
 * Matt. xxiii. 25—xxviii. 20.
 — Mark except xvi. 17—20.
 — John viii. 20—xiv. 9.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

§ 45 b. If this section belongs, as we contend, to the deutero-Mark, it is not surprising that it has been misplaced, considerably in S. Mark, and still more so, though in the opposite direction, in S. Luke. Its proper place is, where S. John puts it—before the Triumphal Entry (Mark xi. 1).

The Psalmist wrote "Thou hast anointed my head with oil" (Ps. xliii. 5). This Messianic prediction has, we believe, affected the narrative of the deutero-Mark. S. John corrects as usual, in silence. Not the head, but the feet of our Lord were anointed. S. Luke has partly borrowed his account from S. John's oral teaching, partly from independent sources. S. John tells us that Mary the sister of Lazarus was the woman who did the deed.

The trito-Mark has probably borrowed the term "pistic nard" and "for above three hundred francs" from

45 b. The Anointing of our Lord's Head (Feet) at Bethany.

xxvi. 6 Τοῦ δὲ [Ἰησοῦ] γενομένου ἐν Βηθανίᾳ †
 ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,¹
 7 [προ]ῆλθεν [αὐτῷ] γυνὴ ἔχουσα ἀλάβαστρον μύρου
 βαρυτίμου²
 καὶ κατέχευεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.³ (s) †
 8 [ιδόντες δὲ οἱ μαθηταὶ] ἠγανάκτησαν [λέγοντες] "⁴
 "Εἰς τί ἡ ἀπώλεια αὐτῆς;
 9 ἰδύνατο γὰρ τοῦτο⁵ πρᾶξῃναι
 πολλοῦ
 καὶ δοθῆναι⁶ πτωχοῖς."
 10 [γροῖς] δὲ ὁ⁷ Ἰησοῦς εἶπεν [αὐτοῖς]
 "Τί κόπους παρέχετε τῇ γυναικί; †
 ἔργον [γὰρ]⁸ καλὸν ἡργάσατο εἰς ἐμέ †
 11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἐαυτῶν,

ἐμὲ δὲ οὐ πάντοτε ἔχετε
 12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματος
 μου } †
 πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.
 13 ἀμὴν λέγω ὑμῖν,
 ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον [τοῦτο] ἐν ὅλῃ τῇ κόσμῳ,
 λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς." †
 1 (D *λεπρώσου) 2 (KD πολυ-) 3 (D⁸ ll † + αὐτοῦ)
 4 (s⁹ εἰς) 5 (ll + huius unguenti) 6 (D ἰδύνατο)
 7 (l' ll + τὸ μύρον) 8 (D⁸ + ταῖς) 9 (D omits) 10 (ll omits)

[xiv. 3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ] (ii)
 ἐν τῇ¹ οἰκίᾳ Σίμωνος (s) τοῦ λεπροῦ κατακειμένου αὐτοῦ (s)
 ἦλθεν γυνὴ² ἔχουσα ἀλάβαστρον μύρου
 [νάρδου πιστικῆς] [πολυτελοῦς³]. (iii, ii)
 [συντρίψασα⁴ τὴν⁵ ἀλάβαστρον] (iii)
 [κατέχευεν αὐτοῦ⁶ τῆς κεφαλῆς. (ii)
 4 ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς αὐτούς⁷
 "Εἰς τί ἡ ἀπώλεια αὐτῆς⁸ τοῦ μύρου⁹ γέγονε¹⁰;
 5 ἰδύνατο γὰρ¹¹ τοῦτο¹² τὸ μύρον¹³ πρᾶξῃναι (s)]
 [ἐπάνω¹⁴ δηναρίων τριακοσίων] (iii)
 [καὶ δοθῆναι τοῖς πτωχοῖς]" (4) (ii)
 [καὶ ἐνεβριμῶντο¹⁵ αὐτῇ]. [ὁ δὲ Ἰησοῦς εἶπεν¹⁶ (iii, ii)
 "Ἄφετε αὐτὴν¹⁷ (s) τί αὐτῇ¹⁸ κόπους παρέχετε;
 καλὸν¹⁹ ἔργον ἡργάσατο²⁰ ἐν ἐμοί.
 7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἐαυτῶν²¹, (s)
 [καὶ ὅταν θέλητε δύνασθε αὐτοῖς²² (πάντοτε)²³ εὖ (iii)
 ποιῆσαι²⁴];

[ἐμὲ δὲ οὐ πάντοτε ἔχετε (7) (ii)
 8 ὁ ἔσχεν²⁵ ἐποίησεν, προέλαβεν μυρίσαι τὸ σῶμά μου (s)

εἰς τὸν ἐνταφιασμόν.
 9 ἀμὴν δὲ²⁶ λέγω ὑμῖν,
 ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον²⁷ εἰς ὅλον τὸν κόσμον,
 καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς."]
 1 (N omits) 2 (D⁸ * γυνή) 3 (D⁸ omits) 4 (CD ll + καὶ)
 5 (D θραύσασα) 6 (KD τὸν) 7 (D ll + ἐπὶ) 8 (N αὐτοῖς)
 9 (D ll οἱ δὲ μαθηταὶ αὐτοῦ διεκωλύοντο καὶ ἐλεγον) 10 (ll omits)
 11 (D ll omits) 12 (D l omits) 13 (s⁹ omits) 14 (N¹⁰
 -μοῦνον, D + ἐν) 15 (D ll + αὐτοῖς) 16 (l omits) 17 (N l
 + γὰρ) 18 (U εἰργ.) 19 (D ll ὁ μόνον) 20 (NCD omits)
 21 (D ? ποιῶν) 22 (D ll + αὐτῇ, U + * αὐτῇ) 23 (U ll omits)
 24 (U ll + τοῦτο)

45 c. Judas covenants to betray our Lord to the Chief Priests.

xxvi. 14 [Τότε πορευθεὶς] εἰς τῶν δώδεκα, } †
 ὁ λεγόμενος Ἰούδας Ἰσκαριώτης,¹
 πρὸς τοὺς ἀρχιερεῖς² 15 εἶπεν³ ["Τί θέλεις μοι δοῦναι]
 καγὼ ὑμῖν παραδώσω αὐτόν;"
 οἱ δὲ
 ἔστησαν αὐτῷ [τριάκοντα] ἀργύρια⁴ s.
 16 καὶ [ἀπὸ τότε] ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.⁵
 1 (D l * Σκαριώτης, ll Scarioth &c.) 2 (B * ἀρχιερεῖς)
 3 (D † + καὶ) 4 (D ll * + αὐτοῖς) 5 (D ll στατήρας, l stat.
 argenteos) 6 (D ll + αὐτοῖς)

xiv. 10 Καὶ Ἰούδας * * Ἰσκαριώθ¹
 ὁ εἰς² τῶν δώδεκα
 ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς
 ἵνα αὐτὸν παραδοῖ³ αὐτοῖς⁴. †
 11 οἱ δὲ ἀκούσαντες⁵ ἐχάρησαν
 καὶ ἐπηγγέλαντο⁶ αὐτῷ ἀργύριον δοῦναι.
 καὶ ἐζήτει πῶς αὐτὸν εὐκαιρῶς παραδοῖ⁷. †
 1 (D * Σκαριώτης, ll Scarioth &c.) 2 (D ἐκ, ll unus de)
 3 (D ll παραδοῖ, N παραδῶ) 4 (D ll omits) 5 (N † ἀπ-)
 6 (N παραδῶ)

* LXX. Zech. xi. 12, καὶ ἔστησαν τὸν μισθὸν μου τριάκοντα ἀργυροῦς.

S. LUKE.

S. JOHN.

S. John's oral teaching.

The trito-Markan *συντρίψασα* (8) naturally means that she crushed the box in her hands, the conception being that it was a tiny flask holding only a few drops. S. John however tells us that it contained a pound weight, and the price £12 accords with this view. But alabaster cruses of that age and of such a size were much too substantial to be crushed in the hand, and it may well be that this is one of S. Mark's picturesque phrases, giving us his conception of what was done rather than S. Peter's statement; cf. Mark ii. 4 note. Probably she removed the stopper and poured out a few drops, keeping the rest for future use as S. John implies.

S. Mark says "She has already anointed my body for the embalming": S. John says "Let her keep (what is left of) the ointment for that purpose."

Conflation: from the deutero-Mark, much misplaced and combined with new matter.

vii. 36—40.

[36 Ἡρώτα¹ δὲ τις αὐτὴν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατακλίθη². 37 Καὶ ἰδοὺ γυνὴ ἥτις ἦν³ ἐν τῇ πόλει ἁμαρτωλός, καὶ⁴ ἐπιγνοῦσα⁵ ὅτι κατέκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου 38 καὶ σῆσα ὁπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίονσα⁶,

τοὺς δάκρυον ἤρξατο βρέχων⁷· τοὺς πόδας αὐτοῦ⁸
καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασεν⁹,
καὶ κατεφύλα τοὺς πόδας αὐτοῦ¹⁰ καὶ ἤλειφεν τῷ μύρῳ.
39 Ἰδὼν δὲ ὁ Φαρισαῖος ὅτι καλῶς αὐτὸν¹¹ εἶπεν ἐν ἑαυτῷ λέγων¹²
"Οὗτος εἰ ἦν (δ)¹³ προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπῆ¹⁴ ἡ γυνὴ
ἥτις ἄνταιται¹⁵ αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν."

40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· πρὸς αὐτὸν¹⁶· "Σίμων, (1)
κ.τ.λ.]

1 (D ll Ἡρώτησεν)	2 (K κατέκειτο)	8 (D omits)
4 (D ll as omit)	5 (D γνοῦσα)	6 (ll omit)
7 (D as εἰρεξε, ll rigabat, l lavit)	8 (ll omits)	9 (ND ἐξέμαζεν)
10 (D l παρ' ὃ κατέκειτο)	11 (D l omit)	12 ND omit
13 (D ποταπῆ)	14 (D ἡ ἀποταπῆ)	15 (ll ad Petrum, l Simoni)

Here follows A DISCOURSE ON FORGIVENESS, 11 verses.
(III § 1.)

The narrative respooting the two sisters (Luke x. 38—42; III. § 4) is generally held to apply to these women of Bethany and perhaps the meal there spoken of was identical with this supper.

With John xii. 8 cf. John xi. 2, ἦν δὲ Μαριάμ ἡ ἀλειψασα τὸν κύριον μύρῳ καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς.

§ 45 c. If it be conceded that in N.T. Greek S. Mark's *ὁ εἰς* (10) can mean *ὁ πρῶτος*, the article recovers its proper meaning. In the older Greek of the LXX. there is no clear example of *ὁ εἰς*=*ὁ πρῶτος*. For although the familiar *ὁ εἰς...ὁ δεύτερος* may be rendered 'the first...the second' and so paved the way for this meaning, it is hardly stronger than the classical equivalent *ὁ μὲν...ὁ δέ*. But in the New Testament we have the decided case of τῇ μετ' αὐτῶν σαββάτων (Mark xvi. 2=Luke xxiv. 1=John xx. 1)=πρώτῃ σαββάτῳ pseudo-Mark xvi. 9. And in Cod. K (Mark xii. 20) *ὁ εἰς* appears as a variant for *ὁ πρῶτος*, which proves that the usage was established in the fourth century at the latest. That Judas really was 'the first who became last' is argued on p. 81.

xxii. 3—6.

3 [Ἐβήλθεν δὲ Σατανᾶς εἰς¹] Ἰούδαν τὸν καλούμενον² Ἰσκαριώτην³,

ὄντα ἐκ τοῦ ἀριθμοῦ⁴ τῶν δώδεκα·

4 καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν⁵

[καὶ στρατηγοῖς]⁶ τὸ πῶς αὐτοῖς παραδοῖ⁷ αὐτόν.

5 καὶ ἐχάρησαν⁸

καὶ συνέθεντο αὐτῷ ἀργύριον⁹ δοῦναι.

6 καὶ ἐξωμολόγησεν¹⁰,

καὶ ἐξήγει¹¹ εὐκαιρίαν τοῦ παραδοῦναι αὐτόν [ἀπὸ δαυλῶν αὐτοῦ]¹². †

1 (D* + τὸν)	2 (O ll εἰς)	3 (D* Ἰσκαριώτῃ, ll Iscariot)
4 (ll omit, D + ἐκ)	5 (O ll as + καὶ τοῖς γραμματεῦσιν)	6 (D ll as omit, O καὶ τοῖς στρατηγοῖς τοῦ ἱεροῦ)
7 (D omits)	8 (D ll παραδοῖ)	9 (ll omit)
10 (O ll as omit, D καὶ ἐξωμολόγησεν)	11 (D* they sought)	12 (D ll omit)

W. S. *

xii. 2—8.

2 ἐποίησαν οὖν¹ αὐτῷ δεῖπνον ἐκεῖ², [καὶ ἡ³ Μάρθα διεκόνει,
ὁ δὲ Λάζαρος εἰς ἦν ἐκ⁴ τῶν ἀνακειμένων σὺν αὐτῷ⁵·

3 ἡ οὖν Μαριάμ] λαβοῦσα⁶ λίτραν μύρου
νάρδου⁷ πιστικῆς⁸ πολυτίμου⁹

ἤλειψεν τοὺς πόδας (τοῦ) Ἰησοῦ
καὶ ἐξέμαζεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ·
[ἡ δὲ οἰκία ἐπληρώθη¹⁰ ἐκ τῆς ὁσμῆς τοῦ μύρου.]
4 λέγει (δὲ)¹¹ [Ἰούδας¹² ὁ Ἰσκαριώτης¹³]

εἰς¹⁴ τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδοῦναι¹⁵]

5 "Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη (3)

τριακοσίων δηναρίων καὶ ἐδόθη¹⁶ πτωχοῖς;" (4)

[6 εἶπεν δὲ τοῦτο οὐχ¹⁷ ὅτι περὶ τῶν πτωχῶν ἔμαλιν αὐτῷ ἀλλ' ὅτι κλέπτει ἦν καὶ τὸ γλασσοκόμον ἔχω τὰ βαλλόμενα ἑβδόμησεν.]

7 εἶπεν οὖν ὁ Ἰησοῦς } (5)
"Αφεῖς αὐτήν,

ἵνα¹⁸ εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου¹⁹ τηρήσῃ²⁰ αὐτό· (6)

8 "τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, (6) †

ἐμὲ δὲ οὐ πάντοτε ἔχετε."²¹ (7)

1 (D ll καὶ ἐποίησεν)	2 (ll omit)	3 (D omits)	4 (ll omits)
5 (D* λαμβάνει...καὶ)	6 (D ll omit)	7 B omits	8 (B ἐπληρώθη)
9 ll omit (D ll οὖν, 2 ll + Σίμων)	10 (A 2? ll + Σίμωνος)	11 (D ἀπὸ καρπύτου)	12 (ND + ἐκ)
13 (D εἰς ἡμέλλειν παραδοῦναι αὐτόν)	14 (D + τοῖς)	15 (2 ll plural)	16 (A ll omit)
17 (A l τηρήσεν)			

xiii. 2^b, 27.

(a) τοῦ διαβόλου ἦδη¹ βεβληκός² εἰς τὴν καρδίαν
ἵνα παραδοῖ αὐτόν Ἰούδας Σίμωνος³ Ἰσκαριώτης⁴.

[27 καὶ μετὰ τὸ ψαμεν τότε⁵ ἐβήλθεν εἰς ἐκεῖνον ὁ⁶ Σατανᾶς.]

1 (D* omits)	2 (ll omit)	3 (D l* Ἰούδας Σίμωνος ἀπὸ καρπύτου, ἵνα παραδοῖ αὐτόν)	4 (ND ll omit, l statim)
5 (D omits)			

S. Matthew (15) has changed the wording so as to introduce a fulfilment of Zechariah's prophecy, which he quotes and attributes to Jeremiah in xxvii. 9. But if the potter's field was bought with the money, thirty shekels (=£5) would seem to be too little. David bought Araunah's threshing-floor with the oxen for 50 shekels of silver (2 Sam. xxiv. 24), but that was long ago. The price of land so rose that in 1 Chron. xxi. 25 we find David paying Araunah 600 shekels of gold for the threshing-floor. In our Lord's time still more would be required. It seems clear therefore that S. Matthew's thirty shekels are taken from Zechariah's prophecy and not from history.

S. MATTHEW.

S. MARK.

§ 46. The Synoptists are irrevocably committed to the idea that our Lord ate the Passover on the only night on which it could be eaten, the 14th Nisan, and that He was crucified on the 15th; but S. John takes unusual pains to correct this notion. Again and again he affirms that the 14th was the day of the crucifixion; the last supper therefore according to S. John was eaten on the 13th and was not the Paschal meal.

That S. John is right is shown by many indications. (1) He would not so diligently have corrected S. Mark, if he had not been sure of his facts. Whenever he corrects, we maintain that S. Mark is in error. (2) The sect of the Quartodecimans support S. John. This sect was so called because they observed the 14th Nisan as the day of the crucifixion. They followed the Jewish reckoning for the Passover, disregarding the day of the week and keeping to the day of the month. Other Christians preferred the day of the week, in order that Easter might always be celebrated on a Sunday, but the Quartodecimans pleaded the authority of S. John's practice. (3) Except in this preliminary section and in Luke xxii. 15 which has (we hold) been affected by it, there is no account of a Paschal feast even in the Synoptists. An ordinary supper—such as S. John describes—better suits the occasion. (4) S. Paul says that Christ our Passover is sacrificed for us. This will be more easy to maintain, if He was hanging on the cross at the very time that the Paschal lambs were being slain. (5) If S. Mark is right, the crucifixion took place upon a

46. THE LAST SUPPER.

xiv. 12—31.

xxvi. 17—35.

17 Τῇ δὲ πρώτῃ τῶν ἡμέρων^a

[προσῆλθον] οἱ μαθηταὶ [τῷ Ἰησοῦ] λέγοντες †
 "Ποῦ θέλεις ἐτοιμάσωμέν¹ σοι
 φαγεῖν τὸ πάσχα;"

18 ὁ δὲ εἶπεν

"Ὑπάγετε εἰς τὴν πόλιν
 πρὸς τὸν δούλον

καὶ εἰπατε αὐτῷ

"Ὁ διδάσκαλος λέγει

[Ὁ καιρὸς μου ἐγγύς² ἐστίν·]

πρὸς σὲ ποιῶ³ τὸ πάσχα μετὰ τῶν μαθητῶν μου." †

19 καὶ ἐποίησαν οἱ μαθηταὶ

ὡς συνέταξεν αὐτοῖς [ὁ Ἰησοῦς], καὶ ἡτοίμασαν τὸ πάσχα.

1 (D † ἐτοιμάσωμέν) 2 (D * ἐγγύς) 3 (D † ποιῶ)

46 a. Instructions to make ready the Passover.

18 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἡμέρων^a,
 ὅτε τὸ πάσχα ἔθνον¹,

λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ²

"Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν³
 ἵνα φάγημε τὸ πάσχα;"

13 καὶ ἀποστέλλει δύο⁴ τῶν μαθητῶν αὐτοῦ
 καὶ λέγει αὐτοῖς⁵

"Ὑπάγετε εἰς τὴν πόλιν,

καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων
 ἀκολουθήσατε αὐτῷ. 14 καὶ ὅπου ἔαν εἰσέλθῃ

εἰπατε τῷ οἰκοδεσπότῃ ὅτι

"Ὁ διδάσκαλος λέγει

"Ποῦ ἐστὶν τὸ κατάλυμά μου⁶ ·

ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω⁷;"

15 καὶ⁸ αὐτὸς ὑμῖν δείξει

ἀνάγειον⁹ μέγα¹⁰ ἐστρωμένον [ἐτοιμοῦ¹¹]. (iii)

καὶ¹² ἐκεῖ ἐτοιμάσατε ἡμῖν."

16 καὶ ἐξῆλθον οἱ μαθηταὶ¹³ καὶ ἦλθον¹⁴ εἰς τὴν πόλιν
 καὶ εὑρον¹⁵ καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ

πάσχα.

1 (s^a was eaten) 2 (D † omit) 3 (D † + σοι) 4 (D † + ἐκ)
 5 (D † λέγω) 6 (D^a † ὕδατος) 7 (s^a + My time is come)
 8 (D † omit) 9 (D φάγομαι) 10 (D † omit) 11 (D^a οἶκον
 μέγα, 1 omits) 12 (OD † + αὐτοῦ, D † repeats the whole)
 13 (N omits, 1 et venit) 14 (D † ἐποίησαν)

§ 46 b. By putting the Eucharist before the prediction of betrayal S. Luke makes Judas present at the breaking of bread, and indeed expressly says so. Had he good authority for this, or was he making an inference from S. Paul's language "He that eateth and drinketh, eateth and drinketh judgement to himself, if he discern not the Lord's body" (1 Cor. xi. 29)? S. John says that immediately after receiving the sop (which was no part of the Eucharist) Judas went out. S. John makes no mention of the Eucharist and we cannot be sure at what point of his narrative it must be inserted, but it comes most naturally after the departure of Judas. The giving of the sop is an incident in the

46 b. Prediction of the Betrayal.

xxvi. 20 Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα
 (μαθητῶν)¹. †
 21 καὶ ἐσθιόντων αὐτῶν εἶπεν²
 1 BD omit 2 (N λέγει)

xiv. 17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.
 [18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς (ii)
 εἶπεν¹
 1 (D † λέγει)

* Cf. 1 Cor. v. (7) καθὼς ἐστε ἄνθρωποι. 8 καὶ γὰρ τὸ πάσχα ἡμῶν ἐπέθη Χριστός· ὥστε ἐσθιόντων, μὴ ἐν ζύμῃ παλαιᾷ
 μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζύμοις εὐλεικρίας καὶ ἀληθείας.

S. LUKE.

high festival day, to which the term 'Sabbath' is given in the Law. Yet Simon the Cyrenian was "coming from the field," as he would not have done on a sabbath.

Many attempts, ancient and modern, have been made to get over the difficulty (see 'N.T. Problems,' p. 168 ff.). We decline to accept any of them, believing that S. Mark is in error. Of course we do not believe that S. Peter made the mistake. We take this to be one of S. Mark's own additions to the narrative, made at a very early stage. And we account for it thus. S. Mark received information that our Lord ate the Passover with His disciples—as He doubtless did at the beginning of His ministry. But by the necessity of his topographical arrangement, S. Mark has crowded all that our Lord did and said in Jerusalem into one brief fortnight. Therefore he assumes that the Paschal feast was eaten at this period. In many Churches the real truth must have been known and the wording corrected accordingly, but neither S. Luke nor S. Matthew took the responsibility of altering the record. Perhaps they had no suspicion that it was wrong.

S. Mark tells us that the Jews sacrificed the Paschal Lamb "on the first day of unleavened bread." This however was by a modern innovation. According to the rules in the Pentateuch there were only seven days of unleavened bread and the lamb was sacrificed on the day before the first of them, but the Rabbis in their zeal to 'put a fence about the Law' appear to have increased the number to eight, by prefixing a day and thus altering the nomenclature. (Josephus *Antiq.* ii. xv. 1.)

S. JOHN.

xxii. 7—23, 31—34, 39.

7 ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων¹²,
 8 ἣ ἔδει θύεσθαι τὸ πάσχα.¹³ †
 9 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπὼν
 "Πορευθέντες ἐτοιμάσατε ἡμῖν
 τὸ πάσχα ἵνα φάγωμεν."
 9 οἱ δὲ εἶπαν αὐτῷ "Ποῦ θέλεις ἐτοιμάσωμεν;"
 10 ὁ δὲ εἶπεν αὐτοῖς
 "[Ἴδού] ἐσελθόντων ὑμῶν εἰς τὴν πόλιν
 συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος¹⁴ βαστάζων
 ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν¹⁵ εἰς ἣν¹⁶ εἰσπορεύεται.
 11 καὶ ῥεῖτε τῷ οἰκοδεσπότῃ¹⁷ [τῆς οἰκίας]¹⁸
 'Ἄγεις [σοι]¹⁹ ὁ διδάσκαλος †
 Ποῦ ἐστὶν τὸ κατάλυμα²⁰
 ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
 12 κακεῖνος²¹ ὑμῖν δείξει
 ἀνάγαιον μέγα²² ἐστρωμένον
 ἐκεῖ²³ ἐτοιμάσατε."
 13 ἀπελθόντες δὲ
 εὑρον καθὼς εἰρήκει²⁴ αὐτοῖς²⁵, καὶ ἡτοίμασαν τὸ πάσχα.
 1 (C + omits) 2 (D llas τοῦ πάσχα, N ll + ἐν) 3 (I omits)
 4 (D + τῶν) 5 (BD ll + σοι, B + φαγεῖν, B l + τὸ πάσχα)
 6 (D l omits) 7 (D ll εἰσερχομένων) 8 (C δπ., D ἀπ-)
 9 (K omits) 10 (D οὐ) 11 (C * οἰκοδεσπότῃ) 12 N + λέ-
 γοντες 13 (D llas omits) 14 (NC + μου) 15 (D ἐκεῖνος)
 16 (D † οἴκῳ) 17 (N l κακεῖ) 18 (A ll εἰρηκεν) 19 (D
 αὐτοῖς)

prediction of betrayal, which S. Mark places before the Eucharist. We do not place much reliance on S. Mark's order, especially in case of the deutero-Mark, but we attach still less importance to S. Luke's, and though we cannot consider the matter as settled, we incline to pronounce against S. Luke, who seems to have been unduly influenced by that verse of S. Paul's.

xiii. 1, 2, 29, xviii. 28, xix. 14, 31.

[xiii. : Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα κ.τ.λ.
 : δείκνου γινόμενου¹ κ.τ.λ.]

xiii. 29 Τινὲς γὰρ ἐδόκουν, εἰπεῖ² τὸ γλωσσόκομον εἶχεν³ Ἰούδας, ὅτι
 λέγει αὐτῷ⁴ Ἰησοῦς "Ἀγόρασον ἃν χρᾶν ἔχομεν εἰς τὴν ἑορτήν,"
 ἣ τοῖς πτωχοῖς ἵνα τι δῶ⁵.
 xviii. 28 Ἀγούσω οὖν⁶ τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα⁷ εἰς τὸ πραι-
 τῆριον⁸ ἦν δὲ πρῶτον⁹ καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτῆριον, ἵνα
 μὴ μιανθῶσιν ἀλλὰ¹⁰ φάγωσιν τὸ πάσχα.
 xix. 14 Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὅρα ἦν¹¹ ὡς ἑκτη. καὶ λέγει
 τοῖς Ἰουδαίοις "Ἴδε ὁ βασιλεὺς ὑμῶν."
 xix. 31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ
 σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα
 ἐκεῖνου¹² τοῦ σαββάτου, ἠρώτησαν¹³ τὸν Πιλάτον ἵνα καταγῶσιν
 αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.
 1 (D ll γενομ-) 2 (D ll δτι) 3 (CD + ε) 4 (D δοῖ)
 5 (2 ll δ, I omits) 6 (ll ad Caiphan, I + et ad Pilatum)
 7 (L ll ἀλλ' ἵνα) 8 (E l δ, ll omits) 9 (N † omits)
 10 B ll ἐκεῖνη 11 (K + οὐν)
 12 (These passages are collected here to illustrate the question of
 the date.)

xiii. 21—30.

21 Ταῦτα εἰπὼν ὁ Ἰησοῦς
 [ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν] καὶ εἶπεν
 1 (CD + ε)

Translate "was troubled in His breath," i.e. groaned heavily. Cf. xi. 38, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν "sighed deeply in His breath and distressed Himself." So v. 35, ἐδάκρυεν ὁ Ἰησοῦς. S. John, like S. Mark, accentuates our Lord's humanity. Cf. xii. 27, τὸν ἡ ψυχὴ μου τετάρακται, "Now am I in a state of turmoil."

xxii. 14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν } †
 καὶ οἱ ἀπόστολοι σὺν αὐτῷ.
 [15 καὶ εἶπεν πρὸς αὐτοὺς "Ἐπιθυμῶ ἐκθεύμῃσθαι τοῦτο τὸ πάσχα
 φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν¹⁶ ἵνα λέγω γὰρ ὑμῖν ὅτι¹⁷ "ὁ μὴ
 φάγω¹⁸ αὐτὸ¹⁹ εἰς θάνατον πληρωθῇ²⁰ ἐν τῇ βασιλείᾳ²¹ τοῦ θεοῦ."]
 1 (C ll + δώδεκα) 2 (C? D omit, D ll + οὐκέτι) 3 (D μὴ
 φάγομαι) 4 (D l ἀπ' αὐτοῦ) 5 (D καινὸν βρωθῆ, I adimplear)
 6 († ἡ βασιλεία)

S. MATTHEW.

xxvi. (21) "Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με."
 22 καὶ λυπούμενοι [σφόδρα] ἤρξαντο
 λέγειν αὐτῷ²³ εἰς ἑκαστος²⁴ "Μήτι ἐγὼ [εἰμι, κύριε];"
 23 ὁ δὲ [ἀποκριθεὶς] εἶπεν
 "Ὁ ἐμβάψας²⁵ μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ²⁶
 [οὗτος με παραδώσει]. 24 ὁ μὲν²⁷ υἱὸς τοῦ ἀνθρώπου ὑπάγει
 καθὼς γέγραπται περὶ αὐτοῦ,
 οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ
 δεῖ οὐ²⁸ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται.²⁹
 2 καλὸν [ἦ] αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος."
 [25 ἀποκριθεὶς δὲ 26] τοῦτος ὁ παραδιδούς αὐτὸν εἶπεν "Μήτι ἐγὼ
 εἰμι, βαββαί;" λέγει αὐτῷ "Σὺ εἶπας."
 8 (D ll omit) 4 (D + αὐτῶν) 5 (D ἐμβαπτόμενος)
 6 (D εἰς τὸ τρυβλίον) 7 (D + οὖν) 8 (s^a I am betrayed)
 9 (D l? + διὰ τοῦτο) 10 (D + δ)

S. MARK.

xiv. (18) "Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με
 ὁ ἐσθίων¹⁹ μετ' ἐμοῦ²⁰." 19 ἤρξαντο λυπαίεσθαι
 καὶ λέγειν αὐτῷ²¹ εἰς ἑκάστης²² "Μήτι ἐγὼ;"
 20 ὁ δὲ²³ εἶπεν αὐτοῖς "Εἰς²⁴ τῶν δώδεκα²⁵,
 ὁ ἐμβαπτόμενος²⁶ μετ' ἐμοῦ²⁷ εἰς τὸ (ἐν)²⁸ τρύβλιον²⁹.
 21 ὅτι³⁰ ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει³¹
 καθὼς γέγραπται³² περὶ αὐτοῦ,
 οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ
 δεῖ οὐ³³ ὁ υἱὸς τοῦ ἀνθρώπου³⁴ παραδίδοται.
 καλὸν³⁵ αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος."
 2 B τῶν ἐσθιόντων 8 (C + καὶ, D ll + οἱ δὲ) 4 (ll omit)
 5 (O ἑκαστος) 6 (D ll + καὶ ἄλλοι "Μήτι ἐγὼ;") 7 (A l
 + ἀποκριθεὶς) 8 (D ll + ἐκ) 9 (l omits) 10 (D ἐμ-
 βαπτίζμενος) 11 (A ll + τὴν χεῖρα) 12 (D ll s^a omit)
 13 (D * τρυβλίον) 14 (CD l omit) 15 (D ll παραδίδοται)
 16 (D καθὼς ἐστιν γεγραμμένον) 17 (D l omit) 18 (NCD ll
 s^a + ἦ)

§ 46 c. S. Luke probably follows a local Eucharistic use in administering the Cup before the Bread. S. Paul follows that order in 1 Cor. x. 15 f. although in the next chapter he gives the Marcan order. We also find the Cup put first in the *Didache*, chapter ix.

Breaking bread, blessing it and distributing the fragments was a custom introduced by our Lord. The phrase 'break bread' is a new one, not found in the O. T. (unless it be once in Isaiah lviii. 7 of giving broken meat to beggars: to give it to one's equals would be inhospitable). But in the N. T. we read of it at the feeding of the 5,000 and again at the feeding of the 4,000. Once more, in Luke xxiv. 30 it is written that our Lord at Emmaus "took the bread, blessed, brake and gave it to them; and their eyes were opened and they recognized Him." In v. 35 it is added that "He was known to them in the breaking of bread," though neither of them had been present at the last supper. All this seems to justify our contention that the Eucharist was no new ceremony, but one which our Lord had observed from the first, as a covenant of service. Hence the Eucharistic language in John vi. becomes intelligible. ('New Test. Problems,' pp. 134—146.) Similarly the Synoptists institute Christian Baptism after the Resurrection, but S. John (iii. 22, iv. 1) tells how the Apostles practised it during our Lord's ministry. Doubtless a deeper meaning was given to both sacraments at the final institution.

46 c. The Eucharist.

xxvi. 26 Ἐσθιόντων δὲ αὐτῶν λαβὼν [ὁ Ἰησοῦς] ἄρτον
 καὶ εὐλογήσας ἔκλασεν καὶ δούς²⁷ τοῖς μαθηταῖς εἶπεν
 "Λάβετε [φάγετε,] τοῦτό ἐστιν τὸ σῶμά μου²⁸."
 27 καὶ λαβὼν²⁹ ποτήριον (καὶ)³⁰ εὐχαριστήσας ἔδωκεν αὐτοῖς
 λέγων "Πίετε ἐξ αὐτοῦ πάντες³¹,"
 28 τοῦτο γὰρ³² ἐστιν τὸ αἱμά μου³³ τῆς³⁴ διαθήκης³⁵
 τὸ περὶ³⁶ πολλῶν ἐκχυννόμενον [εἰς ἀφεσιν ἁμαρτιῶν] †
 29 λέγω δὲ ὑμῖν³⁷, οὐ μὴ πίνω³⁸ ἄρτι
 ἐκ [τούτου] τοῦ³⁹ γενήματος τῆς ἀμπέλου
 ἕως τῆς ἡμέρας ἐκείνης
 ὅταν αὐτὸ πίνω⁴⁰ [μεθ' ὑμῶν]⁴¹ καινὸν⁴²
 ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου."

xiv. 22 Καὶ ἐσθιόντων αὐτῶν λαβὼν²³ ἄρτον
 εὐλογήσας²⁴ ἔκλασεν καὶ ἔδωκεν αὐτοῖς²⁵ καὶ εἶπεν²⁶ (1)
 "Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου²⁷."
 23 καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς,
 καὶ ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ εἶπεν αὐτοῖς²⁵
 "Τοῦτό ἐστιν τὸ αἱμά μου²⁶ τῆς²⁷ διαθήκης²⁸ 29
 τὸ ἐκχυννόμενον³⁰ ὑπὲρ πολλῶν
 23 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι³¹ οὐ μὴ πίνω³² * * * (2)
 ἐκ τοῦ γενήματος τῆς ἀμπέλου
 ἕως τῆς ἡμέρας ἐκείνης
 ὅταν αὐτὸ πίνω³³ καινὸν
 ἐν τῇ βασιλείᾳ τοῦ θεοῦ."

1 (NCD ll s^a εἰδὼν... C ll s^a καὶ) 2 (CD + τὸ) 3 (l omit)
 4 (ll s^a + ἀσπίτε et) 5 (D s^a l omit) 6 (ll omit) 7 (l omits,
 C + τὸ) 8 (CD ll s^a + καὶ ἕως 1 + et aeterni) 9 (D ὑπὲρ)
 10 (C ll s^a + εἰς) 11 (NCD + omits) 12 (D πίνω) 13 (l omits)

1 (NCD ll + ὁ Ἰησοῦς) 2 (D εὐλόγησεν καὶ) 3 (1 + et man-
 ducaverunt ex illi monet) 4 (ll + illis) 5 (l omits,
 E l + καὶ + φάγετε) 6 (1 + quod pro multis confringitur in
 remissionem peccatorum) 7 (B omits) 8 (D l + τὸ)
 9 (A ll s^a + καὶ ἕως) 10 (l omits) 11 (D * ἐχχυν-) 12 (NCD ll
 omit) 13 (D ll προσθῶ πίνω) 14 (s^a + with you)

^a LXX. Ps. xli. 10, καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου, ἐφ' ὃν ἤλπισα, ὁ ἐσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ' ἐμὲ πταρτισμὸν.

^b Cf. John vi. 48, "Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς." 49 οἱ πατέρες ὑμῶν ἐφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον. 50 οὗτος ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. 51 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς. ἔάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δίδωμι ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς." 52 Ἐμάρχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες "Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα (αὐτοῦ) φαγεῖν;" 53 εἶπεν οὖν αὐτοῖς (ὁ) Ἰησοῦς "Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις φάγῃ τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ

S. LUKE.

xxii. 21 ["πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με 'μετ' ἐμοῦ' ἐπὶ τῆς τραπέζης"]

Scrap of the deutero-Mark: slightly misplaced.

22 "ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου }
κατὰ τὸ ὀρισμένον πορεύεται, } †
πλὴν οὐαὶ τῷ ἀνθρώπῳ¹⁰ ἐκείνῳ
δι' οὗ παραδίδεται."

23 [καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τί ἔρα αὐτῶν¹¹ ὁ τοῦτο μέλλον πρᾶσσειν.]

7 (D omits) 8 (A lss καὶ, 2 ll omit) 9 (Kss omit)
10 (D lss omit) 11 (K † + εἰ) 12 (D lss omit)

Here follows *THE DISPUTE ABOUT PRECEDENCE*,
7 verses, I. § 84 b. N.B. inverted order.

S. Mark's εἰς κατὰ εἰς (10) should be compared with pseudo-John viii. 9, Rom. xii. 5, Rev. xxi. 21.

S. JOHN.

xiii. (21) "Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παρα-
δώσει με."

22 [ἐβλεπον² εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι³ περὶ τίνος λέγει.
23 ἦν⁴ ἀρακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κλῆπῳ τοῦ
'Ἰησοῦ, ὃν⁵ ἠγάπα (ὁ)⁶ Ἰησοῦς. 24 νεύει οὖν⁷ τούτῳ Σίμων Πέτρος⁸
'καὶ λέγει αὐτῷ⁹ "Ἐπὶ τίς¹⁰ ἐστιν¹¹ περὶ οὗ λέγεις;" 25 ἀναπα-
σών¹² ἐκείνος οὕτως¹³ ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ "Κύριε,
τίς ἐστιν;" 26 ἀποκρίνεται οὖν¹⁴ (ὁ)¹⁵ Ἰησοῦς "Ἐκείνός ἐστιν ὃς¹⁶
ἐγὼ βάψω¹⁷ τὸ ψῆμίν¹⁸ καὶ δώσω αὐτῷ¹⁹." "βάψας οὖν²⁰ (τὸ)²¹
ψῆμίν²² λαμβάνει καὶ²³ δίδωσιν Ἰούδᾳ Σίμωνος²⁴ Ἰσκαριώτου²⁵.
27 καὶ μετὰ τὸ ψῆμίν²⁶ τότε²⁷ εἰσῆλθεν εἰς ἐκεῖνον ὁ²⁸ Σατανᾶς.
'λέγει οὖν²⁹ αὐτῷ³⁰ Ἰησοῦς "Ὁ ποιεὶς ποίησον³¹ ταύτην." 28 τοῦτο
(ὁ)³² οὐδὲις ἔγνω τῶν ἀρακείμενων πρὸς τί εἶπεν αὐτῷ³³ 29 τῷ γὰρ ἐδό-
κουν, ἐπεὶ³⁴ τὸ γλωσσόκομον εἶχεν³⁵ Ἰούδας, ὅτι λέγει αὐτῷ³⁶ Ἰησοῦς
"Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἐορτήν," ἡ τοῖς πτωχοῖς ἴσα τι
δοῦ³⁷. 30 λαβὼν οὖν τὸ ψῆμίν³⁸ ἐκεῖνος³⁹ ἐξῆλθεν εὐθέως⁴⁰. 31 ὁ δὲ νύξ.]

2 (KD ll + οὖν, 1st + δέ, K † + οὖν οἱ Ἰουδαῖοι) 3 (D ἀπο-
ροῦνται) 4 (KD ll + δέ, ll 2nd + ergo) 5 (D l + καὶ) 6 B
omits 7 (D l omit) 8 (D Ἰητροῦς, KD l + πνεύματος τίς
ἀν εἰς (D + οὗτος) περὶ οὗ εἶπεν (D λέγει)) 9 (2 ll omit) 10 (l
omits) 11 (D l omit, 8 ll omit περὶ οὗ λέγει) 12 (KD ἐπι-,
KD ll + οὖν, A 2 ll + δέ) 13 (KD ll omit) 14 (KD ll omit,
D l + αὐτῷ) 15 (KD + καὶ λέγει) 16 (D + ἀν) 17 (K βάψας,
D ll ἐμβάψας) 18 (KD ll ἐπιδύσω) 19 (D ll καὶ βάψας) 20 (ll
Simoni) 21 (D ἀπὸ καρπύτου, ll Scariothas or Scarioth) 22 (D l omit)
23 (D omits) 24 (D l καὶ λέγει, ll λέγει) 25 (KD + δέ) 26 (D + τοῦ) 27 (D ll ἐτι) 28 (D + δέ)
29 (D δαὶ) 30 (l omits)

§ 46 c. The Eucharist is alluded to in Luke xxiv. 30, 35,
1 Cor. x. 14—22, xi. 23—24, Acts ii. 42, 46, xx. 7, 11, xxvii. 35.

Our Lord instituted the Eucharist at night, after supper. This custom at Corinth led to abuses, the hungry navvies snatching at the viands, so that the weak could obtain none, and drinking the wine to intoxication. S. Paul promised to reform this and soon afterwards, at Troas, we see how he did so. He celebrated the Eucharist after midnight and put the *ἀγία* still later, turning it into a breakfast instead of a supper. Pliny the younger tells us that the early morning celebration prevailed in his day, as it has done ever since. The *ἀγία* happily was soon abolished and churches ceased to be hotels.

1 Corinthians xi. 23—25.

23 Ἐγὼ γὰρ παραλαβὼν² ἀπὸ τοῦ³ κυρίου⁴, ὃ καὶ παρέδωκα
ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς⁵ ἐν⁶ τῇ νυκτὶ ἡ⁷ παρεδίδοτο
ἐλαβεν⁸ ἄρτον

24 καὶ εὐχαριστήσας⁹ ἔκλασεν καὶ εἶπεν

"Τοῦτό μου ἐστὶν τὸ σῶμα †

[τὸ ὑπὲρ ὑμῶν¹⁰ τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.]

25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι,

λέγων

"Τοῦτο [τὸ ποτήριον ἡ κauer] ΔΙΑΘΗΚΗ ἐστὶν

ἐν τῷ¹¹ ἔμῳ Αἷματι¹²."

[τοῦτο ποιεῖτε, ὡς ἐκείνους ἐάν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.]

1 (D παρὰ) 2 (K 1 θεοῦ) 3 (B omits) 4 (D ll §
νυκτὶ) 5 (D + τὸν) 6 (K 3 ll + κλώμενον, D 2 + θρυπτόμενον,
l + quod tradetur) 7 (C αἷματι μου)

(S. John's parallels are given in the footnote 2.)

On the non-fulfilment of the prophecy in Luke xxii. 18 see
'N.T. Problems,' pp. 823—830.

(N.B. inversion of order.)

xxii. 17¹ καὶ δεξιόμενος² ποτήριον εὐχαριστήσας³
εἶπεν

"[Ἀράγετε τοῦτο⁴ καὶ⁵ διαμερίσατε⁶ εἰς ἑαυτοὺς⁷.]

18 λέγω γὰρ ὑμῖν⁸, οὐ μὴ πίω⁹ ἀπὸ τοῦ νῦν¹⁰ }
ἀπὸ τοῦ γενήματος τῆς ἀμπέλους } (2)
ἕως οὗ¹¹

ἡ βασιλεία τοῦ θεοῦ [ἐλθῇ]."

19 καὶ λαβὼν ἄρτον

εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων } (1)

"Τοῦτό ἐστιν τὸ σῶμά μου¹²."

1 (2 lss invert order, putting v. 10 before 17) 2 (D + τὸ)
3 (K l omit) 4 (D 1st omit) 5 (D ἑαυτοῖς, K ἀλλήλους)
6 (K ll + δτι) 7 (D ll omit) 8 (D θρου, C? omits)
9 NBC ll ss + τὸ ὑπὲρ ὑμῶν διδόμενον¹⁰ τοῦτο ποιεῖτε εἰς (B omits εἰς)
τὴν ἐμὴν ἀνάμνησιν, KB ll 2nd + καὶ τὸ ποτήριον ὡσαύτως μετὰ
τὸ δειπνήσαι, λέγων (2nd + "Ἀράγετε τοῦτο, διαμερίσατε εἰς ἑαυτοὺς),
KB ll 2nd + τοῦτο τὸ ποτήριον ἡ κauer ΔΙΑΘΗΚΗ ἐν τῷ Αἷματι
μου, KB ll + τὸ ὑπὲρ ὑμῶν ἐκχυσόμενον"

πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζῶην ἐν ἑαυτοῖς. 34 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζῶην αἰώνιον, κἀγὼ
ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. 35 ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πόσις. 36 ὁ τρώγων
μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ. 37 καθὼς ἀπέστειλόν με ὁ ζῶν πατήρ κἀγὼ ζῶ διὰ τὸν
πατέρα, καὶ ὁ τρώγων με κακίους ἔσται δι' ἐμὲ. 38 οὕτως ἐστὶν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἐφαγον οἱ πατέρες
καὶ ἀπέθανον¹¹ ὁ τρώγων τοῦτον τὸν ἄρτον ἔσται εἰς τὸν αἰῶνα."

1 LXX. Exod. xxiv. 8, "Ἰδοὺ τὸ αἷμα τῆς διαθήκης." Cf. 2 Cor. iii. 6, ὅτι καὶ ἐκάνωσεν ἡμᾶς διακόνους κauer διαθήκης.

C lacks Luke xxii. 20—xxiii. 24.
 B¹ — Matt. xxiii. 25—xxviii. 20.
 — Mark except xvi. 17—20.
 — John xiv. 20—xvi. 25.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

46 d. Prediction that S. Peter will deny Him.

xxvi. 30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.
 31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς
 “Πάντες [ὑμεῖς] σκανδαλισθήσεσθε
 [ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ], γέγραπται γάρ
 Πατάξω τὸν ποιμένα,
 καὶ διασκορπισθήσονται¹ τὰ πρόβατα [τῆς ποιμνῆς²].[†]
 32 μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς
 εἰς τὴν Γαλιλαίαν.”
 33 [ἀποκριθεὶς] δὲ ὁ Πέτρος εἶπεν αὐτῷ
 “Εἰ³ πάντες σκανδαλισθήσονται [ἐν σοί],
 ἐγὼ οὐδέποτε σκανδαλισθήσομαι.”
 34 ἔφη αὐτῷ ὁ Ἰησοῦς “Ἀμὴν λέγω σοι ὅτι
 [ἐν]⁴ ταύτῃ τῇ νυκτὶ
 πρὶν ἀλέκτορα φωνῆσαι
 τρίς ἀπαρνήσῃ⁵ με.”[†]
 35 λέγει αὐτῷ ὁ⁶ [Πέτρος]
 “Κἀν δέη με σὺν σοὶ ἀποθανεῖν,[†]
 οὐ μὴ σε ἀπαρνήσομαι.”
 ὁμοίως καὶ πάντες [οἱ μαθηταί] εἶπαν.
 1 (D -εται) 2 (B omits, F ll + καὶ) 3 (D ll omit)
 4 (BC -αι) 5 (D omits)

xiv. 26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. (1)
 [27 Καὶ¹ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι (ii)
 “Πάντες² σκανδαλισθήσεσθε,
 ὅτι γέγραπται³
 Πατάξω τὸν ποιμένα,
 καὶ τὰ πρόβατα⁴ διασκορπισθήσονται⁵.
 28 ἀλλὰ⁶ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς
 εἰς τὴν Γαλιλαίαν.”
 29 ὁ δὲ Πέτρος⁷ ἔφη⁸ αὐτῷ
 “Εἰ καὶ⁹ πάντες σκανδαλισθήσονται¹⁰,
 ἀλλ’ οὐκ ἐγώ¹¹.”
 30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς “Ἀμὴν λέγω σοι ὅτι
 σὺ¹² σήμερον¹³ ταύτῃ τῇ νυκτὶ
 πρὶν ᾗ¹⁴ [8:13] ἀλέκτορα φωνῆσαι. (iii)
 τρίς με¹⁵ ἀπαρνήσῃ.”
 31 ὁ δὲ¹⁶ ἐκπερισσῶς ἐλάλει¹⁷
 “Ἐὰν¹⁸ δέη με¹⁹ συναποθανεῖν σοι,
 οὐ μὴ σε ἀπαρνήσομαι²⁰.”
 ὡσαύτως²¹ (δὲ)²² καὶ²³ πάντες²⁴ ἔλεγον.]

1 (D 2 ll τότε) 2 (D ll + ὑμεῖς) 3 (A ll ἐν ἐμοὶ ἐν τῇ
 νυκτὶ ταύτῃ) 4 (N l γέγραπται γάρ) 5 (B 2 ll + τῆς ποιμνῆς)
 6 (C καὶ) 7 (2 ll + respondit ei) 8 (D ll λέγει) 9 (D καὶ
 ἐὰν) 10 (D -θῶσω) 11 (D † + οὐ, D ll + σκανδαλισθήσομαι)
 12 (BCD ll omit) 13 (D ll omit, A ll + ἐν) 14 (BCD omit)
 15 (l omits) 16 (C + Πέτρος) 17 (C l ελεγεν, A ll + μάλλον)
 18 (D² μὴ δέη, B † με δέ) 19 (B -σωμαι) 20 (B ὁμοίως)
 21 B ll omit 22 (D² omits) 23 (l + discipuli)

47. GETHSEMANE.

xiv. 32—42.

47 a. Selection of three Disciples.

xxvi. 36—46.
 36 Τότε ἔρχεται [μετ’ αὐτῶν ὁ Ἰησοῦς] εἰς χωρίον
 λεγόμενον Γεθσημανεΐ,¹
 καὶ λέγει τοῖς μαθηταῖς²
 “Καθίσате αὐτοῦ³ ἕως [(οὐ)⁴ ἀπελθὼν ἐκεῖ] προσεύξωμαι.”
 37 καὶ παραλαβὼν τὸν Πέτρον
 καὶ τοὺς δύο υἱοὺς Ζεβεδαίου
 ἦρξατο λυπεῖσθαι καὶ ἀδημονεῖν.
 38 τότε λέγει αὐτοῖς
 “Περίλγπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου
 μένате ὧδε καὶ γρηγορεῖτε [μετ’ ἐμοῦ].”
 1 (D ll Γεθσημανεῖ) 2 (BCD ll μετ’ αὐτοῦ) 3 (BC omit)
 4 (D & -αι) 5 (D † -ξομαι)

32 Καὶ ἔρχονται εἰς χωρίον
 [οὗ τὸ¹ ὄνομα Γεθσημανεΐ²], (ii)
 καὶ λέγει τοῖς μαθηταῖς αὐτοῦ³
 “Καθίσате ὧδε⁴ ἕως προσεύξωμαι.”
 [33 καὶ παραλαμβάνει τὸν⁵ Πέτρον (ii)
 καὶ τὸν⁶ Ἰάκωβον καὶ τὸν⁷ Ἰωάννην μετ’ αὐτοῦ,
 καὶ ἦρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν⁸,
 34 καὶ⁹ λέγει αὐτοῖς
 “Περίλγπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου
 μένате ὧδε καὶ γρηγορεῖτε¹⁰.”]
 1 (C ll ᾗ) 2 (B * Γεση-, D * Ἰησα-) 3 (D l αὐταῖς)
 4 (B omits) 5 (D² -ξομαι) 6 (B omits) 7 BCD omit
 8 (D ἀκηδεμονεῖν, ll tædiari) 9 (D l τότε) 10 (B² omits,
 2 ll + mecum)

¹ LXX. Zech. xiii. 7, [Ῥομφαία, ἐξεγέρθητι ἐπὶ τοὺς ποιμένας μου καὶ ἐπ’ ἀνδρα πόλιν μου, λέγει Κύριος Παντοκράτωρ]
 πατάξατε τοὺς ποιμένας καὶ ἐσπάσατε τὰ πρόβατα.

S. LUKE.

The proto-Mark seems to have contained no prediction of S. Peter's denial. Certainly it said nothing about a journey into Galilee after the resurrection, for S. Luke knows nothing of such a journey (p. 174 note).

S. Mark's *δι*; both here and in its fulfilment belongs to the trito-Mark. There is no trace of it in the other Gospels.

Scrap from the deutero-Mark: slightly misplaced.

Conflate.

xxii. 31. "[¹Σίμων Σίμων², ἰδοὺ³ ὁ Σατανᾶς ἐξηγάσασο ὑμᾶς τοῦ συνιάσαι⁴ ὡς τῶν σίτων· 32 ἐγὼ δὲ ἐδεήθην περὶ σου ἵνα μὴ ἐκ-
λίπῃ ἡ πίστις σου· καὶ σὺ ποτε⁵ ἐπιστρέψαι⁶ στήριξον⁷ τοὺς ἀδελφοὺς σου⁸.]"

33 ὁ δὲ εἶπεν αὐτῷ
"Κύριε, μετὰ σοῦ ἔτοιμός εἰμι
καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι." 34 ὁ δὲ εἶπεν "Λέγω σοι, [Πέτρε⁹.]
οὐ¹⁰ φωνήσῃ σήμερον ἀλέκτωρ¹¹
ὥς¹² τρίς με ἀπαρνήσῃ¹³ [εἰδήται¹⁴.]"

Here follows "LET HIM SELL HIS CLOAK AND BUY A SWORD," 4 verses. (IV. § 188.)

39 Καὶ ἐξελθὼν ἐπορεύθη¹⁴ [κατὰ τὸ εἶθαι] εἰς τὸ ὄρος τῶν Ἐλαιῶν [ἠκολούθησαν δὲ αὐτῷ (καὶ)¹⁵ οἱ μαθηταί.] (·)

1 (ND II + ¹Εἶπεν δὲ ὁ κύριος ἰ ²Simonι ἰ + Petro) 2 (N I ³omit) 3 (I Ille autem dixit Petro quoniam) 4 (N ξω-
corrected to συν-) 5 (D I σὺ δὲ) 6 (D I as ἐπιστρέψον καὶ) 7 (D στήριξον) 8 (II + et rogate ne intretis in temptationem) 9 (N omit) 10 (D + μὴ) 11 (N + twice) 12 (D + δτου) 13 (II omit; D + με) 14 (D II ἐπορεύετο) 15 B omits

xiii. 36—38.

36 [Λέγει αὐτῷ Σίμων Πέτρος "Κύριε, ποῦ ἐπάγεις;" ἀπεκρίθη¹ Ἰησοῦς "Ὅπου² ἐπάγω οὐ δύνασαι μοι νῦν³ ἀκολουθῆσαι⁴, ἀκολου-
θήσει δὲ⁵ ὕστερον."]

37 λέγει αὐτῷ (ὁ)⁶ Πέτρος⁷
"Κύριε⁸, [διὰ τί οὐ δύναμαι σοι⁹ ἀκολουθεῖν¹⁰ ἄρτι¹¹;
τὴν ψυχὴν μου ὑπὲρ σου θῆσω."]
38 ἀποκρίνεται¹² Ἰησοῦς "[Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις;
ἀμὴν ἀμὴν λέγω σοι¹³, οὐ μὴ ἀλέκτωρ φωνήσῃ¹⁴
ὥς οὐ ἀρνήσῃ¹⁵ με τρίς."]

1 (D λέγει, ND I + αὐτῷ, ND + δ) 2 (ND II + ἐγὼ) 3 (D II + σὺ) 4 (C -θεῖν) 5 (D I + μοι) 6 (NCD omit) 7 (D omits) 8 (N I omit) 9 (CD + νῦν) 10 (ND -θήσαι) 11 (C omits) 12 (D II ἀπεκρίθη + καὶ εἶπεν αὐτῷ) 13 (D I + σι) 14 (CD -σει) 15 (NCD ἀπ-)

With § 46 d compare the Fayyum fragment [Τρυφῶντων δὲ αὐτῶν μετὰ τὸ φάγεῖν ὡς ἐξ ἔθους πάλιν εἶπε "Ταύτην τῇ νυκτὶ σκανδαλισθήσεσθε κατὰ τὸ γραφεὶν Πατρίῳ τὸν ποιμένα καὶ τὰ πρόβατα διασκορπισθήσονται." Εἰπόντες τοῦ Πέ-
τρου "Καὶ εἰ πάντες, οὐκ ἐγώ," εἶφη αὐτῷ "Ὁ ἀλεκτρυὼν δις κοκ-
κῶξει καὶ οὐ πρότερον τρίς ἀπαρνήσῃ με."

§ 47. The agony in Gethsemane was a real stumblingblock to the Stoics, who denied that a good man ever could be perturbed. Hence arose the explanation that it was an encounter with Satan, for which idea there is no warrant, though it continues to this day. All trace of agony has been removed from S. Luke's account.

S. Luke's introductory sentence "Pray that ye enter not into temptation" is borrowed from the sequel (Luke xxii. 46).

xxii. 40—53.

40 Γενόμενος δὲ ἐπὶ τοῦ¹ τόπου
εἶπεν αὐτοῖς
["Προσέχετε μὴ εἰσελθεῖν² εἰς πειρασμόν."]
1 (D omits) 2 (B ³omits, D II εἰσελθῆτε)

xviii. 1, 2 (xii. 27).

1 [Ταῦτα εἰπὼν¹ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ Χειμάρρου τῶν Κεδρῶν² ὅπου ἦν κήποι, εἰς ὃν εἰσῆλθεν³ αὐτὸς καὶ⁴ οἱ μαθηταὶ αὐτοῦ. 2 ἦδεν δὲ καὶ Ἰούδας ὁ παραδιδούς⁵ αὐτὸν τὸν τόπον, ὅτι πολλὰκις συνήχθη⁶ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.]

1 (CD + δ) 2 (ND 2 II τοῦ κέδρου, A II τοῦ Κεδρῶν) 3 (E I εἰσῆλθον) 4 (I omits) 5 (D -διδόν)

[xii. 27, "νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω; πότερ, σῶσόν με ἐκ τῆς ὥρας ταύτης."]

S. Luke's *θεῖς τὰ γόνατα* is found in Mark xv. 19, and four times in the Acts. It describes a much calmer frame of mind than S. Matthew's prostration or S. Mark's repeated falls to the ground.

S. MATTHEW.

S. MARK.

47 b. Our Lord's first withdrawal.

xxvi. 39 καὶ προελθὼν¹ μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ
 προσευχόμενος

καὶ λέγων "Πάτερ [μου]², εἰ δυνατόν ἐστιν,
 παρελθάτω³ ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο †
 πλὴν οὐχ ὥς ἐγὼ θέλω ἀλλ' ὥς σύ."

40 καὶ ἔρχεται [πρὸς τοὺς μαθητάς⁴]
 καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ
 "[Οὐτως] οὐκ ἰσχύσατε⁵ μίαν ὥραν γρηγορῆσαι [μετ' ἐμοῦ];
 41 γρηγορεῖτε καὶ προσεύχεσθε,
 ἵνα μὴ [εἰς]έλθῃτε εἰς πειρασμόν
 τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής."

1 NOD † προσ- 2 (I omits) 3 (B -θέτω) 4 (D αὐτοῦ,
 II as + αὐτοῖ) 5 (A II ἰσχύσατε)

xiv. 35 καὶ προελθὼν¹ μικρὸν ἔπιπτεν² ἐπὶ τῆς γῆς,
 καὶ προσήχετο

ἵνα εἰ δυνατόν ἔστιν παρέλθῃ³ ἀπ' αὐτοῦ ἡ ὥρα⁴,
 36 καὶ ἔλεγεν "[ABBA] Ο ΠΑΤΗΡ, πάντα δυνατά σοι⁵ (iii)
 παρένεγκε⁶ τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ⁷.
 ἀλλ' οὐ τίς⁸ ἐγὼ θέλω ἀλλὰ τίς⁹ σύ¹⁰."

37 καὶ ἔρχεται
 καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ
 "Σίμων, καθεύδεις; οὐκ ἰσχύσας¹¹ μίαν ὥραν γρηγορῆσαι;
 38 γρηγορεῖτε καὶ προσεύχεσθε,
 ἵνα¹² μὴ ἔλθῃτε¹³ εἰς πειρασμόν
 [τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής.]" (ii)

1 OD † προσ- 2 (OD II ἔπεσεν, D II + ἐπὶ πρόσωπον, I + suam)
 3 (K † παρελθεῖν) 4 (D II + αὐτῇ) 5 (D † + εἰσω II + sunt)
 6 (NO -και) 7 (I omits) 8 (D^a οὐχ ὁ) 9 (D^a θ, O εἰ τι,
 II sicut) 10 (D II + θέλει) 11 (D 2 II ἰσχύσατε) 12 (D
 omits) 13 (OD II εἰς-)

47 c. Our Lord's second withdrawal.

xxvi. 40 πάλιν [ἐκ δευτέρου] ἀπελθὼν προσηύξατο [(λέγων)¹
 "Πάτερ μου²,

εἰ οὐ δύναται³ τοῦτο παρελθεῖν⁴ ἐὰν μὴ αὐτὸ πίνω,
 γενηθήτω τὸ θέλημά σου]."

41 καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, †
 ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

1 B I omit 2 (2 II omits) 3 (D II s^a + τὸ ποτήριον)
 4 (O II + ἀπ' ἐμοῦ)

xiv. 39 [καὶ πάλιν ἀπελθὼν προσηύξατο (ii)

(τὸν αὐτὸν λόγον εἰπὼν)¹. (s)

40 καὶ πάλιν² ἐλθὼν εὗρεν αὐτοὺς³ καθεύδοντας,
 ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι⁴,]
 [καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.] (iii)

1 D II omit 2 (D II omit) 3 (O II υποστρέψας εὗρ. αὐ.
 πάλιν) 4 (O βεβαρημένοι, K καταβεβαρημένοι, D καταβαρο-
 μνοι)

47 d. Our Lord's third withdrawal.

xxvi. 44 [καὶ ἄφ' ὧν αὐτοὺς πάλιν¹ ἀπελθὼν προσηύξατο [ἐκ τρίτου]²
 τὸν αὐτὸν λόγον εἰπὼν [πάλιν]³. (s)

45 τότε ἔρχεται [πρὸς τοὺς μαθητάς⁴] καὶ λέγει αὐτοῖς
 "Καθεύδετε⁵ λοιπὸν καὶ ἀναπαύεσθε.

ἰδοὺ⁶ ἤγγικεν ἡ ὥρα
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται.} †

εἰς χεῖρας ἀμαρτωλῶν. 46 ἐγείρεσθε ἄγωμεν.⁷
 ἰδοὺ ἤγγικεν ὁ παραδιδούς⁸ με." †

1 (I omits) 2 (D 2 II omit) 3 (OD II omit) 4 (D II
 + αὐτοῦ) 5 (ND + τὸ) 6 B + γὰρ 7 (G I + ἐντεῦθεν)
 8 (K^a -διδών)

xiv. 41 [καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς (ii)
 "Καθεύδετε (τὸ)¹ λοιπὸν² καὶ ἀναπαύεσθε³.

ἰδοὺ ἄπ' ἐχέ⁴. ἦλθεν⁵ ἡ ὥρα⁶,
 ἰδοὺ παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου
 εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. 42 ἐγείρεσθε ἄγωμεν
 ἰδοὺ ὁ παραδιδούς⁷ με ἤγγικεν⁸.]"

1 OD omit 2 (s^a omits) 3 (D^a ἀναπαύεσθε)
 4 (Aeth ἀπαξ?, II sufficit, II s^a adest (= ἐπείχει?), D II s^a + τὸ τέλος)
 5 (D 2 II καὶ) 6 (s^a inverts the hour is come, the end has
 arrived) 7 (D -διδών) 8 (NO -σεν)

S. LUKE.

VARIOUS.

S. Mark's striking phrase Ἀββὰ ὁ πατήρ does not stand alone. It is twice repeated by S. Paul: Rom. viii. 15, ἐν ᾧ κρείσμεν "Ἀββὰ ὁ πατήρ," and Gal. iv. 6, κρείσεν "Ἀββὰ ὁ πατήρ." From this triple repetition considered with due regard to the context, we infer that in the Western Church the Lord's Prayer was recited with this exordium. S. Luke's "Πάτερ" (xi. 2) is too abrupt for liturgical use, and it is not strange if the Church deliberately retained the very word with which our Lord had taught us to address the Father.

The metaphor of drinking a cup is found also in Mark x. 38 f. = Matt. xx. 22 f.

xxii. 41 καὶ αὐτὸς ἀπεσπάρθη⁸ ἀπ' αὐτῶν (ὥστε λίθου βολήν),
καὶ [θεὸς τὰ γόνατα] προσηύχετο⁴

42 λέγων "Πάτερ, εἰ βούλει"⁸
παρένεγκε⁶ τούτου τὸ ποτήριον¹ ἀπ' ἐμοῦ
πλήν⁵ μὴ τὸ θέλημα² μου ἀλλὰ τὸ σὸν γινέσθω³."
43 καὶ [ἀναστὰς ἀπὸ τῆς προσευχῆς] ἐλθὼν [πρὸς¹⁰ τοὺς μαθητάς]⁹
εὗρεν κοιμωμένους αὐτοὺς [ἀπὸ τῆς λύπης], 46 καὶ εἶπεν
αὐτοῖς

"Τί¹¹ καθεύδετε;
[ἀναστάντες] προσεύχεσθε,
ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν."

8 (D ll ἀπεσπάρθη, N * ἀπεσπάρθη) 4 (N -ῥέξατο, D -εύχετο)
5 (l omits) 6 (N 2 ll παρένεγκαι or παρένεγκαι) 7 (N † + τοῦτο)
8 (D ll omit and put the rest of the line before εἰ βούλει) 9 (D
γινέσθω,) ND ll 8 + 43 ἀφ' οὗ δὲ αὐτῷ ἄγγελοι (l + domini) ἀπὸ τοῦ
(N omits τοῦ) οὐρανοῦ ἐνισχύον αὐτόν. 44 καὶ γενόμενος (N * γενό-
μενος) ἐν ἀγωνίᾳ ἐκτενέστερον προσήχετο. καὶ ἐγένετο ὁ (N omits
ὁ) ἰδρὼς αὐτοῦ ὡς αἷ (D ὡς) θρόμβοι αἵματος καταβαλόντες (N ll
-στος, l decurrens) ἐπὶ τὴν γῆν. 10 (D ἐπὶ) 11 (D omits)

Cl. Heb. v. 7, δι' ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε
καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σφίξειν αὐτὸν ἐκ θανάτου μετὰ
κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς
εὐλαβείας, κ.τ.λ.

Compare S. John.

[xviii. 11 "τὸ ποτήριον ὃ δέδωκέν¹ μοι ὁ πατήρ οὐ μὴ πίνω αὐτό;"]
[v. 30 "οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα² τοῦ πέμψαντός
με³."]
[vi. 38 "καταβέβηκα ἀπὸ⁴ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ⁵ τὸ θέλημα τὸ
ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με⁶."]

[vi. 63 "τὸ⁷ πνεῦμά ἐστιν τὸ ζῶσποιον, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν."]

1 (D ἐδωκέν) 2 (l omits) 3 (E 2 ll + πατρός) 4 (ND
ἐκ) 5 (ND ποιήσω) 6 (D ll + πατρός) 7 (N omits)

S. Matthew's γενήθη τὸ θέλημά σου (42) is a direct quotation of the Lord's prayer. Similarly προσεύχεσθε ἵνα μὴ
ελθῇτε εἰς πειρασμόν (41) points in the same direction.

Compare S. John

[xii. 23, "ἐλθὺνθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου."]
[xiv. 81 d, "Ἐγείρεσθε, ἀγώμεν ἐντεῦθεν."]

S. MATTHEW.

S. MARK.

47 e. Our Lord's Arrest.

xxvi. 47 'Καὶ ἔτι¹ αὐτοῦ λαλοῦντος
 ἰδοὺ 'Ιούδας εἰς τῶν δώδεκα ἦλθεν †
 καὶ μετ' αὐτοῦ ὄχλος [πολὺς] μετὰ μαχαιρῶν καὶ ξύλων
 ἀπὸ τῶν ἀρχιερέων
 καὶ πρεσβυτέρων [τοῦ λαοῦ].
 48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημείον λέγων †

“Ὁν ἂν φιλήσω αὐτός ἐστιν·
 κρατήσατε αὐτόν.”
 49 καὶ εὐθὺς προσελθὼν τῷ Ἰησοῦ εἶπεν² †
 “[Χαῖρε,] βαββεί³.” καὶ κατεφίλησεν αὐτόν.
 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ [“Ἐταῖρε, ἐφ’ ὃ πάρει.”]
 τότε [προσελθόντες] ἐπέβαλον τὰς χεῖρας [ἐπὶ τὸν Ἰησοῦν]
 καὶ ἐκράτησαν αὐτόν.

1 (D^a ἔτι δὲ, ll^a ἔτι) 2 (C + αὐτῷ)

xiv. 43 Καὶ εὐθὺς¹ ἔτι αὐτοῦ λαλοῦντος
 * παραγίνεται (ὁ)² 'Ιούδας³ εἰς τῶν δώδεκα
 [καὶ μετ' αὐτοῦ ὄχλος⁴ μετὰ μαχαιρῶν καὶ ξύλων (ii)
 παρὰ⁵ τῶν ἀρχιερέων
 καὶ⁶ τῶν⁷ γραμματέων καὶ τῶν⁸ πρεσβυτέρων.
 44 δεδώκει⁹ δὲ ὁ παραδιδούς αὐτὸν σύσσημον¹⁰ αὐτοῖς¹¹
 λέγων

“Ὁν ἂν φιλήσω αὐτός ἐστιν·
 κρατήσατε αὐτόν” [καὶ ἀπάγετε¹² ἀσφαλῶς¹³.]” (iii)
 45 καὶ ἔλθων εὐθὺς¹⁴ προσελθὼν αὐτῷ λέγει
 “¹⁵Ραββεί,” καὶ κατεφίλησεν αὐτόν.
 * * * * *
 [46 οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ¹⁶ (ii)
 καὶ ἐκράτησαν αὐτόν.]

1 (D ll s^a omit) 2 NOD omit 3 (D + Σκαριώτης,
 ll + Scarioth, l + Scariotha, l + Cariothes) 4 (CD ll s^a + πολλὸς)
 5 (B ἀπὸ) 6 (D ll + ἀπὸ) 7 (C omits) 8 (N omits)
 9 (D ll ἔδωκεν) 10 (D σημείον) 11 (D ll omit)
 12 (C ἀπαγάγετε, D ll + αὐτόν) 13 (l omits) 14 (N + καὶ)
 15 (2 ll + Χαῖρε) 16 (NO αὐτῶν, 2 ll omit)

47 f. Malchus.

xxvi. 51 καὶ [ἰδοὺ] εἰς τῶν [μετὰ Ἰησοῦ¹]

[ἐκτείνας τὴν χεῖρα] ἀπέσπασεν τὴν μάχαιραν [αὐτοῦ]
 καὶ πατάξας² τὸν δοῦλον τοῦ ἀρχιερέως
 ἀφείλεν αὐτοῦ τὸ ὠτίον.

[52 τότε λέγει αὐτῷ ὁ Ἰησοῦς “Ἀποστρέψον τὴν μάχαιράν σου εἰς
 τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ³
 ἀπολοῦνται.” 53 ἡ δοκεῖς⁴ ὅτι οὐ δύναμαι⁵ παρακαλεῖσαι τὸν πατέρα
 μου, καὶ παραστήσει μοι⁶ ἄρτι⁷ πλείω⁸ δώδεκα λεγιῶνας⁹ ἀγγέ-
 λων¹⁰; 54 πῶς οὖν πληρωθῶσιν¹¹ αἱ γραφαὶ ὅτι οὕτως δεῖ¹² γενέσ-
 θαι;”]

1 (B αὐτοῦ) 2 (D ll ἐπάταξεν...καὶ) 3 (D μαχαίρα)
 4 (C^a δοκεῖ σοι) 5 (B * δύναμαι) 6 (N + ὡς) 7 (2 ll omit)
 8 (C πλείους ἢ) 9 (D * λεγεῖωνας, N λεγιῶνας, C λεγιῶνων)
 10 (C ἀγγέλους) 11 (D ll πληρωθήσονται) 12 (C εἰ)

xxvi. 55 [Ἐν ἐκείνῃ τῇ ὥρᾃ] εἶπεν ὁ Ἰησοῦς [τοῖς ὄχλοις] †

“Ὡς ἐπὶ ληστὴν ἐξήλθατε¹ μετὰ μαχαιρῶν καὶ ξύλων
 συλλαβεῖν με; καθ’ ἡμέραν²
 ἐν τῷ ἱερῷ ἐκαθεζόμεν³ διδάσκων } †
 καὶ οὐκ ἐκρατήσατέ με.

56 [Τοῦτο δὲ ὅλον γέγονεν] ἵνα πληρωθῶσιν αἱ γραφαὶ [τῶν
 προφητῶν].”

Τότε [οἱ μαθηταί⁴] πάντες ἀφέντες αὐτὸν ἔφυγον⁵. †

1 (D ll ἦλθατε) 2 (CD ll + πρὸς ὑμᾶς) 3 (D^a ἐκαθήμην)
 4 B ll + αὐτοῦ 5 (B † + οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἔφυγον)

xiv. 47 [εἰς] δὲ¹ (τις)² τῶν παρεστηκότων³

σπασάμενος τὴν⁴ μάχαιραν
 ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως
 καὶ ἀφείλεν αὐτῷ τὸ ὠτίον⁵.

1 (D καὶ) 2 N ll omit 3 (D l omit) 4 (D omits)
 5 (N + καὶ) 6 (C ὠτίον)

47 g. Our Lord's protest.

xiv. 48 καὶ ἀποκριθεὶς ὁ¹ Ἰησοῦς εἶπεν αὐτοῖς

“Ὡς² ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
 συλλαβεῖν με; 49 καθ’ ἡμέραν ἡμῖν πρὸς ὑμᾶς
 ἐν τῷ ἱερῷ διδάσκων
 καὶ οὐκ ἐκρατήσατέ³ με·
 ἀλλ’ ἵνα πληρωθῶσιν αἱ γραφαί.”

[50 καὶ⁴ ἀφέντες αὐτὸν ἔφυγον πάντες.] (ii)

1 (D ll ὁ δὲ) 2 (D omits) 3 B † ἐκράτει, whence W.H.
 margin ἐκρατείτε 4 (N ll τότε οἱ μαθηταὶ αὐτοῦ)

^a Acts i. 16, “περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβουσιν Ἰησοῦν.”

S. LUKE.

μάχαιρα is the weapon of the Roman soldiers, a cohort of whom (S. John tells us) had been procured; the club is the weapon of the Levitical police (*ἐπηρέται*) who also were in attendance. The police entered the high-priest's house and reclined around the fire; the soldiers probably stood on duty outside.

xxii. 47 Ἐτι¹ αὐτοῦ λαλοῦντος
ἰδοὺ ὄχλος², καὶ ὁ [λεγόμενος³] Ἰούδας⁴ εἰς τῶν δώδεκα⁵ †

[προήρχετο⁶ αὐτοῖς, καὶ] ἤγγισεν τῷ Ἰησοῦ
φιλήσας αὐτόν⁷.

48 Ἰησοῦς δὲ⁸ εἶπεν αὐτῷ⁹ [Ἰούδα¹⁰, φιλήματι τὸν υἱὸν τοῦ
ἀνθρώπου παραδίδως¹¹];

1 (D II + δὲ) 2 (D ss + πολὺς) 3 (D II καλούμενος, 1 omits)
4 (D I + Ἰσκαριώθ, 1 + Scarioth) 5 (1 omits) 6 (D προήγεν)
7 (D II ss ἐγγίσας ἐφίλησεν τὸν Ἰησοῦν, D 2 II + τοῦτο γὰρ σημείων
δεδώκεν αὐτοῖς "Ὁν ἂν φιλήσω (καὶ αὐτὸς ἐστίν), X 2 II + κρατή-
σατε αὐτόν") 8 (D δὲ δὲ I.) 9 (D^{ss} τῷ, 2 II omits) 10 (N
omits, D^{ss} Ἰούδα)

47 f. S. Luke perhaps derived τὸ δεξιὸν from S. John's oral teaching, but see Mark ix. 45 note.
John xviii. 11^b seems to be a new translation of Matt. xxvi. 52, and the next line may be compared with Matt. xxvi.
89, 42.

xxii. [49 ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον¹ εἶπαν² "Κόρις³,
εἰ πατάξομεν ἐν μαχαίρῃ;"]

50 καὶ ἐπάταξεν εἰς τὴν⁴ ἐξ αὐτῶν } †
τοῦ ἀρχιερέως τὸν δοῦλον
καὶ ἀφείλεν⁵ τὸ οὖς⁶ αὐτοῦ⁷ [τὸ δεξιόν].

[51 ἀποκριθεὶς δὲ⁸ (ὁ)⁹ Ἰησοῦς εἶπεν¹⁰ "Ἐὰν¹¹ ἔως τούτου¹²" καὶ
ἀφάρμενος τοῦ ὠτίου¹³ ἴδσατο αὐτόν¹⁴].

1 (D τὸ γενόμενον, 1 quod fiebat, 11 omits) 2 (A II + αὐτῷ)
3 (D τῷ κυρίῳ) 4 (11 omits) 5 (D † ἀφείλατο) 6 (D II
ὠτίον) 7 (1 omits) 8 B omits 9 (2 II + illi) 10 (11
Sine) 11 (A II + αὐτοῦ) 12 (D II ἐκτείνας τὴν χεῖρα ἤψατο
αὐτοῦ καὶ ἀπεκατεστάθη τὸ οὖς αὐτοῦ)

xxii. 52 εἶπεν δὲ Ἰησοῦς¹ πρὸς τοὺς παραγενομένους ἐπ'²
αὐτόν³ ἀρχιερεῖς [καὶ στρατηγὰς τοῦ ἱεροῦ] καὶ πρεσβυ-
τέρους⁴

"Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων;
53 καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν
ἐν τῷ ἱερῷ
οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ⁵
ἀλλ' [αὕτη ἐστὶν ὑμῶν⁶ ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους⁷]."

1 (D I omits) 2 (N πρὸς) 3 (ss omits) 4 (D + τὸ)
5 (N omits) 6 (D omits) 7 (D † τὸ σκότος)

S. JOHN.

xviii. 3—11.

[3 Ὁ οὖν Ἰούδας λαβὼν τὴν σφαίραν καὶ ἐκ τῶν ἀρχιερέων καὶ (ἐκ)¹
τῶν² Φαρισαίων ἐπηρέτας ἔρχεται ἐκεῖ³ μετὰ φανῶν καὶ λαμπάδων
καὶ δούλων. 4 Ἰησοῦς οὖν⁴ εἰδὼς⁵ πάντα τὰ ἐρχόμενα ἐπ' αὐτόν
ἐξῆλθεν, καὶ λέγει⁶ αὐτοῖς "Τίνα ζητεῖτε;" 5 ἀπεκρίθησαν αὐτῷ
"Ἰησοῦν τὸν Ναζωραῖον⁷." λέγει αὐτοῖς⁸ "Ἐγὼ εἰμι⁹." εἰστέκει
δὲ¹⁰ καὶ Ἰούδας ὁ παραδίδους αὐτόν μετ' αὐτόν. 6 ὡς οὖν εἶπεν
αὐτοῖς¹¹ "Ἐγὼ εἰμι," ἀπῆλθαν εἰς τὰ ὅπισθεν καὶ ἔπεσαν χαμαί.
7 πάλιν οὖν ἐπηρώτησεν αὐτούς¹² "Τίνα ζητεῖτε;" οἱ δὲ εἶπαν¹³
"Ἰησοῦν τὸν Ναζωραῖον¹⁴." 8 ἀπεκρίθη¹⁵ Ἰησοῦς "Εἰπον ὑμῖν
ὅτι 'Ἐγὼ εἰμι'. εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπάγειν." 9 ὅτε
πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι "Ὅτι δίδωκες¹⁶ μοι οὐκ¹⁷ ἀπέλασα ἐξ
αὐτῶν οὐδένα."]

1 B C II omits 2 (C omits) 3 (N omits) 4 (N D II δὲ)
5 (D ἰδὼν) 6 (N I ἐξελθὼν εἶπεν) 7 (D II Ναζωραῖον)
8 (N II + Ἰησοῦς, C + δὲ Ἰησοῦς) 9 B + Ἰησοῦς 10 (I + Iesus)
11 (N omits, C + ὅτι) 12 (D + λέγων) 13 (D + πάλιν)
14 (11 Nazarenum) 15 (D 2 II + αὐτοῖς, D + δὲ) 16 (D ἔδωκες)
17 (D omits)

Cf. Acts i. 16, "περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς
συλλαβεσιν Ἰησοῦν."

xviii. 10 [Σίμων οὖν¹ Πέτρος]

ἔχων μάχαιραν ἐλκυσεν αὐτήν
καὶ ἔπαυσεν τὸν τοῦ ἀρχιερέως δοῦλον
καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον² [τὸ δεξιόν.
ἦν δὲ³ ὄραμα τῷ δούλῳ⁴ Μάλχῳ].

1 (D τότε S.) 2 (D ὠτίον) 3 (D + τὸ) 4 (D II τοῦ
δοῦλου ἐκείνου)

xviii. 11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ

"Βάλε τὴν μάχαιραν εἰς τὴν θήκην¹
τὸ ποτήριον ὃ δίδωκεν² μοι ὁ πατήρ οὐ μὴ πῶς αὐτό³;"

1 (D ἔθηκεν)

S. Luke's στρατηγὰς τοῦ ἱεροῦ (52 b) is mentioned in Acts
iv. 1, v. 24, 26. He stood next in rank to the high-priest and
was the head of the Levitical police. By putting the word
into the plural here S. Luke probably exhibits lack of informa-
tion; being a Gentile he was not perfect master of Jewish lore,
see Luke ii. 22. But since he gives the singular correctly in
the Acts, it is possible that someone had pointed out his error.

S. Luke's ὑμῶν ἡ ὥρα (53 c) may be compared with ἡ ὥρα
μου, αὐτοῦ, αὐτῆς John ii. 4, vii. 80, viii. 20, xiii. 1, xvi. 21.

^b Possibly connected with Mark xiv. 48 d.

O lacks Luke xxii. 20—xxiii. 24.
D — John xviii. 14—xx. 13 a.
P — Matt. xxiii. 25—xxviii. 20.
— Mark except xvi. 17—20.
— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

47 h. *A personal reminiscence.*

xiv. 51 [Καὶ νεανίσκος τις συνηκολούθει¹ αὐτῷ² περιβε- (iii)
βλημένος σινδόνα ἐπὶ γυμνοῦ³, καὶ⁴ κρατοῦσιν αὐτόν⁵,
52 ὁ δὲ καταλιπὼν⁶ τὴν σινδόνα γυμνὸς ἐφυγεν⁷.]
1 (D ll ἠκολούθει) 2 (D + l αὐτοῦ) 3 (2 ll omit)
4 (P + many men went and) 5 (A l + ol νεανίσκος) 6 (D κατα-
λίπων) 7 (D ll + ἀπ' αὐτῶν)

The Jews at this time possessed Home Rule by concession of the Romans. They had the right to live under the law of Moses and not under Roman law. The procurators did not understand the law of Moses and despised it too heartily to administer it. The Sanhedrin therefore was authorized to conduct legal trials. Pilate's duty was to receive the verdict, sign it and execute it; for the Jews could condemn to death, but could not carry out the sentence (John xviii. 31). If Pilate had signed the warrant without asking questions, he would have escaped the humiliation which he received, and would have been approved by his master the emperor. His behaviour was weak and contemptible.

There was only one trial and one verdict, but we mark five stages in the proceedings. (1) The examination before Hanan. This is described by S. John because he was present at it. It was an informal conversation and led to nothing. It simply occupied the time while the members of the Sanhedrin were coming. (2) The ἀνέκρισις or preliminary investigation which in Greek and Roman law preceded a trial and prepared for it. There is nothing corresponding to this in English law. It was instituted to save the time of the jury. It was conducted by the judge who would have to preside at the trial, assisted by a few assessors. Caiaphas was the judge and according to S. Mark "all the Sanhedrin" assisted him. Probably S. Mark is mixing up two things here. All the Sanhedrin would be summoned for the formal trial in the Temple next day, though even then they would not all come (23 formed a quorum). But at the midnight meeting a dozen members of the Sanhedrin would amply suffice and we can hardly suppose that more attended. Their business was to prepare the case for court, to collect evidence, administer oaths, examine witnesses, read the laws &c. The witnesses failed in satisfying the requirements of the Law, until the high-priest in despair proceeded to the unusual course of questioning

48. THE PRELIMINARY EXAMINATION.

xiv. 53—65.

xxvi. 57—68.

48 a. *Our Lord is placed before Annas (Caiaphas).*

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον¹ †
πρὸς [Καίφην] τὸν ἀρχιερέα,
ὅπου * * *

οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνέχθησαν. } †
1 (C ἀπήγων)

xiv. 53 Καὶ * ἀπήγαγον τὸν Ἰησοῦν
πρὸς τὸν ἀρχιερέα,
καὶ συνέρχονται² πάντες³ οἱ⁴ ἀρχιερεῖς }
καὶ οἱ⁵ πρεσβύτεροι καὶ οἱ γραμματεῖς⁶. }
1 B + αὐτῷ (C + πρὸς αὐτόν) 2 (C l omit) 3 (D omits)
4 (l Ierebas (= scribas) et seniores)

48 b. *S. Peter follows afar off.*

xxvi. 58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ (ἀπὸ)¹ μακρόθεν
ἕως τῆς αὐλῆς τοῦ ἀρχιερέως,
καὶ [εἰσελθὼν] ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν } †
[ἰδεῖν τὸ τέλος].
1 NO omit

xiv. 54 καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν² αὐτῷ †
ἕως ἔσω³ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,
καὶ ἦν συνεκathedμένος⁴ μετὰ τῶν ὑπηρετῶν
καὶ⁵ θερμαινόμενος πρὸς τὸ φῶς⁶.
1 (G ll ἠκολούθει) 2 (D ll omit) 3 (D ll καθήμενος)

48 c. *Informal questioning by Annas.*

(preserved in S. John only)

¹ Luke xxii. 56.

S. LUKE.

S. JOHN.

the Prisoner. Hereupon our Lord deliberately gave Himself into their hands by committing what they declared to be blasphemy. This by the Law of Moses was punished with death. Their object therefore was gained. The *ἀνέκρισις* would probably be conducted with closed doors. S. Mark's account of it is a mere outline and may have been gathered partly from the reports of those who were present, partly from the depositions which were made public next day. S. John gives no account of it at all, perhaps because he was not present, perhaps because he thought S. Mark's account satisfactory, but his silence upon this essential part of the trial seriously impairs the completeness of his history, for the deed of darkness was really done when the high-priest rent his clothes in exultation. (8) Then came the actual trial after sunrise next morning before the Sanhedrin in the chamber *Gastah*, which was inside the Temple within the Court of the Priests. This would be short and formal. The high-priest would depose to the blasphemy and prove it. The assessors would support him. Then sentence of death would be passed. SS. Mark and Matthew mention this trial and its result, but give no satisfactory account of it. S. Luke feels its importance and makes much of it, but he simply transfers into it S. Mark's description of the *ἀνέκρισις*, having no other records at hand. S. John says nothing specific about it. (4) Next comes the application to Pilate, which according to S. Luke was interrupted by (5) a reference to Herod. Pilate did not hold a second trial. It is true that the chief priests brought vague charges of sedition against our Lord in order to prejudice Pilate against Him, but they did not deign to prove them and Pilate did not credit them. They put pressure on Pilate as they knew how to do, and ruthlessly forced him to execute their will. Finally our Lord was delivered up to death on the original charge of blasphemy. Pilate could not plead that under Roman law blasphemy was no offence at all. He was there to carry out the Jewish law and was bound to do so unless he could pronounce that the court had acted irregularly. Our Lord Himself declares that Pilate's guilt in the matter was relatively small (John xix. 11).

xxii. 54, 55, 66—71, 63—65.

34 Συλλαβόντες δὲ αὐτὸν [ἤγαγον καὶ] εἰσήγαγον¹
εἰς [τὴν οἰκίαν]² τοῦ ἀρχιερέως

1 (D ll ss omit) 2 (D τὸν οἶκον)

xxii. (34) δὲ δὲ Πέτρος ἠκολούθει¹ μακρόθεν.

35 [περιαψάντων² δὲ πῦρ ἐν μέσῳ] τῆς αὐλῆς
[καὶ συνεκισάντων³] ἐκάθητο⁴ [δὲ Πέτρος μέσος⁵ αὐτῶν⁶].

1 (D ll ss + αὐτῷ D + ἀπὸ) 2 (D ἀψάντων) 3 (D ll
περικαθ., A1 + αὐτῶν) 4 (D ll + καὶ) 5 (N ll ἐν μέσῳ, D μετ')
6 (D + θερμαινόμενοι)

xviii. 12—16, 18—24, ii. 19.

12 [Ἦ οὖν σκεῖρα καὶ ὁ χιλλάρχος καὶ οἱ ἐπηρέται τῶν Ἰουδαίων
συνέλαβον τὸν Ἰησοῦν καὶ ἔθρσαν αὐτὸν 13 καὶ ἤγαγον¹ πρὸς
Ἄνναν πρῶτον· ἦ γὰρ πενθερὸς τοῦ Καϊάφα², ὃς ἦν ἀρχιερεὺς τοῦ
ἐνιαυτοῦ ἐκείνου· 14 ἦν δὲ³ Καϊάφας⁴ ὁ συμβουλευσας τοῖς Ἰουδαί-
οις ὅτι "Συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ἐπὶ τοῦ λαοῦ⁵."]]

1 (C ἀπ., A ll + αὐτὸν) 2 (OD ll Καίφα) 3 (C + καὶ)
4 (ll Caifas or Caiphas) 5 (l + et non tota gens pereat)

xviii. 15 [Ἠκολούθει δὲ τῷ Ἰησοῦ¹ Σίμων Πέτρος καὶ² ἄλλοι
μαθηταί. ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ
συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, 16 ὁ δὲ Πέτρος
εἰστέκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς³ ὁ ἄλλος⁴ δὲ
γνωστὸς τοῦ ἀρχιερέως⁵ καὶ εἶπεν τῇ θυρῷ καὶ εἰσήγαγεν τὸν
Πέτρον...⁶ 18 εἰστέκεισαν δὲ⁷ οἱ δοῦλοι καὶ οἱ ἐπηρέται ἀνθρακῶν
πενταηκόντες, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο⁸. ἦν δὲ καὶ ὁ Πέτρος
μετ' αὐτῶν ἐστὼς καὶ θερμαινόμενος.]]

1 (C αὐτοῖς) 2 (C + δ) 3 (l omits) 4 (N ll δὲ ἦν)
5 (N ll dative) 6 (l ergo, l omits, N + καὶ) 7 (ll omit)

xviii. 19 [Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν
αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. 20 ἄπεκρίθη αὐτῷ¹ Ἰησοῦς
"Ἐγὼ παρησίᾳ² λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδοξα ἐν
συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες³ οἱ Ἰουδαῖοι συνέρχονται,
καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· 21 τί με ἐρωτᾷς; ἐρώτησεν τοῦ
ἀκηκόεως τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ."
22 ταῦτα δὲ⁴ αὐτοῦ εἰπόντος εἰς ἡμεροσχημῶς τῶν⁵ ἐπηρετῶν
ἔδοκεν ῥάπισμα τῷ Ἰησοῦ εἰπὼν "Ὅθως ἀποκρίθη τῷ ἀρχιερεῖ;"
23 ἄπεκρίθη αὐτῷ Ἰησοῦς⁶ "Εἰ κακῶς ἐλάλησα⁷, μαρτύρησον
περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με ἔρεις;" 24 Ἀπέστειλεν οὖν⁸
αὐτὸν δ' Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.]]

1 (N + καὶ) 2 (C 2 ll omit, C + δ) 3 (B * παρησίᾳ)
4 (l semper) 5 (l omits) 6 (C ll τῶν παρεστῶτων)
7 (N δὲ δὲ Ἰ. εἶπεν αὐτῷ) 8 (N εἶπεν) 9 (N δὲ, l omits)

¹ For v. 17 see § 40.

S. LUKE.

VARIOUS.

18d. S. John in his usual manner applies the saying "Destroy this temple" to our Lord's death and Resurrection, but it would seem also to have had a wider reference. "Give up your temple with its sacrifices and ceremonies, and in a trice I will give you a better temple with a better service." The reformed temple might have been the central cathedral of Christendom; but the Jews would not have it so and therefore it was destroyed.

S. John.

ii. 19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς "Λύσατε τὸν ναὸν τοῦτον καὶ (ἐν) τρισὶν ἡμέραις ἐγερῶ αὐτόν^b."

1 (N+δ) 2 B omits

Acts vi. 14, "Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον."

(vv. 66—71 are printed here for convenience of comparison only. They are repeated below, p. 155.)

(Scrap from the deutero-Mark, misplaced.)

xxii. 66 [Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἄρχιερεῖς τε¹ καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν,]

λέγοντες

"Εἰ^a σὺ εἶ ὁ χριστός, [εἰπὼν ἡμῶν.]^a" (1)
 67 εἶπεν δὲ¹⁸ αὐτοῖς ["Ἐὰν ὁμῶς⁴ εἶπω σὺ μὴ πιστεύσῃς"
 68 εἰδὼν δὲ¹⁸ ἐρωτήσω σὺ μὴ ἀποκριθῇς"¹⁸.
 69 ἀπὸ τοῦ νῦν δὲ] ἔσται ὁ γιός τοῦ ἀνθρώπου (3)
 ΚΑΘΗΜΕΝΟΣ ΕΚ ΔΕΞΙΩΝ ΤΗΣ ΔΥΝΑΜΕΩΣ¹⁸ [τοῦ
 θεοῦ]¹⁸." (4)
 70 [εἶπαν δὲ πάντες] "Σὺ [οὗν]¹⁸ εἰ ὁ υἱὸς τοῦ θεοῦ;" (1)
 ὁ δὲ [πρὸς αὐτοὺς] ἔφη¹⁰ ["Τμεῖς λέγετε ὅτι ἐγώ
 εἰμι." (2)]

71 οἱ δὲ εἶπαν

"Τί¹ ἔτι ἔχομεν μαρτυρίας¹ χρεῖαν; †

[αὐτοὶ γὰρ] ἠκούσαμεν¹⁸ [ἀπὸ τοῦ στόματος αὐτοῦ]."

1 (D καὶ ἀρχ.) 2 (D omits) 3 (D ὁ δὲ εἶπεν) 4 (N omits)
 5 (D omits, A 1+καὶ) 6 (I omits, D 11 ss + μοι ἢ ἀπολύσῃ¹⁸ + με) 7 (σ¹⁸ omits) 8 (2 11 omit) 9 (D 2 11 omit)
 10 (D 11 εἶπεν αὐτοῖς) 11 (D μαρτύρων) 12 (D 11 ἠκούσαμεν γὰρ)

(Scrap from the deutero-Mark, misplaced.)

xxii. 63 Καὶ [οἱ ἄνδρες οἱ συνέχοντες αὐτόν¹] ἐνέπαιζον αὐτῷ [δέροντες]¹⁸, 64 καὶ περικαλύψαντες¹⁸ αὐτόν⁴

ἐπηρώτων λέγοντες¹⁸

"Προφήτευσον¹⁸, τίς ἐστιν ὁ παῖς σου;"

65 [καὶ ἕτερα¹ πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν¹⁸.]

1 (I omits) 2 (D 11 omit) 3 (I alligatum, I ligaverunt)
 4 (D 11 αὐτοῦ τὸ πρόσωπον ἐτυπτον αὐτόν καὶ 5 (D 11 ss ἔλεγον)
 6 (11 + nobis, 2 11 + nobis Christe) 7 (D ἄλλα) 8 (D¹⁸ ἐαυτοῦ)

^a Matt. xxvi. 61 = Mark xiv. 58.

^b LXX. Dan. vii. 18, ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο. Ps. cx. 1, "κάθου ἐκ δεξιῶν μου."

S. Matthew's "σὺ εἶπας" or "σὺ λέγεις" is found in Matt. xvii. 11 = Mark xv. 2 = Luke xxiii. 8 = John xviii. 87, Matt. xxvi. 25 and probably "λέγετε ὅτι" is to be so understood in John ix. 41.

On the charge of blasphemy of S. John

[x. 33 "Περὶ καλοῦ ἔργου σὺ λιθάζεσθαι σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν."...36 "'Ὁν ὁ πατήρ ἡγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι 'Βλασφημεῖς,' ὅτι εἶπον 'Τίς τοῦ θεοῦ εἰμι;']"

In modern times a condemned criminal is protected by the law; any attempt to lynch him is promptly put down by the police and everything is done to spare his feelings. Formerly condemnation was followed by insult and abuse. Three mockeries are recorded in the case of our Lord: (1) by the police at the close of the *anacrisis*, (2) by Herod's soldiers when Herod dismissed him, (3) by Pilate's soldiers when the death warrant was signed. The second, which is peculiar to S. Luke, is possibly assimilated to the third, which belongs to the deutero-Mark.

Cf. 1 Pet. ii. 28, λοιδορούμενος οὐκ ἀντελοιδορεῖ, πάσχων οὐκ ἡττεῖται, παρεδίδου δὲ τῷ κρίνοντι δικαίως.

In Isaiah l. 6 it is written "I gave my back to the smiters.....I hid not my face from shame and spitting." It is probable that the deutero-Mark is alluding to the fulfilment of this Scripture, and S. Matthew's *πρόσωπον* points more decidedly to it.

O lacks Luke xxii. 20—xxiii. 24.
D — John xviii. 14—xx. 18 a.
s^a — Matt. xxiii. 25—xxviii. 20.
— Mark except xvi. 17—20.
— John xiv. 29—xvi. 25.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

§ 49. Two explanations suggest themselves, of which we prefer the former. (1) The prediction of denial (xiv. 26—31), the second and third denials and the conclusion belong to the deutero-Mark. The proto-Mark contained the first denial only. S. Luke received accounts of the prediction, of the second and third denials and of the conclusion from some one who had been present; he worked them up with some scraps of the deutero-Mark which afterwards reached him. The usual test of displacement is not forthcoming because, the first denial being fixed, the others were naturally subjoined to it, although S. John adopted a different arrangement. In support of this view we may appeal to the doubtfully genuine line *καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς*, the history of which, if genuine, will be that S. Mark's extraordinary word *ἐπιβαλὼν* was translated by the church at Jerusalem into *πικρῶς*, as though it meant 'putting it on,' i.e. copiously or excessively. S. Luke, deriving his deutero-Mark scraps from Jerusalem, received this version with them. (Other renderings are 'when he thought thereon' (cf. *ἐπέχω* and *προσέχω* ± *τὸν νοῦν*) or 'drawing his mantle over his head.') But S. Luke's line may be not genuine. (2) Otherwise the prediction of denial, the three denials and the conclusion belong to the proto-Mark, but S. Luke received another account of them which he so much preferred that he substituted it for S. Mark's, merely retaining a few scraps. There is in S. John a difficulty about the house in which the denials took place. The first denial was made early in

49. S. PETER'S DENIALS.

xiv. 66—72.

xxvi. 69—75.

69 Ὁ δὲ Πέτρος ἐκάθητο^a ἔξω ἐν τῇ αὐλῇ·
καὶ προσῆλθεν αὐτῷ μία παιδίσκη

λέγουσα

“Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.” †
70 ὁ δὲ ἠρνήσατο [ἐμπροσθεν^a πάντων] λέγων
“Οὐκ οἶδα τί λέγεις.”

1 (O Nazareno) 2 (O + αὐτῶν) 3 (D ll s^a + οὐδὲ
ἐπίσταμαι)

49 a. First Denial.

66 Καὶ ὄντος^a τοῦ Πέτρου κάτω^a ἐν τῇ αὐλῇ
ἔρχεται^a μία τῶν παιδισκῶν^a τοῦ ἀρχιερέως,
67 καὶ ἰδοῦσα τὸν Πέτρον^a θερμαινόμενον^b

ἐμβλέψασα^a αὐτῷ λέγει

“Καὶ^a σὺ μετὰ τοῦ Ναζαρηνοῦ^a ἦσθα τοῦ Ἰησοῦ.” (i)

68 ὁ δὲ ἠρνήσατο λέγων

“Οὔτε^a οἶδα, οὔτε ἐπίσταμαι^a. σὺ^a τί λέγεις;”

1 (D ll s^a omit) 2 (s^a omits, D ll + πρὸς αὐτὸν) 3 (NC
παιδίσκη) 4 (Euseb. 1 αὐτῶν) 5 (s^a omits) 6 (D^a omits)
7 (D ll Ναζορηνοῦ, 1 Nazoreo) 8 (O Οὐκ) 9 (1 Nescio,
1 Nescio sed nec novi) 10 (D ll omit)

49 b. Second Denial.

[καὶ^a ἐξῆλθεν ἔξω εἰς τὸ προαύλιον^a.] (ii)

69 καὶ^a ἡ παιδίσκη ἰδοῦσα αὐτὸν^a

ἤρξατο πάλιν λέγειν^a τοῖς παρευστῶσιν^a ὅτι

“Ὁδοῦτος^a ἐξ αὐτῶν ἐστίν.”

70 ὁ δὲ πάλιν ἠρνήσατο^a.]

* * *

71 ἐξελθόντα δὲ^a εἰς τὸν πυλῶνα^a

εἶδεν αὐτὸν ἄλλη^a †

καὶ λέγει τοῖς^a ἐκεῖ

“Ὁδοῦτος ἦν μετὰ [Ἰησοῦ τοῦ Ναζωραίου].” (i)

72 καὶ πάλιν ἠρνήσατο [μετὰ θραυ^a] ὅτι^a

“Οὐκ οἶδα τὸν ἄνθρωπον.”

1 (O1 + αὐτῶν, D ll ἐξελθόντος δὲ αὐτοῦ) 2 (ll ianua or
ianuam) 3 (D ll + παιδίσκη) 4 (C αὐτοῖς) 5 (O ll + Καὶ)
6 (N omits, D ll λέγων)

1 (D^a omits) 2 (D^a τὴν * προσκυλῆν, OD ll + καὶ ἀλέκτωρ
ἐφώνησεν) 3 (D ll πάλιν ± δὲ) 4 (D † + ὁ δὲ πάλιν ἠρνήσατο
καὶ) 5 B εἶπεν (D ll omit πάλιν) 6 (D παρεστῆκόςιν)
7 (D ll + Καὶ) 8 (D^a Αὐτοῖς) 9 (D † omits, but see above
note 4, G ll ἠρνήσατο)

49 c. Third Denial.

73 μετὰ μικρὸν δὲ [προσελθόντες] οἱ ἐστῶτες εἶπον τῷ Πέτρῳ

“Ἀληθῶς^a καὶ σὺ^a ἐξ αὐτῶν εἶ,

καὶ γὰρ^a ἡ λαλιά σου ὁμολογῶν σε ποιεῖ^a.”

74 τότε ἤρξατο καταβηματίζειν καὶ ὁμνῶν^a ὅτι

“Οὐκ οἶδα τὸν ἄνθρωπον.”

1 (D omits, ll omits καὶ) 2 (O + Γαλιλαῖος εἶ καὶ)
3 (D ll s^a ὁμοιάζει)

[καὶ^a μετὰ μικρὸν πάλιν οἱ παρευστῶτες^a ἔλεγον^a τῷ (ii)
Πέτρῳ^a]

“Ἀληθῶς^a * * * ἐξ αὐτῶν εἶ,

καὶ γὰρ^a Γαλιλαῖος εἶ.”

75 ὁ δὲ ἤρξατο ἀναβηματίζειν καὶ ὁμνῶν^a ὅτι

“Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον^a ὃν λέγετε^a.”]

1 (N omits) 2 (D - ἡσέτες) 3 (8 ll dixerunt, 1 dicunt)
4 (D1 omit) 5 (l omits) 6 (M1 + καὶ σὺ) 7 (l omits,
A1 + καὶ ἡ λαλιά σου ὁμοιάζει) 8 (NC ὁμνῶν, D 2 ll λέγειν)
9 (ND^a omit) 10 (N1 omit, 1 quem dicis)

^a Mark xiv. 54.

^b Mark xiv. 67.

S. LUKE.

S. JOHN.

the evening, when our Lord was in the house of Hanan, the second and third later when he was in the house of Caiaphas, but it would appear from the narrative that there was no change of house, for S. Peter was introduced into the house with difficulty, in consequence of S. John's personal acquaintance with the high-priest which carried with it authority over the slaves there, and when once he was locked up inside he was most anxious to escape, but was not allowed to do so. It is hardly probable that he would have been locked up a second time. To this objection we reply that if our Lord was transferred from one house to the other S. Peter may have been treated as a prisoner and forcibly taken. But it seems more probable that there was really only one house, viz. the official residence of the high-priest, built by Hanan on the Mount of Olives and called the Booths of Hanan. It is notorious that Hanan, though deposed and succeeded by seven of his sons or sons in law, retained a good deal of power throughout the whole period, so that S. Luke hesitates whether to call him or Caiaphas high-priest. This will be the more intelligible, if he occupied apartments in the same palace. Our Lord was then transferred—in chains—from a room in the basement to the upper room over the gateway; we need not suppose that His chains had been removed while he stood before Hanan.

xxii. 56—62.

56 Ἰδοῦσα¹ δὲ αὐτὸν παιδίσκη τις }
 "καθήμενον πρὸς τὸ φῶς"^{2a} } †
 καὶ ἀπενίσασα³ αὐτῷ εἶπεν
 "Καὶ οὗτος σὺν αὐτῷ ἦν"⁴.
 57 ὁ δὲ ἠρνήσατο⁵ λέγων
 "Οὐκ οἶδα αὐτόν, [γύναι⁶]."

1 (D * Ἰδοῦς) 2 (l omits) 3 (l tu cum illo eras, ll hic de eis est qui cum ipso erant, ll + semper) 4 (D + αὐτόν, ll + ei) 5 (D omits)

(From a different source?)

58 καὶ¹ [μετὰ βραχύ]² ἕτερος³ ἰδὼν αὐτόν⁴
 εἶπεν
 "Καὶ σὺ ἐξ αὐτῶν εἶ"⁵.
 ὁ δὲ Πέτρος⁶ εἶπεν
 "[Ἀνθρώπε,⁷] οὐκ εἰμὶ"⁸.

1 (ll + iterum) 2 (l omits) 3 (l alia) 4 (l + agressum ad ianuam) 5 (D * εἶπεν τὸ αὐτό, ll dixit "Homo, et tu cum illo eras semper," l ait "Et hic fuit cum Ihesu Nazareno") 6 (D ll omitt) 7 (D εἶπεν, ll respondit) 8 (ll omitt) 9 (l novi hominem) 10 (l et rursus negavit cum iure iurando)

(From a different source, with scrap from the deutero-Mark?)

59 καὶ [διαστῆσαι¹ ὥσει² ὥρας μίας]³ ἄλλος⁴ τις⁵ [δυσχυρίζετο]
 λέγων
 "Ἐπ' ἀληθείας⁶ καὶ οὗτος μετ' αὐτοῦ ἦν,
 καὶ γὰρ Γαλιλαῖός ἐστιν."
 60 εἶπεν δὲ ὁ Πέτρος
 "[Ἀνθρώπε,⁷] οὐκ οἶδα ὁ⁸ λέγεις."

1 (D* + διαστήσας) 2 (s* omits) 3 (l paullo post) 4 (l omits) 5 (l + cum vidisset) 6 (D Ἐπ' ἀληθείας λέγω) 7 (N + omits) 8 (N D ll τι)

* ἀπειλῆν is used twelve times by S. Luke, twice by S. Paul, but not elsewhere in N.T.

xviii. 17, 25—27.

17 λέγει σὺν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρὶς

"Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;"
 λέγει ἐκεῖνος
 "Οὐκ εἰμὶ."

25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος¹.

εἶπεν² σὺν αὐτῷ
 "Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ"³;
 ἠρνήσατο ἐκεῖνος καὶ εἶπεν
 "Οὐκ εἰμὶ."

1 (A l εἶπεν) 2 (C εἰ ἐκεῖνος)

66 λέγει [εἰς ἐκ τῶν δοῦλων τοῦ ἀρχιερέως,
 συγγενῆς ὃν οὐ ἀπέκοψεν Πέτρος τὸ ὄριον,
 "Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;"]
 67 πάλιν σὺν ἠρνήσατο¹ Πέτρος

1 (N + δ)

O lacks Luke xxii. 20—xxiii. 24.
D — John xviii. 14—xx. 18 a.
M — Matt. xxiii. 25—xxviii. 20.
— Mark except xvi. 17—20.
— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvi. (74) καὶ εὐθὺς
ἀλέκτωρ ἐφώνησεν

75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος
Ἰησοῦ εἰρηκότος¹ ὅτι²
“Πρὶν ἀλέκτορα φωνῆσαι
τρὶς ἀπαρνήσῃ³ με,” †
καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

1 (O 8 ll + αὐτῷ) 2 (D ll omit) 3 (O -σαι)

xxvii. 1—26.

1 Πρωίας δὲ γενομένης συμβούλιον λαβὼν¹
πάντες (1) οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι [τοῦ λαοῦ * * *
κατὰ τοῦ Ἰησοῦ ὥστε θανατώσασθαι² αὐτόν].

S. MARK.

49 d. Conclusion.

xiv. 70 [καὶ εὐθὺς¹] [ἐκ δευτέρου]² (ii, iii)
[ἀλέκτωρ ἐφώνησεν (ii)]

καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥήμα
ὡς³ εἶπεν αὐτῷ ὁ Ἰησοῦς⁴ ὅτι †
“Πρὶν ἀλέκτορα [θῆ⁵ α] [φωνῆσαι (ii, iii, ii)
τρὶς με ἀπαρνήσῃ⁶,”
καὶ ἐπιβαλὼν ἔκλαυεν⁷ α].”

1 (O omits) 2 (N l omit) 3 (D ll δ) 4 (Dc † Ἰησοῦν)
5 (NO? ll omit) 6 (D l omit) 7 (NO ἔκλαυσεν) 8 (D ll
ἤρξατο κλαίειν)

50. THE SANHEDRIN PASSES SENTENCE OF DEATH AND PILATE SIGNS THE WARRANT.

xv. 1—15.

50 a. The Trial before the Sanhedrin.

1 Καὶ εὐθὺς¹ πρῶτ² συμβούλιον ποιήσαντες³
οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ⁴ γραμματέων
καὶ ὅλον (1) τὸ συνέδριον

(For the parallels with Luke xxii. 66—71 see § 48 e.)

2 καὶ δέξαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν⁵ Πιλάτῳ
[τῷ ἡγεμόνι].

1 (D ll ἐποίησαν) 2 (D l να θανατώσουσιν) 3 (O ll
+ Ποντίῳ)

δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν⁶ καὶ παρέδωκαν Πιλάτῳ.

1 (2 ll s^o omit) 2 NO ἐτοιμάσαντες, (D ll ἐποίησαν)
3 (ND + τῶν) 4 (D ll + καὶ) 5 (CD ἀπήγαγον, D ll + εἰς
τὴν αὐλήν)

50 b. The Repentance of Judas.

xxvii. 3 Τότε ἰδὼν Ἰούδας ὁ παραδούς¹ αὐτὸν ὅτι κατεκρίθη μετα-
μεληθεὶς² ἔστρεψεν³ τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ
πρεσβυτέροις λέγων 4 “Ἡμᾶρτον παραδοῖν αἷμα δίκαιον⁵.” οἱ δὲ
εἶπαν “Τί πρὸς ἡμᾶς; σὺ δέ σῃ.” 5 καὶ ῥίψας τὰ⁶ ἀργύρια εἰς τὸν
ναὸν⁷ ἀνεχώρησεν⁸, καὶ ἀπελθὼν ἀπήγγεατο. 6 Οἱ δὲ ἀρχιερεῖς
λαβόντες τὰ ἀργύρια εἶπαν “Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν
κορβανᾶν⁹, ἐπεὶ τιμὴ αἱματός ἐστιν.” 7 συμβούλιον δὲ λαβόντες
ἠγόρασαν ἐξ αὐτῶν τὸν ἄγρον τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις.
8 διὸ ἐκλήθη ὁ ἄγρος ἐκεῖνος⁹ Ἄγρος Αἱματος ἕως τῆς σήμερον.
9 Τότε¹⁰ ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερემίου¹¹ τοῦ προφήτου λέγοντος
καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετι-
μημένου ὃν ἐτιμήσαντο ἀπὸ γίῳν Ἰσραὴλ, 10 καὶ
ἔδωκαν¹² αὐτὰ εἰς τὸν ἄγρον τοῦ κεραμέως, καθὰ
συνέταξέν μοι Κύριος¹³.

1 NO παραδίδωμι 2 (N μετεμελήθη καὶ) 3 (O ll ἀπ-)
4 NBO ἀφῶν 5 (N + τριάκοντα) 6 (O ll ἐν τῷ ναῷ)
7 (O ἀπεχ.) 8 (B ll Κορβάν) 9 (ll + Aoheldemasch, quod
est) 10 (N Καὶ) 11 (O Ἱηρεμ., 2 ll s^o omit, 1 Esaiam)
12 N s^o ἔδωκα

* Mark xiv. 30.

S. LUKE.

(From a different source, with scrap from the deutero-Mark?)

xxii. (60) καὶ παραχρῆμα [ἐτι λαλοῦντες αὐτοῦ]¹
ἐφώνησεν ἀλέκτωρ. †

61 [καὶ στραφεὶς ὁ κύριος ἐπέβλεψεν τῷ Πέτρῳ,]
καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος
τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι

“Πρὶν ἀλέκτορα φωνῆσαι [σήμερον]
ἀπαρνήσῃ με τρίς.” †

62 (καὶ ἐξαλθὼν ἔξω¹⁰ ἔκλαυσεν πικρῶς.)¹¹

1 (ss omit) 2 (D ss Ἰησοῦ) 3 (D omits) 4 (D λόγου)
5 (D ll omit) 6 (B + η) 7 (ss + twice) 8 (D ll ss omit)
9 (D ss ll + μὴ εἰδέναι με) 10 (A ll + ὁ Πέτρος) 11 6 ll omit

xxii. 66—71, xxiii. 1—25.

66 [Καὶ ὡς ἔγενετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ,
ἀρχιερεῖς τε¹¹ καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον
αὐτῶν,]

λέγοντες

“Εἰ¹ σὺ εἶ ὁ χριστός, [εἰπὼν ἡμῶν.]”

67 εἶπεν δὲ¹² αὐτοῖς [“Ἐὰν ὁμῶς εἶπω οὐ μὴ πιστεύσητε
68 ἔάν δὲ ἐρωτήσω οὐ μὴ ἀποκριθῆτε¹³.
69 ἀπὸ τοῦ νῦν δὲ] ἔσται ὁ γίος τοῦ ἀνθρώπου¹⁰
καθήμενος ἐκ δεξιῶν τοῦ ἀγαμέμω¹¹ [τοῦ θεοῦ].”

70 [εἶπαν δὲ πάντες] “Σὺ [οὖν] εἶ ὁ υἱὸς τοῦ θεοῦ;
ὁ δὲ [πρὸς αὐτοὺς] ἔφη¹⁰ “Τμεῖς λέγετε ὅτι ἐγώ εἰμι.”

71 οἱ δὲ εἶπαν

“Τί ἔτι ἔχομεν μαρτυρίας¹¹ χρᾶν; †

[αὐτοὶ γάρ] ἠκούσαμεν¹² [ἀπὸ τοῦ στόματος αὐτοῦ].”

xxiii. 1 Καὶ ἀναστὰν

ἄπαν τὸ πλῆθος αὐτῶν^{13 14}

ἤγαγον αὐτὸν¹⁵ ἐπὶ τὸν¹⁶ Πειλᾶτον.

1 (D καὶ ἀρχ.) 2 (D omits) 3 (D ὁ δὲ εἶπεν) 4 (ss
omits) 5 (D ll omit, A l + καὶ) 6 (l omits, D ll ss + μοι ἡ
ἀποδείξατε + me) 7 (ss omits) 8 (2 ll omit) 9 (D 2 ll
omit) 10 (D ll εἶπεν αὐτοῖς) 11 (D μαρτύρων) 12 (D ll
ἠκούσαμεν γάρ) 13 (l omits) 14 (D ἀναστάντες) 15 (D
† + αὐτὸν) 16 (D omits)

xviii. (57) καὶ εὐθέως
ἀλέκτωρ ἐφώνησεν.

Though Κύριε is frequently applied to our Lord in S. Mat-
thew and twice in S. Mark, the use of ὁ κύριος as a substitute
for Ἰησοῦς is found only in SS. Luke and John. The change
must be attributed to the growth of reverence for our Lord's
person and may be compared with the use of 'our Lord' in the
modern pulpit.

*but all not lat. om. probably
assimilated from Mt.*

On Luke xxii. 66—71 see the introductory note on page 148.

xviii. 28—40, xix. 1, 4—16^a.

[ss Ἀγούσιν οὖν¹ τὸν Ἰησοῦν ἀπὸ τοῦ Καιάφα² εἰς τὸ
πραιτώριον³. ἦν δὲ πρωὶ καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον,
ἵνα μὴ μανθῶσιν ἀλλὰ φάγωσιν⁴ τὸ πᾶσχα.

1 (2 ll δὲ, l omits) 2 (l a Caiphan, ll ad Caiphan, l ad
Caipham et ad Pilatum, ss + and brought Him) 3 (ss + to
deliver Him to the governor) 4 (L ll ἀλλ' ἵνα φάγ., ss whilst
they were eating)

(Another account of the death of Judas is given in Acts i. 18 f.

IV. § 9.)

^a I.XX. Zech. xi. 18, καὶ ἔλαβον τοὺς τριάκοντα ἀργυροὺς καὶ ἐπέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον.
^b LXX. Dan. vii. 18, ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἤρχετο. Ps. cx. 1, “κάθου ἐκ δεξιῶν μου.”

O lacks Luke xxii. 20—xxiii. 24.
 — John xviii. 86—xx. 15.
 D — John xviii. 14—xx. 18 a.
 a¹ — John xviii. 82—xix. 89.
 a² — Matt. xxiii. 25—xxviii. 20.
 — Mark except xvi. 17—20.
 — John xiv. 29—xvi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 11 [Ο δὲ Ἰησοῦς ἐστάνθ' ἐμπροσθεν τοῦ ἡγεμόνος]
 καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων
 "Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;"
 ὁ δὲ [Ἰησοῦς] ἔφη "Σὺ λέγεις."
 12 καὶ ἐν τῇ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων
 [καὶ πρεσβυτέρων³ οὐδὲν ἀπεκρίνατο⁴].
 13 τότε λέγει αὐτῷ ὁ Πειλᾶτος †
 "Οὐκ ἀκούεις πόσα⁵ σου καταμαρτυροῦσιν;"
 14 καὶ οὐκ ἀπεκρίθη [αὐτῷ πρὸς οὐδὲν⁶ ἐν ῥῆμα],
 ὥστε θαυμάζειν τὸν ἡγεμόνα [Ματ].
 1 B ll a¹ + αὐτῷ 2 (l dixisti) 3 (a¹ Pharisees) 4 (D² ll
 ἀπεκρίνατο) 5 (B ὅσα, D τόσα, a² πόσοι) 6 (D ll omit)

S. MARK.

500. Our Lord is taken before Pilate, who
 hesitates.

xv. 2 καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος¹ *
 "Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;"
 ὁ δὲ² ἀποκριθεὶς³ αὐτῷ⁴ λέγει "Σὺ λέγεις."
 [3 καὶ κατηγοροῦν⁵ αὐτοῦ οἱ ἀρχιερεῖς πολλά. (ii)]
 4 ὁ δὲ Πειλᾶτος πάλιν ἐπηρώτα⁶ αὐτὸν (λέγων)⁷
 "Οὐκ ἀποκρίνη οὐδέν⁸; ἴδε⁹ πόσα σου καταγοροῦσιν."
 5 ὁ δὲ Ἰησοῦς οὐκ ἐτι οὐδὲν ἀπεκρίθη,
 ὥστε θαυμάζειν τὸν Πειλᾶτον.]
 1 (2 ll + dicena) 2 (D l καὶ) 3 (l omits) 4 (ll omit)
 5 (2 ll dixit) 6 (D² κατηγοροῦσιν) 7 (2 ll a¹ + but He answered
 nothing) 8 (MOD ll -τησεν) 9 B l omit, (a¹ † + to them)
 10 (B omits) 11 (a¹ dost Thou not see?)

Luke xxiii. 11. The phrase ἐστὴς λαμπρά is used only by
 SS. Luke and James, ἐχθρα by SS. Luke, Paul and James. In
 Mark xv. 17 (= Matt. xxvii. 28) the soldiers clothed our Lord
 in a purple (or scarlet) *paludamentum* in mockery. There is
 perhaps some assimilation between these passages and the
 mockery in S. Luke before Herod. S. Luke makes our Lord
 silent before Herod, but not before Pilate, as in Mark xv. 5
 (= Matt. xxvii. 14, cf. John xix. 9).

v. 12. If the coolness between Pilate and Herod arose when
 Pilate "mingled the blood of some of Herod's subjects with
 their sacrifices" (Luke xiii. 1) for which atrocious act Herod
 would as certainly demand explanations as Pilate with Roman
 haughtiness would refuse to give them, then by sending our
 Lord to Herod Pilate opened the way to a reconciliation and
 Herod proved that he was satisfied by sending the Prisoner
 back.

S. LUKE.

xxiii. 2 [ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες "Τοῦτον εὐραμεν¹ διαστρέφοντα τὸ ἔθνος ἡμῶν² καὶ κυλλόντα φόρου Καίσαρι διδόναι³ καὶ⁴ λέγοντα αὐτὸν⁵ χριστὸν βασιλεῖα εἶναι."]

3 ὁ δὲ Πειλᾶτος ἠρώτησεν⁷ αὐτὸν λέγων †

"Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;"

ὁ δὲ ἀποκριθεὶς αὐτῷ⁸ ἔφη⁹ "Σὺ λέγεις."

1 (D^s ζεύρον) 2 (Marcion II + καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφῆτας) 3 (Marcion + καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα, see v. 5) 4 (A 2 II omit) 5 (ND εὐαγγ.) 6 (II + audiens) 7 (D επ-) 8 (II omit) 9 (K λέγει) 10 (D I ἀπεκρίθη αὐτῷ λέγων)

50d. 1. Our Lord is referred to Herod.

[xxiii. 4 ὁ δὲ Πειλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς δούλους "Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ." 5 οἱ δὲ ἐπίσχυον¹ λέγοντες ὅτι² "Ἀναστασιᾶς τὸν λαόν³ διδάσκων⁴ καθ' ὅλην τὴν Ἰουδαίαν⁵, καὶ⁶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας⁷ ἔως ὧδε." 6 Πειλᾶτος δὲ ἀκούσας⁸ ἐπηρώτησεν αὐτὸν⁹ (ὁ δὲ¹⁰ ἀνθρώπος¹¹ Γαλιλαῖος¹² ἐστίν¹³, 7 καὶ ἐπηρώτησεν ὅτι ἐκ τῆς ἐξουσίας¹⁴ Ἡρώδου¹⁵ ἐστὶν ἀντεπεμψέν αὐτὸν¹⁶ πρὸς¹⁷ Ἡρώδην, ὅστις καὶ αὐτὸν¹⁸ ἐν Ἱερουσαλὴμ¹⁹ ἐν ταῖς ταῖς ἡμέραις²⁰. 8 ὁ δὲ²¹ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη²² λίαν, ἦν γὰρ²³ ἐξ ἱκανῶν χρόνων²⁴ θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούσαι²⁵ περὶ αὐτοῦ, καὶ ἠλπίζεν²⁶ τι σημεῖον ἰδεῖν ἐκ²⁷ αὐτοῦ γινόμενον. 9 ἐπηρώτησεν²⁸ αὐτὸν ἐν λόγοις ἱκανοῖς²⁹ αὐτὸς δὲ οὐδὲν³⁰ ἀπεκρίνατο αὐτῷ³¹. 10 εἰστέκεισαν³² δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς³³ ἐντόνως κατηγοροῦντες αὐτόν. 11 ἐξουθενήσας³⁴ δὲ³⁵ αὐτὸν³⁶ ὁ Ἡρώδης σὺν τοῖς στρατεύμασι³⁷ αὐτοῦ καὶ ἱμνωῖς περιβαλὼν³⁸ ἐσθήτα λαμπρὰν ἀντεπεμψέν³⁹ αὐτὸν πρὸς Πειλᾶτον. 12 Ἐγένετο δὲ φίλοι⁴⁰ 8 τε Ἡρώδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ⁴¹ μετ'⁴² ἀλλήλων⁴³. προεβήκον⁴⁴ γὰρ ἐν ἐχθρῇ⁴⁵ ὥστε πρὸς αὐτοὺς⁴⁶.]

1 (D εἰς.) 2 (D II omit) 3 (K ἱερασι) 4 (K δούλων) 5 (K II omit) 6 (D γῆς) 7 (2 II + ἐκ ἄλλος nostras et uxores avertit a nobis, non enim baptizantur sicut (αὐτοὶ) nos + nec se mundant, see v. 2) 8 (D + δ) 9 (D II + τὴν Γαλιλαίαν) 10 B omits 11 (I omit) 12 (D II ἀπὸ τῆς Γαλιλαίας) 13 (s^o omits) 14 (B + τὸν) 15 (K τανύδον) 16 (D τῷ Ἡρώδῃ ὅστις αὐτῷ) 17 (K αὐταῖς, D II + ἐκείναις) 18 (s^o + of unlearned bread) 19 (K omits) 20 (A II ἐξ ἱκανῶν + χρόνων, I omits) 21 (A II + πολλὰ) 22 (KD οὐκ) 23 (D + οὐδὲν, I + quasi non audiens, s^o + as though He had not been there) 24 (s^o rulers) 25 (K τε) 26 (K omits, K II + καὶ) 27 (D II + αὐτὸν) 28 (K I ἐπεμψέν) 29 (I hora) 30 (II omit) 31 (K - φραστο) 32 (D I ὧστε δὲ ἐν ἀγῶνι ὁ Πειλᾶτος καὶ ὁ Ἡρώδης ἐγένετο φίλοι ἐν αὐτῇ τῇ ἡμέρᾳ (s^o omits vv. 10—12))

50d. 2. Pilate resumes the examination.

[xxiii. 13 Πειλᾶτος δὲ¹ συνεκαλεσάμενος² τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας³ καὶ⁴ τὸν λαόν⁵ 14 εἶπεν πρὸς αὐτοὺς⁶ "Προσηνέγκατέ⁷ μοι τὸν ἀνθρώπον τούτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ⁸ ἐνώπιον ὑμῶν ἀνακρίνας⁹ οὐδὲν¹⁰ εἶπον ἐν τῷ ἀνθρώπῳ τούτῳ¹¹ αἴτιον ὡς κατηγορεῖτε κατ'¹² αὐτοῦ¹³. 15 ἀλλ' οὐδὲ Ἡρώδης, ἀντεπεμψέν γὰρ αὐτὸν πρὸς ἡμᾶς¹⁴ καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον¹⁵ αὐτῷ¹⁶ 16 παιδεύσας οὖν αὐτὸν ἀπολύσω¹⁷."

1 (D ὁ δὲ II.) 2 (D - εἰς) 3 (D I + πάντα) 4 (II populi or plebis, I omits) 5 (D^s I Κατ-) 6 (D καὶ γὰρ δὲ) 7 (I omits) 8 (D οὐδὲν) 9 (D αὐτῷ) 10 (K omits) 11 (D omits) 12 (D II + ἀντεπεμψα γὰρ ὑμᾶς (s^o αὐτὸν) πρὸς αὐτόν) 13 (D + ἐν) 14 (KD II s^o + 17 ἀνάγκη δὲ εἶχεν (m^o he was wont) κατὰ ἐπαγγελίαν ἀπολύειν αὐτοὺς ἐνα, — D^s put this after verse 19—, 2 II + θέσμιον, I + quousque voluisset populus)

S. JOHN.

xviii. 29 ἐξῆλθεν οὖν ὁ Πειλᾶτος ἐξω¹ πρὸς αὐτοὺς καὶ φησιν² "Τίνα κατηγορίαν φέρετε³ τοῦ ἀνθρώπου τούτου;" 30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ⁴ "Ἐμὴ μὴ ἦν οὗτος⁵ κακὸν ποιῶν⁶, οὐκ ἂν⁷ σοι παρεδόκαμεν⁸ αὐτόν." 31 εἶπεν οὖν⁹ αὐτοῖς¹⁰ Πειλᾶτος "Ἀδέστω αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν¹¹." εἶπεν¹² αὐτῷ οἱ Ἰουδαῖοι "Ἡμῶν οὐκ ἔστιν ἀποκτεῖναι οὐδένα." 32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ¹³ ὃν εἶπεν¹⁴ σημαίνων τοίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν. 33 Ἡσθλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πειλᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ

"Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;"

34¹² ἀπεκρίθη¹³ Ἰησοῦς "Ἀπὸ σεαυτοῦ οὐ¹⁴ τοῦτο λέγεις¹⁵ ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;" 35 ἀπεκρίθη ὁ Πειλᾶτος "Μήτι¹⁶ ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς¹⁷ παρέδοκάν σοι ἐμοί¹⁸ τί ἐποίησαι;" 36 ἀπεκρίθη Ἰησοῦς "Ἡ βασιλεία ἡ ἐμὴ¹⁹ οὐκ ἐστὶν ἐκ τοῦ κόσμου τούτου²⁰ εἰ ἐκ τοῦ κόσμου τούτου ἦν²¹ ἡ βασιλεία ἡ ἐμὴ²²,²³ οἱ ὑπηρέται οἱ ἐμοὶ ἡγωνίζοντο ἔν²⁴, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις²⁵ νῦν δὲ ἡ βασιλεία ἡ ἐμὴ²⁶ οὐκ ἐστὶν ἐντεῦθεν." 37 εἶπεν οὖν αὐτῷ ὁ Πειλᾶτος "Οὐκ οὖν βασιλεὺς εἶ σὺ;"

ἀπεκρίθη ὁ Ἰησοῦς "Σὺ λέγεις

ὅτι βασιλεὺς εἰμι²⁸. ἐγὼ²⁹ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω³⁰ τῇ ἀληθείᾳ³¹. πᾶς ὁ ἂν ἐκ³² τῆς ἀληθείας ἀκούει μου τῆς φωνῆς." 38 λέγει αὐτῷ ὁ Πειλᾶτος "Τί³³ ἐστὶν ἀλήθεια;" Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς³⁴ "Εγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν"

1 (A I omit) 2 (A II εἶπεν, s^o + το ἐλεον) 3 (O II + κατὰ) 4 (K κακὸν ποιῶν, O I κακοποιῶν, A II κακοποιῶν) 5 (s^o + εἰς) 6 (K - ποιῶν) 7 (II omit) 8 (K + δ) 9 (K I omit) 10 (K II + οὖν) 11 (K omits) 12 (II + ἐπὶ) 13 (K I + αὐτῷ, K II + δ) 14 (K II omit) 15 (K εἶπας) 16 (K M^h) 17 (K II ὁ ἀρχιερεὺς) 18 (K ἡ ἐμὴ β.) 19 (K + καὶ) 20 (B omits) 21 (A II + ἐγὼ) 22 (I omits) 23 (K + σγ) 24 (K περὶ τῆς ἀληθείας) 25 (K + τίς)

O lacks Luke xxii. 20—xxiii. 24.
 — John xviii. 26—xx. 15.
 D — John xviii. 14—xx. 18 a.
 s^a — John xviii. 22—xix. 29.
 s^a — Matt. xxiii. 25—xxviii. 20.
 — Mark exsupt xvi. 17—20.
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 15 Κατὰ δὲ ἑορτὴν εἰώθει [ὁ ἡγεμὼν] ἀπολύειν
 ἓνα τῷ ὄχλῳ δέσμιον ὃν ᾗθελον^a. †

16 εἶχον^a δὲ τότε^a δέσμιον [ἐπίσημον]^a λεγόμενον^a Βαραβ-
 βᾶν¹.]

17 [συνηγμένων οὖν^a αὐτῶν] εἶπεν αὐτοῖς ὁ Πειλᾶτος †
 "Τίνα θέλετε ἀπολύσω ὑμῖν¹⁰,
 [ὁ (τὸν)¹¹ Βαραββᾶν⁷ ἢ Ἰησοῦν τὸν [λεγόμενον] Χριστόν;"
 18 ᾗθδει γὰρ ὅτι
 διὰ φθόνον παρέδωκαν αὐτόν.

[19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ
 γυνὴ αὐτοῦ λέγουσα "Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ
 ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν."]

20 "Οἱ δὲ ἀρχιερεῖς^{11a} [καὶ οἱ πρεσβύτεροι] ἔπεισαν τοὺς ὄχλους
 ἵνα αἰτήσωνται τὸν Βαραββᾶν⁷ [τὸν δὲ Ἰησοῦν ἀπολύσωσιν],

21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς †
 ["Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;" οἱ δὲ εἶπαν "Τὸν¹²
 Βαραββᾶν." 22 λέγει αὐτοῖς ὁ Πειλᾶτος]

"Τί οὖν ποιήσω¹⁴ [Ἰησοῦν] τὸν λεγόμενον Χριστόν;"

λέγουσιν [πάντες] "Σταυρωθήτω."

1 (D + τὴν) 2 (N παρηγοῦντο) 3 (2ll εἶχον) 4 (N † τὸν
 τῶ) 5 (D + τὸν) 6 (5 cursives s^a + Ἰησοῦν) 7 (1 s^a Βα-
 ραββᾶν) 8 (s^a + and he was cast into prison on account
 of evils which he had done and he had committed murder)
 9 (D ll δὲ, 1 omits) 10 (1 + de duobus) 11 ND omit
 12 (ll Princeps autem sacerdotum) 13 (D omits) 14 (D s^a
 ποιήσωμεν, ll faciemus, 1 * faciem)

xxvii. 23 "Ὁ δὲ εἶφη¹¹ "Τί γὰρ κακὸν ἐποίησεν;"

οἱ δὲ περισσῶς ἔκραζον^a [λέγοντες]^a
 "Σταυρωθήτω^a."

24 ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται
 λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας κατέναντι^a τοῦ ὄχλου λέγων
 "Ἀθῶός εἰμι^a ἀπὸ τοῦ αἵματος^a τούτου ὑμεῖς^a ὀψέσθε." 25 καὶ
 ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν "Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ
 τέκνα ἡμῶν."

26 τότε
 ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,
 τὸν δὲ Ἰησοῦν φραγελλώσας^a παρέδωκεν¹⁰
 ἵνα σταυρωθῇ¹¹. †

1 (D ll λέγει αὐτοῖς ὁ ἡγεμὼν) 2 (D s^a ἔκραζον) 3 (2ll omit)
 4 (1 omits) 5 N ἀπ- 6 (D ll + ἐγώ) 7 N ll + τοῦ δικαίου
 8 (N + δὲ) 9 (D * φλαγ.) 10 (D ll + αὐτοῖς) 11 (D ll
 σταυρώσωμεν αὐτόν)

S. MARK.

50e. Barabbas.

xv. 6 Κατὰ δὲ ἑορτὴν ἀπέλυνεν^a
 αὐτοῖς ἓνα δέσμιον ὃν παρηγοῦντο¹⁰.

7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στυσιαστών
 δεδεμένος οἵτινες ἐν τῇ στάσει φόνον^a πεποιήκεισαν¹⁵.
 8 καὶ ἀναβὰς^a ὁ ὄχλος ᾗρξατο αἰτεῖσθαι^a καθὼς^a ἐποίει
 αὐτοῖς.

9 ὁ δὲ Πειλᾶτος ἀπεκρίθη αὐτοῖς λέγων¹⁰
 "Θέλετε ἀπολύσω ὑμῖν¹⁰
 τὸν βασιλέα τῶν Ἰουδαίων;"
 [10 ἐγίνωσκεν¹¹ γὰρ ὅτι
 διὰ φθόνον παραδεδώκεισαν¹² αὐτόν (οἱ ἀρχιερεῖς)¹².

11 οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον¹⁴
 ἵνα μᾶλλον τὸν¹⁵ Βαραββᾶν ἀπολύσῃ αὐτοῖς.
 12 ὁ δὲ Πειλᾶτος πάλιν¹⁶ ἀποκριθεὶς ἔλεγεν¹⁷ αὐτοῖς

"Τί οὖν¹⁸ ποιήσω (ὃν)¹⁹ λέγετε²⁰ τὸν βασιλέα²¹ τῶν
 Ἰουδαίων;"

13 οἱ δὲ πάλιν²² ἔκραζον²³ "Σταύρωσον αὐτόν."

1 (D + τὴν) 2 (1 consueverat remittere, ll solebat dimittere)
 3 (O δοκερ, D ll ἄν ἄν, OD ll ἡτοῦντο) 4 (N + τὸν) 5 (s^a And
 there was a prisoner, a man, a malefactor, called Barabbas;
 and there was (or, he was) a man who worked evil and wrought
 murder, so 4ll read qui...foecerat for οἵτινες.....πεποιήκεισαν)
 6 (1 omits, O ἀναβήσας, s^a answered...and, D 2ll + εἶπεν) 7 (D l
 + αὐτόν) 8 (CD ll + εἶπεν) 9 (D ll ἀποκριθεὶς λέγει αὐτοῖς)
 10 (D l omit) 11 (N ἐγνώκει, D ᾗδει) 12 (D l παρέδωκεν,
 1 tradebant) 13 B s^a omit 14 (D ll s^a ἔπεισαν τῷ ὄχλῳ)
 15 (D omits) 16 (D 2ll omit) 17 (D l εἶπεν) 18 (D ll s^a
 + θέλετε) 19 B omits 20 (D ll omit) 21 (D βασιλεῖ)
 22 (3ll omit) 23 (D ll + λέγουσιν)

50f. Pilate protests but gives way.

xv. 14 ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς¹ "Τί γὰρ ἐποίησεν
 κακόν;" †

οἱ δὲ περισσῶς ἔκραζον^a
 "Σταύρωσον αὐτόν^a."

15 ὁ δὲ Πειλᾶτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι^{17a}
 ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,
 καὶ^a παρέδωκεν τὸν Ἰησοῦν^a φραγελλώσας^a
 ἵνα σταυρωθῇ.

1 (N omits) 2 (D ll ἔκραζον, N l + λέγουσιν) 3 (B ποιῶν)
 4 (D 2ll omit) 5 (1 omits) 6 (B παρέδωκεν δὲ τὸν Ἰ.,
 D τὸν δὲ Ἰ. π.) 7 (D * φλαγ.)

^a Cf. Acts xiii. 28, "καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ᾗτήσαντο Πειλᾶτον ἀναιρεθῆναι αὐτόν." Cf. Acts iii. 18, iv. 27;
 1 Tim. vi. 18.

S. LUKE.

S. JOHN.

[xxiii. 18 ἀνέκραγον¹ δὲ πανπληθεὶς] λέγοντες "[Λίρε τοῦτον.]"

ἀπόλυσον

δὲ ἡμῖν τὸν Βαραββᾶν." 19 ὅστις ἦν διὰ στάσιν τινὰ

[γενομένην]

ἐν τῇ πόλει] καὶ φόνον βληθείς² ἐν τῇ φυλακῇ³.20 [πάλιν δὲ] ὁ Πειλᾶτος προσεφώνησεν αὐτοῖς,
[Θέλω ἀπολῦσαι τὸν Ἰησοῦν.]1 (D ll ἀνέκραξαν) 2 (D + αἶρε τοῦτον) 3 (D βεβλημένος,
K omits) 4 (D εἰς φυλακὴν + v. 17 (see above)) 5 (D αὐτοῦ)xviii. 39 "ἔστιν δὲ συνήθεια ὑμῶν¹ ἵνα ἕνα ἀπολύσω ὑμῖν² (ἐν)³ τῷ
πάσχα"βούλεσθε οὖν⁴ ἀπολύσω ὑμῖν⁵
τὸν βασιλέα τῶν Ἰουδαίων;"40 ἐκραύγασαν οὖν⁶ πάλιν⁷ λέγοντες⁸

"Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν."

ἦν δὲ ὁ Βαραββᾶς⁹ ληστής.1 (ll omit) 2 (l omits) 3 B omits 4 (K + ἵνα)
5 (l autem, 8 ll omit) 6 (ll πάντες or + πάντες) 7 (l + in-
signis)xix. 1 Τότε οὖν ἔλαβεν¹ ὁ Πειλᾶτος τὸν Ἰησοῦν καὶ² ἐμαστίγωσεν³.

(For verses 2, 3 see p. 161.)

xxiii. 21 οἱ δὲ ἐπεφώνουν¹ λέγοντες² "Σταύρου [σταύρου]
αὐτόν³."4 Καὶ ἐξῆλθεν⁴ πάλιν⁵ ἐξω ὁ Πειλᾶτος καὶ λέγει αὐτοῖς "Ἴδε ἔγωγε
ὑμῖν αὐτὸν ἔξω, ἵνα γινώτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω⁶ ἐν αὐτῷ."
5 ἐξῆλθεν οὖν (ὁ)⁷ Ἰησοῦς ἐξω⁸, φορῶν τὸν ἐκείνου ἐστέφανον καὶ
τὸ⁹ πορφύρου ἱμάτιον. καὶ λέγει αὐτοῖς "Ἴδοὺ ὁ¹⁰ ἄνθρωπος¹¹."
6 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύ-
γασαν¹² λέγοντες¹³ "Σταύρωσον¹⁴ σταύρωσον¹⁵." λέγει
αὐτοῖς ὁ Πειλᾶτος "Ἀβέετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ
οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν." 7 ἀπεκρίθησαν αὐτῷ¹⁶ οἱ Ἰουδαῖοι
"Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον¹⁷ ὀφείλει ἀποθανεῖν, ὅτι
υἱὸς θεοῦ ἐαυτὸν ἐποίησεν." 8 Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦτον
τὸν λόγον, μᾶλλον ἐφοβήθη, 9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν¹⁸
καὶ λέγει τῷ Ἰησοῦ "Πόθεν εἰ σὺ;"ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.
10 λέγει οὖν¹⁹ αὐτῷ ὁ Πειλᾶτος "Ἡμεῖς οὐ λαλεῖς; οὐκ οἶδας ὅτι
ἐξουσίαν ἔχω ἀπολῦσαι σε καὶ ἐξουσίαν ἔχω σταυρώσαι σε;"
11 ἀπεκρίθη αὐτῷ²⁰ Ἰησοῦς²¹ "Οὐκ ἔχεις²² ἐξουσίαν κατ' ἐμοῦ οὐδε-
μίαν εἰ μὴ ἥ²³ δεδομένη σοι ᾗ²⁴ ἀνωθεν²⁵ διὰ τοῦτο ὁ παραδοὺς με σοὶ
μειζῶνα ἁμαρτίαν ἔχει." 12 ἐκ τούτου²⁶ ὁ Πειλᾶτος²⁷ ἐρῆται ἀπο-
λῦσαι αὐτόν²⁸· οἱ δὲ Ἰουδαῖοι²⁹ ἐκραύγασαν λέγοντες³⁰ "Ἐάν τοῦτον
ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος³¹· πᾶς ὁ βασιλεὺς ἐαυτὸν ποιῶν
ἀντιλέγει τῷ Καίσαρι." 13 Ὁ οὖν Πειλᾶτος ἀκούσας τῶν λόγων
τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον
λεγόμενον Λιβόστρωτον, Ἑβραϊστὶ δὲ³² Γαββαθᾶ³³. 14 ἦν δὲ παρα-
σκευὴ τοῦ πάσχα, ὥρα³⁴ ἥ³⁵ ἐστὶν ἡ³⁶ ἑκτη. καὶ λέγει τοῖς Ἰουδαίοις
"Ἴδε ὁ βασιλεὺς ὑμῶν." 15 ἐκραύγασαν οὖν ἐκεῖνοι³⁷ "Ἄρον
ἄρον³⁸, σταύρωσον αὐτόν." λέγει αὐτοῖς ὁ Πειλᾶτος "Τὸν βασιλέα
ὑμῶν σταυρώσω;" ἀπεκρίθησαν οἱ ἀρχιερεῖς "Οὐκ ἔχομεν βασιλέα
εἰ μὴ Καίσαρα."xxiii. 22 ὁ δὲ [τρίτων] εἶπεν πρὸς αὐτούς "Τί γὰρ κακὸν
ἐποίησεν οὗτος; [οὐδὲν¹ αἴτιον² θανάτου εὔρω³ ἐν αὐτῷ· παι-
δεύσας οὖν αὐτὸν ἀπολύσω.]"23 οἱ δὲ ἐπέκειντο⁴ φωναῖς μεγάλας
αἰτούμενοι αὐτὸν σταυρωθῆναι⁵,
καὶ κατήσχυνον αἱ φωναὶ αὐτῶν⁶.24 καὶ Πειλᾶτος [ἐπέκρινεν¹] γενέσθαι τὸ αἷμα αὐτῶν·25 ἀπέλυσεν δὲ² τὸν³ διὰ στάσιν καὶ φόνον⁴βεβλημένον εἰς⁵ φυλακὴν⁶ ὅν⁷ ἤτουντο⁸,

τὸν δὲ Ἰησοῦν παρέδωκεν

τῷ θελήματι αὐτῶν⁹.]1 (D l ἐκραξαν) 2 (D omits) 3 (ll omits) 4 (D ἡ τὸν)
5 (ll + enim) 6 (D ll οὐδεμίαν αἰτίαν) 7 (D ll εὐρίσκω)
8 (K ἡ ἔκρινεν) 9 B σταυρώσαι (ll crucifige) 10 (D ll ss
+ καὶ τῶν ἀρχιερέων) 11 (D l ἐπέκρινεν δὲ ὁ Π.) 12 (K ll
+ αὐτοῖς) 13 (D ἕνεκα φόνου) 14 (D + τῶν) 15 (8 ll
+ susceperunt ergo Iesum et portantes (+ sibi or suam) crucem
ducebatur)16 τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς
ἵνα σταυρωθῇ.1 (K λαβὼν) 2 (K omits) 3 (ll + eum) 4 (K ll omits)
5 (E 2 ll + οὖν) 6 (2 ll omits) 7 (K ll αἰτίαν οὐχ εὐρίσκω)
8 B omits 9 (B omits) 10 (8 ll omits) 11 (K ἐκραξαν)
12 (K ll omits) 13 (ll + eum) 14 (K ll + αὐτόν. καὶ) 15 (A l
+ ἡμῶν) 16 (K l omits) 17 (A ll omits, K + δ) 18 (ll + et
dixit) 19 (K ἔχεις) 20 (ll + et) 21 (l omits)
22 (K ἔλεγον, A ll ἐκραύγασαν λέγ.) 23 (ll Gabbata, Gabtha,
Gennetha, Gennatha, Gennesar or Gennasara, K ἡ Γολγοθᾶ)
24 (E l + δὲ) 25 (ll omits) 26 (l omits) 27 (K οἱ δὲ
ἔλεγον)

O lacks Luke xxii. 30—xxiii. 24.
 — John xviii. 26—xx. 15.
 D — John xviii. 14—xx. 13 a.
 s* — John xviii. 32—xix. 39.
 s* — Matt. xxiii. 25—xxviii. 30.
 — Mark except xvi. 17—20.
 — John xiv. 29—xvi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 15 Κατὰ δὲ ἑορτὴν εἰώθει [ὁ ἡγεμὼν] ἀπολύει
 ἓνα τῶ ὄχλῳ δέσμιον ὃν ᾔθελον.¹ †
 16 εἶχον² δὲ τότε³ δέσμιον [ἐπίσημον]⁴ λεγόμενον⁵ Βαραβ-
 βᾶν.⁶]
 17 [συνηγμένων οὖν⁷ αὐτῶν] εἶπεν αὐτοῖς ὁ Πειλᾶτος †
 “[Τίνα] θέλετε ἀπολύσω ὑμῖν⁸,
 [ὁ (τὸν)]⁹ Βαραββᾶν¹⁰ ἢ Ἰησοῦν τὸν [λεγόμενον] Χριστόν;¹¹”
 18 ᾗ δὲ γὰρ ὅτι
 διὰ φθόνον παρέδωκεν αὐτόν.
 [19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ
 γυνὴ αὐτοῦ λέγουσα “Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ
 ἐπάθων σήμερον κατ’ ὄναρ δι’ αὐτόν.”]
 20 “Οἱ δὲ ἀρχιερεῖς¹² [καὶ οἱ πρεσβύτεροι] ἔπεισαν τοὺς ὄχλους
 ἵνα αἰτήσωνται τὸν Βαραββᾶν¹³ [τὸν δὲ Ἰησοῦν ἀπολέσωσιν],
 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς †
 [“Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;¹⁴” οἱ δὲ εἶπαν “Τὸν¹⁵
 Βαραββᾶν.” 22 λέγει αὐτοῖς ὁ Πειλᾶτος]
 “Τί οὖν ποιήσω¹⁶ [Ἰησοῦν] τὸν λεγόμενον Χριστόν;¹⁷”

λέγουσιν [πάντες] “Σταυρωθήτω.”

1 (D+τῆν) 2 (1 consueverat remittere, 11 solebat dimittere)
 3 (O ὅταν, D 11 ὅν ἂν, CD 11 φρονέοντο) 4 (K+τινὰ) 5 (s* And
 there was a prisoner, a man, a malefactor, called Barabbas;
 and there was (or, he was) a man who worked evil and wrought
 murder, so 4 11 read qui...fecerat for ὁ ὅστις.....πεποιήκεισαν)
 6 (1 omits, O ἀναβολήσας, s* answered...and, D 2 11+8 101) 7 (D 1
 + αὐτόν) 8 (CD 11+δεῖ) 9 (D 11 ἀποκριθεὶς λέγει αὐτοῖς)
 10 (D 1 omits) 11 (K ἐγνώκει, D ᾗ δὲ) 12 (D 1 παρέδωκεν,
 1 tradebant) 13 B s* omits 14 (D 11 s* ἔπεισαν τῶ ὄχλῳ)
 15 (D omits) 16 (D 2 11 omits) 17 (D 1 εἶπεν) 18 (D 11 s*
 + θέλετε) 19 B omits 20 (D 11 omits) 21 (D βασιλεῖ)
 22 (3 11 omits) 23 (D 11+λέγοντες)

xxvii. 23 “ὁ δὲ ἔφη¹ “Τί γὰρ κακὸν ἐποίησεν;²”

οἱ δὲ περισσῶς ἔκραζον³ [λέγοντες]⁴
 “Σταυρωθήτω α⁵.”

24 ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται
 λαβὼν ὕδωρ ἀπειλῶντο τὰς χεῖρας κατέναντι⁶ τοῦ ὄχλου λέγων
 “Ἀθῶς εἰμι⁷ ἀπὸ τοῦ αἵματος⁸ τούτου⁹ ὁμῶς¹⁰ ὀψέσθε.” 25 καὶ
 ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν “Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ
 τέκνα ἡμῶν.”

26 τότε
 ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,
 τὸν δὲ Ἰησοῦν φραγελλώσας¹¹ παρέδωκεν¹²
 ἵνα σταυρωθῇ¹³. †

1 (D 11 λέγει αὐτοῖς ὁ ἡγεμὼν) 2 (D s* ἔκραζον) 3 (2 11 omits)
 4 (1 omits) 5 K ἀπ- 6 (D 11+ἐγὼ) 7 K 11+τοῦ δικαίου
 8 (K+δε) 9 (D *φλαγ.) 10 (D 11+αὐτοῖς) 11 (D 11
 σταυρώσων αὐτόν)

* Cf. Acts xiii. 28, “καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ᾗτήσαντο Πειλᾶτον ἀναιρεθῆναι αὐτόν.” Cf. Acts iii. 18, iv. 27;
 1 Tim. vi. 18.

S. MARK.

50e. Barabbas.

xv. 6 Κατὰ δὲ ἑορτὴν ἀπέλυεν¹
 αὐτοῖς ἓνα δέσμιον ὃν παρηγοῦντο².

7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν
 δεδεμένος οὔτινες ἐν τῇ στάσει φόνον³ πεποιήκεισαν⁴.
 8 καὶ ἀναβὰς⁵ ὁ ὄχλος ᾗρξατο αἰτεῖσθαι⁶ καθὼς⁷ ἐποίει
 αὐτοῖς.

9 ὁ δὲ Πειλᾶτος ἀπεκρίθη αὐτοῖς λέγων⁸

“Θέλετε ἀπολύσω ὑμῖν⁹

τὸν βασιλέα τῶν Ἰουδαίων;¹⁰”

[10 ἐγίνωσκεν¹¹ γὰρ ὅτι (ii)

διὰ φθόνον παραδεδώκεισαν¹² αὐτόν (οἱ ἀρχιερεῖς)¹³.

11 οἱ δὲ ἀρχιερεῖς ἀνέεισαν τὸν ὄχλον¹⁴

ἵνα μᾶλλον τὸν¹⁵ Βαραββᾶν ἀπολύσῃ αὐτοῖς.

12 ὁ δὲ Πειλᾶτος πάλιν¹⁶ ἀποκριθεὶς ἔλεγεν¹⁷ αὐτοῖς

“Τί οὖν¹⁸ ποιήσω (ὃν)¹⁹ λέγετε²⁰ τὸν βασιλέα²¹ τῶν
 Ἰουδαίων;”]

13 οἱ δὲ πάλιν²² ἔκραζον²³ “Σταύρωσον αὐτόν.”

1 (D+τῆν) 2 (1 consueverat remittere, 11 solebat dimittere)
 3 (O ὅταν, D 11 ὅν ἂν, CD 11 φρονέοντο) 4 (K+τινὰ) 5 (s* And
 there was a prisoner, a man, a malefactor, called Barabbas;
 and there was (or, he was) a man who worked evil and wrought
 murder, so 4 11 read qui...fecerat for ὁ ὅστις.....πεποιήκεισαν)
 6 (1 omits, O ἀναβολήσας, s* answered...and, D 2 11+8 101) 7 (D 1
 + αὐτόν) 8 (CD 11+δεῖ) 9 (D 11 ἀποκριθεὶς λέγει αὐτοῖς)
 10 (D 1 omits) 11 (K ἐγνώκει, D ᾗ δὲ) 12 (D 1 παρέδωκεν,
 1 tradebant) 13 B s* omits 14 (D 11 s* ἔπεισαν τῶ ὄχλῳ)
 15 (D omits) 16 (D 2 11 omits) 17 (D 1 εἶπεν) 18 (D 11 s*
 + θέλετε) 19 B omits 20 (D 11 omits) 21 (D βασιλεῖ)
 22 (3 11 omits) 23 (D 11+λέγοντες)

50f. Pilate protests but gives way.

xv. 14 ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς¹ “Τί γὰρ ἐποίησεν
 κακόν;²” †

οἱ δὲ περισσῶς ἔκραζον³

“Σταύρωσον αὐτόν α⁴.”

15 ὁ δὲ Πειλᾶτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι⁵

ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,

καὶ⁶ παρέδωκεν τὸν Ἰησοῦν⁷ φραγελλώσας⁸

ἵνα σταυρωθῇ.

1 (K omits) 2 (D 11 ἔκραζον, K 1+λέγοντες) 3 (B ποιᾶν)
 4 (D 2 11 omits) 5 (1 omits) 6 (B παρέδωκεν δὲ τὸν Ἰ.,
 D τὸν δὲ Ἰ. π.) 7 (D *φλαγ.)

S. LUKE.

S. JOHN.

[xxiii. 18 ἀνέκραγον¹ δὲ πανπληθεὶς] λέγοντες “[Λίρε τοῦτον,²
ἀπόλυσον

δὲ ἡμῖν τὸν Βαραββᾶν³” 19 ὅστις ἦν διὰ στάσιν τινὰ
[γενομένην
ἐν τῇ πόλει] καὶ φόνον βληθεὶς⁴ ἐν τῇ φυλακῇ⁵.

20 [πάλιν δὲ] ὁ Πειλᾶτος προσεφώνησεν αὐτοῖς⁶,
[θέλων ἀπολύσαι τὸν Ἰησοῦν.]

1 (D ll ἀνέκραξαν) 2 (D + αἶρε τοῦτον) 3 (D βεβλημένος,
K omits) 4 (D εἰς φυλακὴν + v. 17 (see above)) 5 (D αὐτοῦς)

xviii. 39 “ἔστιν δὲ συνήθεια ὑμῖν¹ ἵνα ἕνα ἀπολύσω ὑμῖν² (ἐν)³ τῷ
πάσχα.”

βούλεσθε οὖν⁴ ἀπολύσω ὑμῖν⁵
τὸν βασιλέα τῶν Ἰουδαίων⁶;

40 ἐκραύγασαν οὖν⁷ πάλιν⁸ λέγοντες⁹
“Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν.”
ἦν δὲ ὁ Βαραββᾶς¹⁰ ληστής.

1 (ll omit) 2 (l omits) 3 B omits 4 (K + ἕνα)
5 (l autem, 8 ll omits) 6 (ll πάντες οἱ + πάντες) 7 (l + in-
signis)

xix. 1 Τότε οὖν λαβὼν¹ ὁ Πειλᾶτος τὸν Ἰησοῦν καὶ² ἑμαστίγισεν³.
(For verses 2, 3 see p. 161.)

xxiii. 21 οἱ δὲ ἐπεφώνουν⁴ λέγοντες⁵ “Σταύρου [σταύρου]⁶
αὐτόν⁷.”

xxiii. 22 ὁ δὲ [τρίτος] εἶπεν πρὸς αὐτούς “Τί γὰρ κακὸν
ἐποίησεν οὗτος; [οὐδέ⁸ αἰτιῶν⁹ θανάτου εὗρον¹⁰ ἐν αὐτῷ· παι-
δεύσαι οὖν αὐτὸν ἀπολύσω.]”

23 οἱ δὲ ἐπέκειντο¹¹ φωναῖς μεγάλαις
αἰτούμενοι αὐτὸν σταυρωθῆναι¹²,
καὶ κατίσχυον αἱ φωναὶ αὐτῶν¹³.

24 καὶ Πειλᾶτος [ἐπέκρινεν¹⁴ γενέσθαι τὸ αἷμα αὐτῶν]
25 ἀπέλυσεν δὲ¹⁵ τὸν ἡδὲ στάσιν καὶ φόνον¹⁶
βεβλημένον εἰς¹⁷ φυλακὴν ἥν ἦτοστο¹⁸,
τὸν δὲ Ἰησοῦν παρέδωκεν
τῷ θελήματι αὐτῶν¹⁹.

1 (D l ἐκραξαν) 2 (D omits) 3 (ll omits) 4 (D τὸν)
5 (ll + enim) 6 (D ll οὐδεμίαν αἰτίαν) 7 (D ll εὐρίσκω)
8 (K ἡκεῖντο) 9 B σταυρώσαι (ll crucifige) 10 (D ll as
+ καὶ τῶν ἀρχιερέων) 11 (D l ἐπέκρινεν δὲ ὁ Π.) 12 (K ll
+ αὐτοῖς) 13 (D ἐνεκα φόνου) 14 (C + τῆν) 15 (8 ll
+ susceperunt ergo Iesum et portans (+ aibi or suam) crucem
ducebatur)

4 Καὶ¹ ἐξῆλθεν² πάλιν³ ὁ Πειλᾶτος καὶ λέγει αὐτοῖς “Ἴδε ἔγω
ὑμῖν αὐτὸν ἔξω, ἵνα γινώτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω⁴ ἐν αὐτῷ.”
5 ἐξῆλθεν οὖν (ὁ)⁵ Ἰησοῦς ἔξω⁶, φορῶν τὸν ἐκένθρον στέφανον καὶ
τὸ⁷ πορφύρεον ἱμάτιον. καὶ λέγει αὐτοῖς “Ἴδοὺ ἐγὼ ἄνθρωπος⁸.”
6 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύ-
γασαν⁹ λέγοντες¹⁰ “Σταύρωσον¹¹ σταύρωσον¹².” λέγει
αὐτοῖς ὁ Πειλᾶτος “Ἀδελφε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ
οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.” 7 ἀπεκρίθησαν αὐτῷ¹³ οἱ Ἰουδαῖοι
“Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον¹⁴ ὀφείλει ἀποθανεῖν, ὅτι
ἡμεῖς θεοῦ αὐτὸν ἐποίησαν.” 8 ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦτον
τὸν λόγον, μᾶλλον ἐφοβήθη, 9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν¹⁵
καὶ λέγει τῷ Ἰησοῦ “Πόθεν εἰ σὺ;”

ὁ δὲ Ἰησοῦς ἀποκρισὼν οὐκ ἔδωκεν αὐτῷ.
10 λέγει οὖν¹⁶ αὐτῷ ὁ Πειλᾶτος “Ἡμεῖς οὐ λαλεῖς; οὐκ οἶδας ὅτι
ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρώσαι σε;”
11 ἀπεκρίθη αὐτῷ¹⁷ Ἰησοῦς¹⁸ “Οὐκ εἶχει¹⁹ ἐξουσίαν κατ’ ἐμοῦ οὐδε-
μίαν εἰ μὴ ἥν δεδομένον σοι ἀνθεῖν²⁰ διὰ τοῦτο ὁ παραδόνς μὲ σοι
μεῖζωνα ἁμαρτίαν ἔχει.” 12 ἐκ τούτου ὁ Πειλᾶτος²¹ ἐζήτην ἀπο-
λύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες²² “Ἐάν τοῦτον
ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος²³ πᾶς ὁ βασιλεὺς αὐτοῦ ποιῶν
ἀντιλέγει τῷ Καίσαρι.” 13 ὁ οὖν Πειλᾶτος ἀκούσας τῶν λόγων
τούτων ἤγαγον ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον
λεγόμενον Λιθόστρωτον, Ἐβραϊστὶ δὲ²⁴ Γαββαθᾶ²⁵. 14 ἦν δὲ παρα-
σκευὴ τοῦ πάσχα, ὥρα²⁶ ἦν²⁷ ὡς ἑκτη. καὶ λέγει τοῖς Ἰουδαίοις
“Ἴδε ὁ βασιλεὺς ὑμῶν.” 15 ἐκραύγασαν οὖν ἐκεῖνοι²⁸ “Ἄρον
ἄρον²⁹, σταύρωσον αὐτόν.” λέγει αὐτοῖς ὁ Πειλᾶτος “Τὸν βασιλέα
ὑμῶν σταυρώσω;” ἀπεκρίθησαν οἱ ἀρχιερεῖς “Οὐκ ἔχομεν βασιλέα
εἰ μὴ Καίσαρα.”

26 τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς
ἵνα σταυρωθῇ.

1 (K λαβὼν) 2 (K omits) 3 (ll + eum) 4 K ll omits
5 (E 2 ll + οὖν) 6 (2 ll omits) 7 (K ll αἰτίαν οὐχ εὐρίσκω)
8 B omits 9 (B omits) 10 (8 ll omits) 11 (K ἐκραξαν)
12 (K ll omits) 13 (ll + eum) 14 (K ll + αὐτόν. καὶ) 15 (A l
+ ἡμῶν) 16 (K l omits) 17 (A ll omits, K + ε) 18 (ll + et
dixit) 19 (K εχει) 20 (ll + et) 21 (l omits)
22 (K ελεγον, A ll ἐκραύγασαν λέγ.) 23 (ll Gabbata, Gabatha,
Gennatha, Gennatha, Gennesar or Gennaesa, K ἡ Γολγοθᾶ)
24 (E l + δὲ) 25 (ll omits) 26 (l omits) 27 (K οἱ δὲ
ελεγον)

G lacks John xviii. 86—xx. 15.
D — John xviii. 14—xx. 18 a.
s^a — John xviii. 82—xix. 80.
s^a — Matt. xxiii. 25—xxviii. 20.
— Mark except xvi. 17—20.
— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 27—31^a.

27 Τότε οἱ στρατιῶται [τοῦ ἡγεμόνος] παραλαβόντες [τὸν
'Ἰησοῦν] εἰς τὸ πραιτώριον
συνήγαγον¹ [ἐπ' αὐτὸν] ὅλην τὴν σπεῖραν.
28 καὶ [ἐκδύσαντες² αὐτὸν³
χλαμύδα⁴] κοκκίνην ἑπεβίβησαν αὐτῷ⁵,
29 καὶ πλέξαντες⁶ στέφανον ἐξ ἀκανθῶν [ἐπέθηκαν⁷
ἐπὶ τῆς κεφαλῆς⁸] αὐτοῦ καὶ [κάλανον ἐν τῇ δεξιᾷ αὐτοῦ],
καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ⁹ (1)
λέγοντες "Χαῖρε, βασιλεῦ¹⁰ τῶν Ἰουδαίων,"
30 καὶ ἐμπτύσαντες εἰς αὐτὸν
ἔλαβον τὸν κάλανον καὶ ἔτυπτον εἰς τὴν κεφαλὴν } † (3)
αὐτοῦ.)
31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν¹¹ αὐτὸν τὴν [χλαμύδα]

καὶ¹¹ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ.

1 (D^s ἑσυνήγαγον) 2 BD11^s ἐκδύσαντες 8 (D11^s
+ ἱμάτιον πορφύρεον καὶ) 4 (D^a *χλαμύδα) 5 (s^a omits)
6 (11 omits) 7 (B περι-) 8 (D τὴν κεφαλὴν) 9 B &
βασιλεὺς 10 (B ἐκδύσαντες) 11 (B omits)

xxvii. 31^b—42, 44—51, 54—56.

(31) καὶ¹ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσασθαι.
32 [Ἐρχόμενοι δὲ αὐρὸν ἀνθρώπων]
Κυρηναῖον² [ὀνόματι] Σίμωνα·
τοῦτον ἠγγάρευσαν } †
ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

1 (D omits) 2 (D11 + εἰς ἀπάντησιν αὐτοῦ)

xxvii. 33 Καὶ ἐλθόντες εἰς¹ τόπον² [λεγόμενον]³ Γολγοθᾶ, †
ὃ⁴ ἐστὶν Κρανίου Τύπος λεγόμενος⁵, †
1 (B + τὸν) 2 (B omits) 3 (D11^s omit)

S. MARK.

51. THE CRUCIFIXION.

xv. 16—20^a.

51 a. *Mockery by the soldiers.*

[16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν (ii)
ἕσω¹ τῆς αὐλῆς², ὃ³ ἐστὶν⁴ πραιτώριον,
καὶ συναλοῦσιν⁵ ὅλην τὴν σπεῖραν.
17 καὶ
ἐνδιδύσκουσιν⁶ αὐτὸν πορφύραν καὶ περιτιθέασιν⁷ αὐτῷ (1)
πλέξαντες⁸ ἀκανθίνον στέφανον † (2)
18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν⁹
"Χαῖρε, βασιλεῦ¹⁰ τῶν Ἰουδαίων"
19 καὶ ἔτυπτον αὐτοῦ¹¹ τὴν κεφαλὴν καλὰ μῦ καὶ ἐνέπτυον¹²
αὐτῷ (3)
καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ¹³. (4)
20 καὶ ὅτε ἐνέπαιξαν αὐτῷ¹⁴, ἐξέδυσαν αὐτὸν τὴν πορ-
φύραν

καὶ ἐνέδυσαν αὐτὸν τὰ¹⁵ ἱμάτια αὐτοῦ¹⁶.]

1 (11 omits) 2 (D11 εἰς τὴν αὐλὴν, 1 omits) 3 (1 in)
4 (D^s καλοῦσιν) 5 (D^a *ἐνδιδύσκουσιν) 6 (D11 ἐπι-)
7 (D omits) 8 (B1 + καὶ πλέξαν) 9 (D11 αὐτὸν + εἰς)
10 (O? ἐπέπαισαν) 11 (D1 omits) 12 (D omits)
13 (B^s + ἰδία) 14 (D^s omits)

xv. 20^b—41.

51 b. *Simon the Cyrenian bears the Cross.*

(20) Καὶ ἐξάγουσιν¹ αὐτὸν² ἵνα σταυρώσωσιν³ αὐτόν⁴.
21 καὶ ἀγγαρεύουσιν⁵ παράγοντά τινα⁶
Σίμωνα⁷ Κυρηναῖον
ἐρχόμενον ἀπ' ἀγροῦ,
[τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου⁸], (iii)
ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

1 (1 abduxerunt) 2 (1 omits) 3 (OD -σουσιν) 4 (BD11
omits) 5 (B^s ἐγγαρεύ-) 6 (D τὸν) 7 (s^a omits)
8 (D + τὸν)

51 c. *Our Lord is offered myrrhed wine
(wine mingled with gall).*

xv. 22 καὶ φέρουσιν¹ αὐτὸν ἐπὶ τὸν² Γολγοθᾶν³ τόπον⁴,
ὃ⁵ ἐστὶν μεθερμηνεύμενος⁶ Κρανίου Τύπος⁷.
1 (D φέρουσιν) 2 (OD omits) 3 (OD11 Γολγοθᾶ, s^a which
is called Golgotha) 4 (B1 omits) 5 (B^s περ) 6 BCD
-ρον 7 (s^a a skull)

S. LUKE.

S. JOHN.

From the Gospel of S. Peter. iii.

Καὶ παρέδωκεν αὐτὸν τῷ λαῷ πρὸς μᾶς τῶν ἀξύμων, τῆς ἐορτῆς αὐτῶν. οἱ δὲ λαβόντες τὸν κύριον ᾤθουν αὐτὸν τρέχοντες, καὶ ἔλεγον "Σύρωμεν τὸν υἱὸν τοῦ θεοῦ, ἐξουσίαν αὐτοῦ ἐσχηκότες." καὶ πορφύραν αὐτὸν περιβάλλον, καὶ ἐκάθισαν¹ αὐτὸν ἐπὶ καθέδραν κρίσεως, λέγοντες "Δικαίως κρῖνε, βασιλεῦ τοῦ Ἰσραὴλ." καὶ τινες αὐτῶν ἐνεγκὼν στέφανον ἀκάνθων ἐθήκον ἐπὶ τῆς κεφαλῆς τοῦ κυρίου καὶ ἕτεροι ἐστῶτες ἐνέπνυν αὐτοῦ ταῖς ὀφείσι, καὶ ἄλλοι τὰς σιαγόνας αὐτοῦ ἐράπισαν· ἕτεροι καλὰ μὲν ἐνύσσον αὐτόν, καὶ τινες αὐτὸν ἐμάστιζον λέγοντες "Ταύτῃ τῇ τιμῇ τιμήσωμεν τὸν υἱὸν τοῦ θεοῦ."

1 Cf. John xix. 18 where καθίζω may be transitive as it is in 1 Cor. vi. 4, Eph. i. 20.

(Compare the mockery by Herod's soldiers, Luke xxiii. 11.)

xix. 2, 3.

(Slightly different order.)

καὶ οἱ στρατιῶται

πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν¹ (2)αὐτοῦ τῇ κεφαλῇ²,

καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, (1)

καὶ

ἤρχοντο πρὸς αὐτόν καὶ³ ἔλεγον"Χαῖρε, ὁ βασιλεὺς⁴ τῶν Ἰουδαίων"

καὶ ἰδίδουσιν αὐτῷ ραπίσματα.

1 (N 1-ken)

2 (A 2 ll ἐπὶ τὴν κεφαλὴν)

3 (2 ll omit)

4 (N βασιλεῦ)

In Romans xvi. 18 we read ἀσπάζεσθε τοὺς ἐκλεκτοὺς ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. One or two Alexandrians are mentioned in S. Paul's history, but as they figure as his enemies they are probably distinct from the Alexander here.

xxiii. 26—49.

καὶ ὡς ἀπήγαγον¹ αὐτόν,

ἐπιλαβόμενοι

Σίμωνά τινα Κυρηναῖον

ἐρχόμενον ἀπ' ἀγροῦ

ἐπέθηκαν αὐτῷ τὸν σταυρὸν [φέρειν² ὀπισθεν³ τοῦ Ἰησοῦ⁴. 27 Ἠκολούθει δὲ αὐτῷ πολὺ⁵ πλῆθος τοῦ λαοῦ καὶ γυναικῶν⁶ αἵ⁷ ἐκόπτοντο καὶ ἐθάρουν αὐτόν⁸. 28 στραφεῖς δὲ πρὸς αὐτὰς⁹ Ἰησοῦς εἶπεν "Θυγατέρες Ἱερουσαλὴμ¹⁰, μὴ κλαίετε ἕκ¹¹ ἐμὲ¹². πλὴν¹³ ἐφ'¹⁴ ἑαυτὰς κλαίετε καὶ ἐπὶ¹⁵ τὰ τέκνα ὧν ὠκνῶν¹⁶ ἐξήγαγον¹⁷ ὑμᾶς ἐν αἰς ἐροῦσιν· Μακάριαι αἱ¹⁸ στεῖραι καὶ αἱ¹⁹ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ²⁰ οἱ οὐκ ἐθρῆσαν²¹. 30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν· Πέσατε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς· Καλύψατε ἡμᾶς²². 31 ὅτι εἰ ἐν²³ ὕψω ξύλῳ ταῦτα²⁴ ποιήσω, ἐν τῷ ξηρῷ τί γένηται²⁵;" 32 Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο²⁶ σὺν αὐτῷ ἀναιρεθῆναι.]

1 B ll ἀπήγαγον 2 (N omits) 3 (D* ὀπίσθεν) 4 (l eius) 5 (D ll τὸ) 6 (D ll ss γυναῖκες) 7 (l et, N omits) 8 (ll omit) 9 (CD + ὁ) 10 (l + ιερουσαλ) 11 (D ll omit) 12 (D + μηδὲ πενθεῖτε) 13 (D ll ἀλλ') 14 (D ll ss omit) 15 (D ll ss ἐλεόσονται) 16 (D omits) 17 (D μαστοὶ, C μαζοὶ) 18 (D l ἐξ-) 19 ND + τῷ 20 (C τοῦτο) 21 (D ll γενήσονται) 22 (l + loathas et Maggistras)

23 Καὶ ὅτε ἦλθαν ἐπὶ τὸν τόπον

τὸν καλούμενον¹ Κρανίον,

1 (C λεγόμενον)

εἰς τὸν² λεγόμενον Κρανίου Τόπον,ὃ λέγεται³ Ἑβραϊστὶ⁴ Γολγοθᾶ⁵,

1 (N ll οἱ δὲ λαβόντες τὸν Ἰησοῦν ἀπήγαγον αὐτόν)

2 (N

ἑαυτῷ, A l ἑαυτοῦ) 3 (E ll τόπον) 4 (ll omit)

5 (ll

+ autem) 6 B Γολγοθᾶ

* LXX. ΗΡΩΔΗΣ x. 8, καὶ ἐροῦσιν τοῖς ὄρεσιν "Καλύψατε ἡμᾶς," καὶ τοῖς βουνοῖς "Πέσατε ἐφ' ἡμᾶς."

O lacks Matt. xxvii. 12—44.

— John xviii. 86—xx. 25.

D — John xviii. 14—xx. 18 b.

8^a — John xviii. 82—xix. 89.

8^b — Matt. xxiii. 25—xxviii. 20.

— Mark except xvi. 17—20.

— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 34 ἔδωκαν αὐτῷ [πιεῖν]^a
οἶνον^b μετὰ χολῆς μιμνήσκον^a †
καὶ [γινώσκοντες] οὐκ ἠθέλησεν πιεῖν^b.
4 (D + καὶ) 5 (ND περὶ) 6 (A ll δεξο)

xxvii. 35 σταυρώσαντες^b δὲ αὐτὸν
διεμερίσαντο¹ τὰ ἱμάτια αὐτοῦ
βάλλοντες² κλῆρον³,

1 (B διεμερίσαν) 2 ND βαλόντες 3 (A ll + ἵνα πληρωθῇ
τὸ ρηθὲν διὰ τοῦ προφήτου "Διεμερίσαντο τὰ ἱμάτια μου αὐτοῖς
καὶ ἐπὶ τὸν ἱματισμὸν μου ἐβαλον κλῆρον")

51 a. S. Mark seems to have derived the hour of the crucifixion from S. John's oral teaching. In our present text of S. John we read that it was the sixth hour when our Lord stood before Pilate, but from very early times this was reckoned a transcriptional error (F for Γ); see 'N.T. Problems' p. 156.

xxvii. 36 [καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ¹.]
37 καὶ ἐπέθηκαν [ἐπάνω τῆς κεφαλῆς αὐτοῦ] τὴν αἰτίαν αὐτοῦ
γεγραμμένην^a
ΟΥΤΟΣ [ΕΣΤΙΝ ΙΗΣΟΥΣ¹] Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ-
ΔΑΙΩΝ. †
1 (ll omit) 2 (l + Hebraice, Graece et Latine)

xxvii. 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, †
εἷς ἐκ δεξιῶν¹ καὶ εἷς ἐξ εὐωνύμων².
1 (l + nomine Zoatham or -an) 2 (l + nomine Camma or
-atha)

xxvii. 39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν
κινούμενοι τὰς κεφαλὰς¹ αἰτῶν² καὶ λέγοντες
"Ὁ καταλύων τὸν ναὸν³
καὶ ἐν⁴ τρισὶν ἡμέραις οἰκοδομῶν⁵, †
σῶσον σεαυτὸν
[αὐτὸς ἐπὶ τοῦ θεοῦ⁶.] κατὰ βῆθι ἀπὸ τοῦ σταυροῦ."
41 ὁμοίως⁷ (καὶ)⁸ οἱ ἀρχιερεῖς ἐμπαίζοντες⁹
μετὰ τῶν γραμματέων [καὶ πρεσβυτέρων¹⁰] ἔλεγον¹¹
1 (D τῶν κεφαλῶν) 2 (D ll + Οὐά) 3 (ll + Δεῖ) 4 (l omits)
5 (ll + illut) 6 B θεοῦ εἰ, (ND ll 8^a + καὶ) 7 (D 8^a l + δέ)
8 kl omit 9 (8^a + Hīm and insulting Hīm) 10 (D ll 8^a
Φαρισαίων, l + καὶ Φαρισαίων) 11 (D ll λέγοντες)

^a LXX. Ps. lxx. 22, καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.

^b The fact of our Lord's death is alluded to in 1 Thess. ii. 15, iv. 14; 1 Cor. viii. 11; Rom. viii. 34, xiv. 9; Rev. i. 18, ii. 8; 1 Pet. iv. 1; Acts i. 8, iii. 15, xvii. 8. See also the two following lists.

The cross is mentioned 1 Cor. i. 17 f., 28, ii. 2, 8; 2 Cor. xiii. 4; Gal. ii. 20, iii. 1, 18, v. 11, vi. 12 f.; Phil. ii. 8, iii. 18; Col. i. 20, ii. 14; Eph. ii. 16; Heb. xii. 2; 1 Pet. ii. 24; Acts ii. 86, iv. 10, v. 80, x. 89, xiii. 29; Rev. xi. 8.

The virtue of our Lord's death is alluded to in 1 Thess. v. 10; 1 Cor. i. 80, xv. 8; 2 Cor. v. 14, 18 f.; Gal. i. 4, ii. 20 f., iii. 13; Rom. iii. 24 f., iv. 25, v. 10, 19, viii. 32, xiv. 15; Col. i. 14, ii. 20; Eph. i. 7, ii. 16, v. 2, 25; 1 Tim. i. 16; Tit. ii. 14; Hebr. i. 8, ii. 9, 14, ix. 26, x. 12; Rev. i. 5, v. 9, 12, xiii. 8; 1 Pet. i. 2, 18 f., ii. 21, iii. 18; Acts viii. 32, xx. 28.

S. MARK.

[xv. 23 καὶ ἐδίδουν αὐτῷ^a (ii)
ἐσμυρνισμένον οἶνον,
ὅς δὲ^b οὐκ ἔλαβεν.]
8 (D ll + περὶ) 9 (C δὲ δέ, D ll καὶ)

51 d. The soldiers part His garments.

xv. 24 καὶ σταυροῦσιν αὐτὸν^b
καὶ¹ διαμερίζονται τὰ ἱμάτια αὐτοῦ², } (i)
βάλλοντες κλῆρον ἐπ' αὐτὰ³ [τίς τί ἀρῇ⁴]. } (iii)

1 (l + omits) 2 (NOD ll σταυρώσαντες αὐτὸν) 3 (N
† αὐτοῦ) 4 (D ll 8^a omit)

51 e. The superscription on the Cross.

[xv. 25 ἦν δὲ ὥρα τρίτη¹ καὶ ἐσταύρωσαν^a αὐτόν.] (iii)
26 καὶ ἦν ἡ² ἐπιγραφή τῆς αἰτίας αὐτοῦ } (i)
ἐπιγεγραμμένη
Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. }
1 (8^a + αὐτὸς ἔστη) 2 (D ll ἐφύλασσον) 3 (D l ἦν δέ)
4 (D 8^a + Οὗτός ἐστιν, l + Jesus)

51 f. The two malefactors.

xv. 27 Καὶ σὺν αὐτῷ σταυροῦσιν¹ δύο ληστές,² } (3)
ἓνα ἐκ δεξιῶν³ καὶ ἓνα ἐξ εὐωνύμων⁴ αὐτοῦ⁵. }
1 (B ll ἐσταύρωσαν, D 8^a † σταυροῦνται) 2 (D 8^a † ληστές)
3 (l + nomine Zoathan) 4 (l + nomine Chammathia)
5 (D ll omit, EF ll + 28 καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα "Καὶ
μετὰ ἀνδρῶν (Eutyches νεκρῶν) ἐλογίσθη")

51 g. Blasphemous revilings.

[xv. 29 Καὶ οἱ παραπορευόμενοι¹ ἐβλασφήμουν αὐτὸν (ii)
κινούμενοι τὰς κεφαλὰς αἰτῶν² καὶ λέγοντες
"Οὐδὲ³ ὁ καταλύων τὸν ναὸν
καὶ οἰκοδομῶν (ἐν)⁴ τρισὶν ἡμέραις,
30 σῶσον σεαυτὸν
καταβὰς⁵ ἀπὸ τοῦ σταυροῦ."
31 ὁμοίως⁶ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες⁷ πρὸς⁸ ἀλλήλους⁹
μετὰ τῶν γραμματέων ἔλεγον
1 (D παράγοντες) 2 (8^a omits) 3 (D 2 ll omit) 4 (2 ll
omit) 5 D 8^a 2 ll omit 6 (C ll 8^a καὶ κατὰ βῆθι) 7 (D ll 8^a
omit) 8 (D 8^a εἰς)

S. LUKE.

S. JOHN.

On the two offerings of wine (Mark xv. 28, 36) and the numerous changes which have been made in the several Gospels to secure the fulfilment of Psalm lxi. 22, see 'Composition of the Gospels,' pp. 124—127.

N.B. vv. 24 and 28 are slightly misplaced.

xxiii. (33) [ἐκεῖ] ἐσταύρωσαν^b αὐτὸν
καὶ τοὺς κακούργους^c,
ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν^d. } (3)
34 ^aδιμεριζόμενοι^e δὲ τὰ ἱμάτια αὐτοῦ } (1)
ἔβαλον^f κλῆρον^g.

2 (D + ὁμοῦ, l + duo) 3 (C εὐνοήμων) 4 (ND II s^c + ὁ δὲ
Ἰησοῦς εἶπεν "Πάτερ, ἔφευ αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιῶσιν"
5 (D l διμερίζοντο) 6 (D l βαλόντες) 7 (A II κλήρου)

xxiii. 38 ἦν δὲ καὶ ἐπιγραφή^h ἐπ' αὐτῷⁱ } (2)
Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΥΤΟΣ^j. }
1 (CD + ἡ) 2 (C II + γεγραμμένη, D II + ἐπιγεγρ.) 3 (ND II
+ γράμμασιν Ἑλληνικοῖς, Ῥωμαϊκοῖς, Ἑβραϊκοῖς) 4 (C l omit,
D II ss + ἐστιν) 5 (A II Οὗτός ἐστιν (± Ἰησοῦς) ὁ βασιλεὺς
τῶν Ἰουδαίων)

xxiii. 38 (see above).

xxiii. 35 [καὶ ἐστήκει ὁ λαὸς θεωρῶν^k.]
ἐξεμνηστέρησαν^l δὲ καὶ οἱ ἄρχοντες^m λέγοντεςⁿ
1 (D ὁρῶν) 2 (D ἐμνη-) 3 (D II + αὐτὸν) 4 (ND II
omit) 5 (D omits, A l ss + σὺν αὐτοῖς, l + intra se) 6 (D l
καὶ εἶπεν ± αὐτῷ)

xix. 18 ὅπου αὐτὸν ἐσταύρωσαν....^o Oὐδὲν στρατιῶται^p ὅτε ἐσταύ-
ρωσαν^q τὸν Ἰησοῦν^r ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα^s
μέρη, ἐκάστῳ στρατιῶτῃ μέρος, καὶ τὸν χιτῶνα^t. ἦν δὲ ὁ χιτῶν
ἄραφος, ἐκ τῶν ἀνωθεν ὑφαντὸς δι' ὅλου· 24 εἶπαν οὖν πρὸς ἀλλή-
λους^u "Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνοι ἔσται."
ἵνα ἡ γραφή πληρωθῇ^v

ΔΙΕΜΕΡΙΣΑΝΤΟ ΤΑ ΙΜΑΤΙΑ ΜΟΥ ΕΑΥΤΟΙΣ
καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον^w.]
Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν^x.

1 (N οἱ σταυρώσαντες) 2 (l eum) 3 (B τέσσαρα) 4 (N II
omit) 5 (N αὐτοῖς) 6 (A II + ἡ λέγουσα) 7 (l omits)

[xix. 14 ἦν δὲ παρασκευὴ τοῦ πάσχα, ἃρα ἦν ὡς ἑκτη^y.].....
19 ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ.

ἦν δὲ γεγραμμένος
ΙΗΣΟΥΣ [Ο ΝΑΖΩΡΑΙΟΣ]^z Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.
20 τούτων οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι
ἐγγὺς ἦν ὁ τόπος^{aa} τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν
γεγραμμένος Ἑβραϊστὶ, Ῥωμαϊστὶ, Ἑλληνιστὶ. 21 εἶπεν οὖν τῷ
Πιλάτῳ οἱ ἀρχιερεῖς^{ab} τῶν Ἰουδαίων^{ac} "Μὴ γράψῃ 'Ὁ βασιλεὺς
τῶν Ἰουδαίων'^{ad}, ἀλλ' ὅτι ἐκεῖνος εἶπεν 'Βασιλεὺς τῶν Ἰουδαίων
εἰμὶ'.^{ae} 22 ἀπεκρίθη ὁ Πιλάτος "Ὁ γέγραφα γέγραφα."

1 (II Nazarenus) 2 (l omits) 3 (l sacerdotēs, l + et
principes) 4 (N † omits from end of v. 19)

xix. 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο
ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

^a LXX. Ps. xlii. 19, διμερίσαντο τὰ ἱμάτιά μου ἐαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

^b Cf. Mark xv. 25, 28.

^c LXX. Ps. xlii. 7, ἐκέντησαν κεφαλὴν, οἱ. 25, ἐσάλευσαν κεφαλὰς αὐτῶν.

^d LXX. Ps. xlii. 7, πάντες οἱ θεωροῦντές με ἐξεμνηστέρησάν με.

O lacks Matt. xxvii. 12—44.
 — John xviii. 86—xx. 25.
 D — John xviii. 14—xx. 18 b.
 E — John xviii. 82—xix. 89.
 F — Matt. xxiii. 25—xxviii. 20.
 — Mark except xvi. 17—20.
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 40 "Ἄλλους ἔσωσεν, αὐτὸν οὐ δύναται σῶσαι."
 βασιλεὺς Ἰσραὴλ ἐστίν,
 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ
 καὶ πιστεύσομεν¹³ [ἐπ' αὐτόν]¹⁴.
 43¹⁵ ΠΕΠΟΙΘΕΝ ἔπι τὸν θεόν¹⁶, ῥγσάσθω νῦν¹⁷ εἰ θέλει
 ἀγτόν¹⁸. εἶπεν γὰρ ὅτι "Θεοῦ εἰμι υἱός".
 12 (A II + εἰ) 18 (N - τεύσωμεν, A II - τεύομεν) 14 (D II
 αὐτῶ) 15 (D II + εἰ) 16 B II τῷ θεῷ (II domino)
 17 (I omits, D II + αὐτόν) 18 (B II omits)

xxvii. 44 [τὸ δ' αὐτό¹] καὶ [οἱ ληστοί] οἱ συνσταυρωθέντες²
 σὺν αὐτῷ
 ὠνείδιζον αὐτόν.
 1 (D † αὐτοί) 2 (D σταυρ.)

xxvii. 45 "Ἀπὸ δὲ ἑκτῆς¹ ὥρας †
 σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν"²
 ἕως³ ὥρας ἐνάτης.
 1 (B II Et postquam crucifixus est, a sexta) 2 (N I omits)
 3 (B † e)
 xxvii. 46 [περὶ] δὲ τὴν ἐνάτην¹ ὥραν
 ἐβόησεν² δ' Ἰησοῦς φωνῇ μεγάλῃ
 [λέγων] "Ἐλωεῖ³ ἔλωεῖ⁴ λεμαδ⁵ σαβακτάνει⁶;"
 "τοῦτ' ἐστίν
 Θεέ μου θεέ μου, ἵνα τί με ἐγκατέλιπες⁷;" †
 47 τινες δὲ τῶν ἐκεί⁸ ἐστηκότων⁹ ἀκούσαντες ἔλεγον
 ὅτι¹⁰ "Ἡλείαν φωνεῖ [οὗτοι]."
 48 καὶ εὐθέως δραμὼν εἰς [τὴν αὐτῶν¹¹ καὶ λαβὼν] σπόγγον
 πλῆσας τε¹² ὄξος¹³ καὶ περιθεὶς καλὰ μῦ¹⁴ ἐπότιζεν¹⁵
 αὐτόν.
 49 οἱ δὲ λοιποὶ εἶπαν¹⁶
 "Ἄφες ἴδωμεν εἰ ἔρχεται Ἡλείας σῶσαι¹⁷ αὐτόν¹⁸."
 1 (D ἐνν.) 2 (K D II δν-) 3 (D omits) 4 (D II E
 'Hlei) 5 (D II λαμὰ, II lamma or lima, E lemama) 6 (K II
 σαβαχθάνει, (D I φαφθάνει, I saphani or zahthani) 7 (E omits)
 8 (D ἐστῶτων) 9 (K D II E? omits) 10 (N omits) 11 (D
 omits) 12 (D * ὄξου) 13 (K D II ἔλεγον) 14 (N 2 II σώσαι,
 D E II καὶ σώσαι, I et liberat) 15 (K B O + ἄλλος δὲ λαβὼν
 λόγχην ἐνύξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὁδὴ καὶ αἷμα
 1 (C τῇ ὥρᾳ τῇ ἐνάτῃ, I omits) 2 (D ἐφώνησεν) 3 (D I E
 omit) 4 (C II + λέγων) 5 (D II 'Hlei) 6 (K O II λεμὰ)
 BD II λαμὰ 7 (B I φαφθάνει, D I φαφθάνει, I saphani) C II
 σαβαχθάνει 8 B omits 9 (D E 8 II ὠνείδισος) 10 B ἐστηκ.,
 (K D παρεστώτων) 11 (C omits) 12 (C ὅτι, D II E omits)
 13 (D 2 II + οἱ τοι) 14 (C D II εἰς, K O D II + καὶ) 15 (D πλῆσας)
 16 (D σπόγγον) 17 (D ἐπι-, C II + τε) 18 (I omits)
 19 (E and they say) 20 (D E † omits) 21 (K D II ἄφες)

* LXX. Ps. xxii. 2, ὁ θεός, ὁ θεός μου, (+ πρόσχες μοι) ἵνα τί ἐγκατέλιπές με;

S. MARK.

xv. (31) "Ἄλλους ἔσωσεν, αὐτὸν οὐ δύναται σῶσαι."
 32 ὁ χριστὸς ὁ βασιλεὺς³ Ἰσραὴλ * } (4)
 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,
 ἵνα ἴδωμεν καὶ πιστεύσομεν¹⁰.
 9 (C + τοῦ) 10 (D II + αὐτῶ)

51 h. Behaviour of the malefactors.

xv. (32) καὶ οἱ συνσταυρωμένοι¹ σὺν² αὐτῷ³
 ὠνείδιζον αὐτόν.
 1 (C omits) 2 (D E omits)

51 i. The darkness at midday.

xv. 33 Καὶ γενομένης ὥρας ἑκτῆς
 σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν¹
 ἕως ὥρας ἐνάτης.
 1 (D διὰ τῆς γῆς)

51 k. The cry of despair.

[xv. 34 καὶ τῇ ἐνάτῃ ὥρᾳ¹ (ii)
 ἐβόησεν² ὁ Ἰησοῦς³ φωνῇ μεγάλῃ⁴
 "Ἐλωεῖ⁵ ἔλωεῖ⁶ λεμανὰ⁷ σαβακτάνει⁸;"
 ὁ ἐστίν μεθερμηνευόμενον
 'Ο θεός μου (ὁ θεός μου)⁹, εἰς τί ἐγκατέλιπές¹⁰ με¹¹;
 35 καὶ τινες τῶν παρεστηκότων¹² ἀκούσαντες¹³ ἔλεγον
 "Ἰδε¹⁴ Ἡλείαν φωνεῖ¹⁵."
 36 δραμὼν δὲ τις¹⁶ γαμίσις¹⁷ σπόγγον¹⁸ ὄξος¹⁹ } (5)
 περιθεὶς²⁰ καλὰ μῦ²¹ ἐπότιζεν²² αὐτόν,
 λέγων²³ ὅτι²⁴

"Ἄφετε¹ ἴδωμεν εἰ ἔρχεται Ἡλείας καθελεῖν αὐτόν."
 1 (C τῇ ὥρᾳ τῇ ἐνάτῃ, I omits) 2 (D ἐφώνησεν) 3 (D I E
 omit) 4 (C II + λέγων) 5 (D II 'Hlei) 6 (K O II λεμὰ)
 BD II λαμὰ 7 (B I φαφθάνει, D I φαφθάνει, I saphani) C II
 σαβαχθάνει 8 B omits 9 (D E 8 II ὠνείδισος) 10 B ἐστηκ.,
 (K D παρεστώτων) 11 (C omits) 12 (C ὅτι, D II E omits)
 13 (D 2 II + οἱ τοι) 14 (C D II εἰς, K O D II + καὶ) 15 (D πλῆσας)
 16 (D σπόγγον) 17 (D ἐπι-, C II + τε) 18 (I omits)
 19 (E and they say) 20 (D E † omits) 21 (K D II ἄφες)

S. LUKE.

xxiii. (35) "Ἄλλους ἔσωσεν, σωσάτω ἑαυτὸν¹⁷,
 εἰ οὗτός ἐστιν ὁ¹⁸ χριστός¹⁹ [τοῦ θεοῦ¹¹, ὁ¹
 ἐκλεκτός¹²]."
 36 ἐνέπαιζαν¹³ δὲ αὐτῷ καὶ¹⁴ οἱ στρατιῶται
 προσερχόμενοι,
 ὄξος¹⁵ προσφέροντες αὐτῷ¹⁶
 37 καὶ¹⁸ λέγοντες¹⁷ ["Ἐ¹⁸ σὺ εἶ¹⁹ ὁ βασιλεὺς τῶν Ἰουδαίων],
 ἰσῶσον σεαυτὸν²⁰."

7 (D1 ἔσωσαι, σεαυτὸν σῶσον) 8 (BD υἱός, 1 tu) 9 (D
 εἰ τοῦ θεοῦ, εἰ, 1 as) 10 (N+δ) 11 (D εἰ, as transposse,
 putting τοῦ θεοῦ after ὁ ἐκλεκτός) 12 (1 omits) 13 (OD 11
 ἐνέπαιζον) 14 (N omits) 15 (D 11 ὄξος τε προσέφερον αὐτῷ,
 as omit) 16 (D 11 omit) 17 (D 1 as + Χαίρε) 18 (8 11
 omit) 19 (D 1 omit) 20 (D as "περιτεθέντες αὐτῷ (as upon
 His head) καὶ ἀκάνθων στέφανον 1 + imposeuerunt autem etc.)

xxiii. 39 Εἰς δὲ τῶν κρεμασθέντων¹ κακούργων
 ἰβλασφῆμει αὐτόν²

["Ὅχι³ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς⁴." 40 ἀπο-
 κριθεὶς δὲ ὁ ἑταίρος ἐπιτιμῶν αὐτῷ ἔφη⁵ "Ὁδὸς⁶ φοβῆ⁷ σὺ τὸν θεόν,
 ὅτι ἐν τῷ αὐτῷ κρίματι εἶ⁸; 41 καὶ⁹ ἡμεῖς μὲν δίκαιον, ἄξια γὰρ ὡς
 ἐπράξαμεν ἀπολαμβάνομεν¹⁰. οὗτος δὲ οὐδὲν ἀποποιεῖ¹¹ ἑπραξεν."
 42 καὶ¹² ἔλεγεν¹³ "Ἰησοῦ¹⁴, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν
 βασιλείαν¹⁵ σου¹⁶." 43 καὶ εἶπεν αὐτῷ¹⁷ "Ἄμην σοι λέγω¹⁸,
 σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ."]

1 (D omits) 2 (NCD 11 + λέγων) 3 (A 8 11 εἰ) 4 (D 1
 omit, 1 Qui destruebas templum et in tribus diebus reedificabas
 *illum, saluum te fac nunc et descede de cruce) 5 (D 11
 as ἐπετίμα...λέγων + εἶ) 6 (NCD 2 11 οὐ) 7 (1 omits, O as
 ἔσμεν, D 1 + καὶ ἡμεῖς ἔσμεν) 8 (O omits) 9 (O 11 ἀπελά-
 βαμεν) 10 (D πονηρὸν) 11 (D + στραφεὶς πρὸς τὸν κύριον)
 12 (D 11 εἶπεν) 13 (A 11 τῷ Ἰησοῦ, D αὐτῷ, A 11 + Κύριε)
 14 (NCD 11 ἐν τῇ βασιλείᾳ) 15 (D ἐν τῇ ἡμέρᾳ τῇ ἐλευθεσίᾳ σου)
 16 (D + τῷ * ἐπλήσονται, 1 + "Credis?") 17 (D Θάρσει)

xxiii. 44 Καὶ ἦν ἡδὴ¹ ὥρα ἔκτη

καὶ² σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν

ἕως ὥρας ἐνύκτας 45 [τοῦ ἡλίου ἐκλείποντος]³,

1 (NCD 11 omit) 2 (N omits) 3 (NCD? τ. ἡ. ἐκλιπόντος,
 D 11 as ἐσκοτίεθη δὲ ὁ ἥλιος)

In S. Mark (84) I have written λευκὰ on the authority of s. The λευκᾶναι of the Western text is an attempt to restore the Hebrew לָבָן.

There is a discrepancy of tradition about the speaker. According to S. Mark (86) the man who offered the vinegar told his companions to wait for Elijah to come; according to S. Matthew the bystanders said this. S. Luke's account of the soldiers offering vinegar in mockery (86) may be a different tradition of this circumstance.

S. JOHN.

xix. 28 [Μετά τοῦτο εἰδὼς¹ ὁ² Ἰησοῦς ὅτι ἦδη³ πάντα τετέλεσται
 ἵνα τελειωθῇ⁴ ἡ γραφή λέγει "Διψῶ⁵." καὶ σκεῖος⁶ ἕκαστος ἔχει
 μεστὸν⁷ σπόγγον οὖν μεστὸν τοῦ⁸ ὄξους⁹ ὑσώπη περιθέντες
 προσήγγικαν αὐτοῦ τῷ στόματι¹⁰.

1 (E 1 ἰδὼν) 2 B omits 3 (11 omit) 4 (N πληρωθῇ)
 5 (Y 11 + οὖν, N + δὲ) 6 (N omits) 7 (2 11 aceto sum felle)
 8 (A 8 11 οἱ δὲ πλησαντες σπόγγον ὄξους καὶ, 1 omits)

¹ LXX. Ps. lxxix. 22, καὶ ἔδωκαν εἰς τὸ βρῶμα μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.

O lacks John xviii. 86—xx. 25.
D — John xviii. 14—xx. 18 b.
s — John xviii. 82—xix. 89.
s — Matt. xxiii. 25—xxviii. 20.
— Mark except xvi. 17—20.
— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 30 ὁ δὲ Ἰησοῦς [τάλιν] κράζας φωνῇ μεγάλῃ ἀφῆ-
κεν τὸ πνεῦμα.

31 Καὶ [ἰδοὺ] τὸ καταπέτασμα² τοῦ ναοῦ ἰσχύσθη
(ἀπ'*) ἀνωθεν ἕως κάτω εἰς δύο¹⁷, †

[καὶ ἡ γῆ ἰσείσθη, καὶ αἱ πέτραι ἰσχύσθησαν, 32 καὶ τὰ μνημεῖα
ἀνεψήθησαν¹⁷ καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἠγέρ-
θησαν³, 33 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ
εἰσῆλθον⁷ εἰς τὴν ἀγίαν πόλιν καὶ ἐπεφάνισθησαν¹⁰ πολλοίς.]

1 (I omits) 2 (Gospel acc. to Hebrews superliminare)
3 K omits 4 (D11+μέρη) 5 (s omits) 6 (O ἠνεψήθη)
7 (K omits) 8 (O ἠγέρθη) 9 (D11 ἦλθον) 10 (D ἐφά-
νησαν)

xxvii. 54 Ὁ δὲ ἐκατόνταρχος¹ [καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν
Ἰησοῦν

ἰδόντες τὸν σεισμόν καὶ τὰ γινόμενα² ἐφοβήθησαν σφόδρα],
λέγοντες “Ἀληθῶς³ θεοῦ υἱὸς ἦν⁴ οὗτος.” †

1 (ND ἀρχηγ) 2 (NC γινόμενα) 3 (K+τοῦ) 4 (O 211
ἔστιν)

S. MARK.

511. Our Lord yields up His Spirit.

xv. 37 ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν. (s)

38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἰσχύσθη } (7)
εἰς δύο¹ ἀπ' ἀνωθεν ἕως κάτω.

1 (D11+μέρη)

From the Gospel of S. Peter. vi.

Καὶ τότε ἀπέσπασαν τοὺς ἤλους ἀπὸ τῶν χειρῶν τοῦ κυρίου, καὶ
ἐθηκαν αὐτὸν ἐπὶ τῆς γῆς· καὶ ἡ γῆ πᾶσα ἐσεισθη καὶ φόβος μέγας
ἐγένετο. τότε ἥλιος ἐλαμψε καὶ εὐρέθη ὥρα ἐνάτη. ἐχάρησαν δὲ
οἱ Ἰουδαῖοι καὶ δεδώκασιν τῷ Ἰωσήφ τὸ σῶμα αὐτοῦ ἵνα αὐτὸ θάψῃ.
ἐπειδὴ θεασάμενος ἦν ὅσα ἀγαθὰ ἐποίησεν. λαβὼν δὲ τὸν κύριον
ἐλουσε καὶ εἰλησε συνδόνι καὶ ἐσῆγαγεν εἰς ἕκτον τάφον καλοῦμενον
Κῆπον Ἰωσήφ.

512. The Centurion's confession.

xv. 39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παριστηκὺς ἔξ ἑναντίας
αὐτοῦ¹

ὅτι² οὕτως³ ἐξέπνευσεν⁴

εἶπεν⁵ “Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.”

1 (D11 ἐκεῖ) 2 (D omits) 3 (s omits, O11 s+κράζας,
D †+αὐτὸν κράζαντα καὶ) 4 (I exclamavit) 5 (D † omits)

510. From a comparison of the lists of names in the four Gospels it is commonly assumed (1) that Salome was the wife of Zebedee, (2) that Salome was a sister of the Virgin Mary, (3) that Mary the wife of Clopas was the mother of James and Joseph. These deductions, however probable, are not certain. Many women were present, and we have no right to assume that the same are meant in different lists. S. Jerome's conclusions (see Lightfoot, *Galatians*, Dissertation II.), though unfortunately accepted in the English Book of Common Prayer, are now generally abandoned as untenable. Mary of Magdala is mentioned, as being present at the crucifixion, in four Gospels, the Virgin Mary in S. John only and Joanna in S. Luke only. Joanna is also named in Luke viii. 3. (S. Luke's list is in xxiv. 10.)

510. Names of women who were present.

xxvii. 55 Ἦσαν δὲ [ἐκεῖ]¹ γυναῖκες [πολλαί (s)] ἀπὸ
μακρόθεν θεωροῦσαι², (s)
αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας³ } (10)
διακονοῦσαι αὐτῷ.

35 ἐν αἷς ἦν Ἐμαρία⁴ ἡ Μαγδαληνὴ
καὶ⁵ Μαρία⁷ ἡ τοῦ Ἰακώβου καὶ⁶ Ἰωσήφ¹⁰ μήτηρ¹¹ } (9)
καὶ ἡ μήτηρ¹² τῶν υἱῶν Ζεβεδαίου⁸.

1 (K ἐκεῖ, D καὶ) 2 (S11 omit) 3 (I a Cana Galilee)
4 O (καὶ) Μαριάμ 5 (D omits) 6 (K omits) 7 (O Μαριάμ)
8 (s+daughter) 9 (K+ἡ Μαρία ἡ) 10 BO Ἰωσή 11 (K 211
omit) 12 (K Μαρία ἡ)

xv. 40 Ἦσαν δὲ¹ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, (s)
[ἐν αἷς² καὶ³ Μαριάμ⁴ ἡ Μαγδαληνὴ (ii)
καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ⁵ Ἰωσήτος⁶ } (9)
μήτηρ

καὶ Σαλώμη,

41 αἱ⁷ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν¹⁰ αὐτῷ } (10)
καὶ διηκόνουν αὐτῷ¹¹,
καὶ ἄλλαι πολλαί¹² (s)

[αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.] (iii)

1 (O+ἐκεῖ) 2 (CD11+ἦν) 3 (D11 omit) 4 (KD Μαρία)
5 (D omits) 6 (D omits, s+daughter) 7 (B+ἡ) 8 (KO
Ἰωσή, II Joseph) 9 (O1 καὶ, D1+καὶ) 10 (D ἠκολούθησαν)
11 (CD1 omit) 12 (s who came with Him from Galilee and
many others, who were ministering unto Him)

* Matt. xx. 20.

S. LUKE.

S. JOHN.

SS. Luke and John differ about the last words. With S. John's "Τετέλεσται" may be compared S. Luke's "τὸ περὶ ἐμοῦ τέλος ἔχει" (Luke xlii. 37).

xxiii. (45) ἔσχισθη δὲ τὸ καταπέτασμα τοῦ ναοῦ [μέσσω]¹.
(7)
46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς [εἶπεν "Πάτερ, εἰς χεῖράς σου παρατίθεμαι"] τὸ πνεῦμά μου². "τοῦτο" δὲ εἰπὼν³ ἐξέπνευσεν. (6)

1 (D omits μέσσω and places this clause after ἐξέπνευσεν)
2 (D παρατίθημι) 3 (A 2 ll ταῦτα) 4 (l et, ss omit)

xxiii. 47 Ἰδὼν δὲ ὁ ἐκατοντάρχης¹
τὸ γενόμενον²
[ἐδόξαζεν³ τὸν θεὸν] ἔλεγον⁴ "Ὅντως ὁ ἄνθρωπος οὗτος
δικαίως ἦν⁵." †
48 [καὶ πάντες οἱ συναπαρτιζόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην⁶,
θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη⁷ ὑπέστρεφον⁸.]

1 (OD -όνταρχος, 8 ll + et qui cum eo erant) 2 (C γενομένου)
3 (D Καὶ ὁ ἐκ. φωνήσας) 4 (C 2 ll ἐδόξαζε, l magnificat,
ll magnificabant) 5 (ll dicentes, K + ετι) 6 (l est)
7 (D l ἐπὶ θεωρίᾳ, ss omit) 8 (D + καὶ τὰ μέτωπα, l frontes
suae) 9 (ss omit, l ss + dicentes "Vae nobis, quae facta
sunt [ss vae nobis, l hodie] propter peccata nostra! l + appropinquavit enim desolatio Hierusalem")

xxiii. 49 εἰστήκεισαν δὲ [πάντες οἱ γινώστοι αὐτῷ¹] ἀπὸ²
μακρόθεν³ καὶ γυναῖκες (s) †

αὶ συνακολουθοῦσαι⁴ αὐτῷ ἀπὸ τῆς Γαλιλαίας, (10)
ὁρῶσαι [ταῦτα]. (s)

1 (NCD ll αὐτοῦ, ss of Iesue) 2 (C omits) 3 B + αὶ
4 (D ll -θήσασαι)

¹ LXX. Ps. xxxi. 5, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου.

² Mark ii. 12 = Matt. ix. 8 = Luke v. 26; Matt. xv. 81; Luke ii. 20, v. 25, vii. 16, xiii. 18, xvii. 15, xviii. 48, xxiii. 47.

³ LXX. Ps. lxxviii. 8, ἐμάκρυνας τοὺς γνωστούς μου ἀπ' ἐμοῦ: xxxviii. 11, οἱ ἐγγιστά μου μακρόθεν ἐστήσαν.

⁴ LXX. Ex. xii. 40 (spoken of the Paschal lamb), ὁστούν οὐ συντρίψετε ἀπ' αὐτοῦ. Cf. Numb. ix. 12.

⁵ LXX. Zech. xii. 10, ἐπιβλέψονται πρὸς μετ' ἐνθ' ὡς καταρχήσαντο.

xix. 30 οὗν¹ ἔλαβεν τὸ ἔξος (δ)² Ἰησοῦ³ εἶπεν "Τετέ-
λεσται," καὶ κλῖνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.
9 (l omits) 10 (K l omits)

51 m. Breaking of the legs of the malefactors.

xix. 31 [Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ
σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἣν γὰρ μεγάλη ἡ¹ ἡμέρα
ἐκείνου² τοῦ σαββάτου, ἠρώτησαν³ τὸν Πιλάτων ἵνα καταγώσῃ
αὐτῶν τὰ σκέλη καὶ ἀρθώσιν. 32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ
μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος
αὐτῷ⁴ 33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὥς εἶδον⁵ ἥδη⁶ αὐτὸν
τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, 34 ἀλλ' εἰς τῶν στρατιω-
τῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνέειν⁷, καὶ ἐξῆλθεν εὐθὺς⁸ αἷμα καὶ
ὕδωρ. 35 καὶ ὁ ἑωρακὴς μαρτυροῦντες, καὶ ἀληθεύῃ⁹ αὐτοῦ ἐστὶν
ἡ μαρτυρία, καὶ ἐκεῖνοι οἶδον ὅτι ἀληθὴ λέγει, ἵνα καὶ ὁμῶς
πιστεύοιεν¹⁰. 36 ἐγένετο γὰρ ταῦτα¹¹ ἵνα ἡ γραφὴ πληρωθῇ
"ὍΣΤΟΙΝ ΟΥ ΣΥΝΤΡΙΒΗΣΕΤΑΙ¹² ΔΥΤΟΨ¹³. 37 καὶ πάλιν ἑτέρα
γραφὴ λέγει¹⁴ "ὍΨΟΝΤΑΙ Εἰς ὃν ἔΞΕΚΕΝΤΗCΑΝ¹⁵.]

1 (K + omits) 2 B ll ἐκείνη 3 (K + οὖν) 4 (K l
εὐρον...καὶ) 5 (8 ll omits) 6 (2 ll aperuit = φέρεται,
l perousit et perfodit) 7 (l omits) 8 (K ἀληθῆ) 9 (l + illi)
10 (ll confringetis, K ll + ἀπ')

From the Gospel of S. Peter. vii. viii.

Τότε οἱ Ἰουδαῖοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἱερεῖς, γρόντες οἷον
κακὸν αὐτοῖς ἐποίησαν, ἤρξαντο κόπτεσθαι καὶ λέγειν "Ὁδοὶ ταῖς
ἀμαρτίαις ἡμῶν φέγγουσιν ἡ κρίσις καὶ τὸ τέλος Ἱερουσαλήμ." ἐγὼ
δὲ μετὰ τῶν ἑταίρων μου ἐλυπούμην, καὶ τετρωμένοι κατὰ διάδοιαν
ἐκρυβόμεθα· ἐζητούμεθα γὰρ ὑπ' αὐτῶν ὡς κακούργοι καὶ ὡς τὸν
ναὸν θέλοντες ἐμπρῆσαι· ἐπὶ δὲ τούτοις πᾶσιν ἐνηστεύομεν, καὶ
ἐκαθεζόμεθα πενθοῦντες καὶ κλαίοντες νυκτὸς καὶ ἡμέρας ἕως τοῦ
σαββάτου. Συναχθέντες δὲ οἱ γραμματεῖς καὶ Φαρισαῖοι καὶ πρε-
σβύτεροι πρὸς ἀλλήλους, ἀκούσαντες ὅτι ὁ λαὸς ἅπας γογγύζει καὶ
κόπτεται τὰ στήθη λέγοντες ὅτι "Ἢ τῷ θανάτῳ αὐτοῦ ταῦτα τὰ
μέγιστα σημεῖα γέγονεν, ἵνα ὅτι πόσον δικαίως ἐστίν¹."

(Continued on p. 168)

xix. 35 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ [ἡ μήτηρ
αὐτοῦ¹ καὶ] ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία² ἡ τοῦ
Κλωπᾶ³ καὶ Μαρία⁴ ἡ Μαγδαληνῆ⁵.
36 [Ἰησοῦς οὖν ἰδὼν τὴν μητέρα⁶ καὶ τὸν μαθητὴν παρεστῶτα ἐν
ἡγάπα⁷ λέγει τῇ μητρὶ "Γύναι, ἰδοὺ ὁ υἱός σου." 37 εἶτα λέγει τῷ
μαθητῇ "Ἴδε, ἡ μήτηρ σου." καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ
μαθητὴς αὐτὴν εἰς τὰ ἴδια.]

1 (l + Maria) 2 (K Μαριάμ) 3 (l + et Maria Iacobi)
4 (l omits) 5 (K + omits) 6 (K + καὶ) 7 (K ἰδοὺ) 8 (2 ll
omits)

C looks John xviii. 26—xx. 26.
D — John xviii. 14—xx. 18 b.
E — John xviii. 22—xix. 29.
F — Matt. xxiii. 25—xxviii. 20.
G — Mark except xvi. 17—20.
H — John xiv. 29—xvi. 26.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

52. THE BURIAL.

52 a. Joseph's request.

xv. 42—47.

xxvii. 57 Ὁψίας δὲ γενομένης
ἦλθεν
ἄνθρωπος [πλούσιος] ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ,

41 Καὶ ἤδη ὀψίας γενομένης,
[ἐπεὶ ἦν παρασκευή, δὲ ἐστὶν προσάββατον]¹², (1) (iii)
43 ἐλθὼν
1 Ἰωσήφ⁴ ἀπὸ Ἀριμαθαίας (2) εὐσχήμων βουλευτής,

δε καὶ αὐτὸς ἐμαθητεύθη¹ τῷ Ἰησοῦ·
38 οὗτος προσελθὼν² τῷ Πειλάτῳ
ᾤτησάτο τὸ σῶμα τοῦ Ἰησοῦ.
1 B ἐμαθήτευσεν 2 (D ll προσήλθεν...καὶ)

δε⁴ καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ,
[τολμήσας] εἰσῆλθεν⁷ πρὸς τὸν⁵ Πιλάτον
καὶ ᾤτησάτο τὸ σῶμα⁹ τοῦ Ἰησοῦ.

1 (D + ll πρὶν σάββατον) 2 (E it was on the Sabbath) -
3 (D ll ἦλθεν) 4 NC + δ (l Iosias) 5 (N omits) 6 (ll + 98,
ll + hic) 7 (D ἦλθεν) 8 (OD omits) 9 (D² πτώμα) *πῶμα*

52 b. Pilate's doubt.

xxvii. (38) τότε ὁ Πιλάτος

ἐκέλευσεν ἀποδοθῆναι¹.

1 (C ll + τὸ σῶμα)

xv. 44 [ὁ δὲ Πιλάτος] [ἐθαύμασεν¹ εἰ ἤδη τέθνη- (ii, iii)
κεν², καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπη-
ρώτησεν αὐτὸν εἰ ἤδη³ ἀπέθανεν⁴· 45 καὶ γνοὺς
ἀπὸ⁶ τοῦ κεντυρίωνος⁵] [ἐδωρήσατο τὸ πτώμα⁷ (ii)
τῷ Ἰωσήφ⁸.]

1 (ND ll ἐθαύμαζεν) 2 (D ἐτεθήκει) 3 NC πάλαι (E omits)
4 (D τεθήκει) 5 (l omits) 6 (D παρὰ) 7 (C ll σῶμα,
D l E + αὐτοῦ) 8 (B Ἰωσή)

52 c. The entombment.

xxvii. 59 καὶ [λαβὼν¹ τὸ σῶμα δ² Ἰωσήφ]
ἐνετύλιξεν αὐτὸ (ἐν)³ σινδόνι [καθαρῆ]⁴,
60 καὶ ἔθηκεν αὐτὸ⁵ ἐν τῷ καινῷ (3) [αὐτοῦ] μνημείῳ
ὃ ἐλατόμησεν ἐν τῇ πέτρῃ,
καὶ προσκυλίσας λίθον μέγαν⁶ τῇ θύρῃ τοῦ μνημείου
[ἀπῆλθεν. 61 Ἦν δὲ ἐκεῖ] Μαρία⁷ ἡ⁸ Μαγδαληνῇ
καὶ ἡ⁹ ἄλλη Μαρία †
[καθήμεναι ἀπέναντι¹⁰ τοῦ τάφου].

1 (D παραλ.) 2 (D omits) 3 NC l omits 4 (E² περ)
5 (N omits) 6 (A ll + ἐπὶ) 7 (D Μαρία) 8 (D κατέρ.)

xv. 46 καὶ¹ ἀγοράσας σινδὸνα
καθελὼν² αὐτὸν ἐνείλησεν³ τῇ σινδόνι⁴
καὶ ἔθηκεν⁵ αὐτὸν ἐν⁶ μνήματι⁷
ὃ ἦν λελατομημένον ἐκ⁸ πέτρας,
καὶ προσεκύλισεν⁹ λίθον¹⁰ ἐπὶ τὴν θύραν τοῦ μνημείου¹¹.
47 Ἡ δὲ Μαρία ἡ¹² Μαγδαληνῇ
καὶ Μαρία ἡ¹³ Ἰωσήφ¹⁴
ἐθεώρουν¹⁵ πῶς¹⁶ τέθειται¹⁷.

1 (D ll δ δὲ Ἰωσήφ, l Iosias autem) 2 (C l + καὶ) 3 (D E²
λαβὼν, l ascertum) 4 (D l eis τὴν σινδὸνα) 5 (C κατέθηκεν)
6 (D + τῷ) 7 (OD μνημείῳ) 8 (D + τῇ) 9 (D² προσκυλίσας)
10 (N + μέγαν) 11 (D + καὶ ἀπῆλθεν) 12 (D + omits) 13 (D
omits) 14 (D ll Ἰακώβου, A l Ἰωσήφ, l Iacobi et Ioseph,
l Iacobi et Maria Ioseph, E the daughter of James, C Ἰωσή)
15 (D ll ἐθεώσαντο τὸν τόπον ὅπου) 16 (N omits two lines and
part of xvi. 1)

52 d. Setting the watch.

[xxvii. 62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνή-
χθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον 63 λέγοντες
"Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ὅτι ζῶν¹· Μετὰ
τρεῖς ἡμέρας ἐγείρομαι·" 64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον
ὥστε τῆς² τρίτης ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταί³ κλέψωσιν⁴
αὐτὸν καὶ εἰπωσιν⁵ τῷ λαῷ⁶· "Ἐγέρθη ἀπὸ τῶν νεκρῶν," καὶ ἔσται ἡ
ἐσχάτη πλάνη χειρὸς⁷ τῆς πρώτης." 65 ἔφη⁸ αὐτοῖς ὁ Πιλάτος
"Ἐχετε κουστωδίας⁹· ὑπάγετε ἀσφαλίσασθε ὥς οἴδατε." 66 οἱ δὲ
πορευθέντες ἠσφάλισαν¹⁰ τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ
τῆς κουστωδίας¹¹.]

1 (D + ἐτι) 2 (D omits) 3 OD ll + αὐτοῦ 4 (N
τῶν μαθητῶν) 5 (D + εἰπὼσιν) 6 (3 ll + ἐτι) 7 (N χεῖρον,
D² χεῖρ) 8 NC D + δὲ 9 (D ll φύλακας, l milites)
10 (D - φάλισαν) 11 (D ll τῶν φυλάκων)

From the Gospel of S. Peter. viii.

ἐφοβήθησαν οἱ πρεσβύτεροι, καὶ ἦλθον πρὸς Πιλάτον δεόμενοι
αὐτοῦ καὶ λέγοντες· "Παράδος ἡμῖν στρατιωτάς, ἵνα φυλάξω[μεν] τὸ
μνημα αὐτοῦ ἐπὶ τρεῖς ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ
κλέψωσιν αὐτὸν καὶ ὑπολάβῃ ὁ λαὸς ὅτι ἐκ νεκρῶν ἀνέστη, καὶ
ποιήσωσιν ἡμῖν κακά." ὁ δὲ Πιλάτος παραβέβηκεν αὐτοῖς· Πιτρώριον
τὸν κεντυρίωνα μετὰ στρατιωτῶν φυλάσσειν τὸν τάφον. καὶ σὺν
αὐτοῖς ἦλθον πρεσβύτεροι καὶ γραμματεῖς ἐπὶ τὸ μνημα, καὶ κυλί-
σαντες λίθον μέγαν κατὰ τοῦ κεντυρίωνος καὶ τῶν στρατιωτῶν ὁμοῦ
πάντες οἱ ὅτε ἐκεῖ ἔθηκεν ἐπὶ τῇ θύρῃ τοῦ μνηματος, καὶ ἐπέ-
χρισαν ἐπὶ τὰ σφραγίδα, καὶ σκηρὴν ἐκεῖ πῆξαντες ἐφύλαξαν.

S. LUKE.

xxiii. 50—55.

50 Καὶ [ιδού]

ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς [ὑπάρχων,
 ἄνθρωπος ἀγαθὸς καὶ δίκαιος]¹, οὗτος οὐκ ἦν συνεκαταθεμένος
 τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, —]

ἀπὸ Ἀριμαθαίας [πύλῃς τῶν Ἰουδαίων]², (2)

ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ³,

52 οὗτος⁴ προσελθὼν τῷ Πιλάτῳ

ᾤτήσατο τὸ σῶμα τοῦ Ἰησοῦ,

1 (N^o1 + καὶ, C + δ) 2 (D^o11 omit) 3 B omits 4 (I
 omits) 5 N^oCD -τιθέμενος 6 (A^o1 + καὶ) 7 (A^o211 + καὶ
 αὐτῶν) 8 (ss of the heavens) 9 (D^os omits, 1 et)

1 (I + Pilatus autē cum audisset quia exspiravit, clari-
 ficavit dominum et dedit corpus Ioseph)

xxiii. 53 καὶ

καθελὼν¹ ἐνετύλιξεν αὐτὸ² συνδόνι,

καὶ ἐθηκεν αὐτὸν³ ἐν μνήματι

λαξευτῷ⁴ οὗ οὐκ ἦν οὐδεὶς οὐπω⁵ κείμενος. (3)

54 Καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσ-
 κεν⁶. (1)

55 Κατακολουθήσασαι⁷ δὲ αἱ⁸ γυναῖκες, αἵτινες ἦσαν
 συνελθυκυῖαι ἐκ⁹ τῆς Γαλιλαίας αὐτῷ¹⁰, ἐθεάσαντο
 τὸ μνημεῖον¹¹ καὶ ὡς ἐτέθη τὸ σῶμα¹² αὐτοῦ.

1 (I + corpus, I + illud, I + illum) 2 (I^o1 omit, I eum, D τὸ
 σῶμα τοῦ Ἰησοῦ, D^o11 + ἐν) 3 (A^o1 αὐτὸ, I omits) 4 (D μνη-
 μαίω λατατομημένῳ) 5 (N^oC οὐδέπω) 6 (D^o1 + καὶ θέντος αὐτοῦ
 ἐπέθηκεν τῷ μνημαίῳ λίθον δι' ὧντος εἰκοσι ἐκλίωσιν, I + ibi sepe-
 lierunt corpus Iesu) 7 (A^o11 παρασκευῆς) 8 (D^o1 ἦν δὲ ἡ
 ἡμέρα παρασκευῆς) 9 (D^o11 Κατακολουθήσαν...καὶ) 10 (D^o11
 αὐτῷ, N^oC omit) 11 (D^o11 ἀπὸ) 12 (C^o? D^o1 omit) 13 (D^o
 μνήμα) 14 (D omits)

S. Luke (58) seems to have derived from S. John's oral
 teaching (41) the fact that no one had been laid in the
 sepulchre; S. Matthew borrows the fact that it was new but
 adds that it was Joseph's.

¹ Cf. Rom. vi. 4, συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος. Acts xiii. 29, ὡς δὲ ἐτέλειαν πάντα τὰ περὶ αὐτοῦ
 γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἐθήκαν εἰς μνημεῖον.

² For similar geographical notes cf. Luke i. 26, iv. 31, viii. 26.

³ Matt. xxviii. 1.

⁴ Luke xxiii. 49.

S. JOHN.

The trito-Mark (42) and S. Luke (54) seem to have derived
 from S. John's oral teaching (42) the fact that the day was
 Friday.

xix. 38—42.

38 Μετὰ δὲ ταῦτα

ἠρώτησεν τὸν Πιλάτον Ἰωσήφ¹ ἀπὸ Ἀριμαθαίας,
 ὃν μαθητῆς (τοῦ)² Ἰησοῦ [κεκρυμμένοι δὲ
 διὰ τὸν φόβον τῶν Ἰουδαίων],

ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ³.

1 (N + δ) 2 B omits 3 (I Ihesum)

xix. (38) καὶ ἐπέτρεψεν ὁ Πιλάτος.

[ἦλθεν¹ οὖν καὶ ἦρεν² τὸ σῶμα αὐτοῦ³.

39 ἦλθεν δὲ⁴ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν⁵ νυκτὸς τὸ
 πρῶτον, φέρον⁶ ἐλγυμα⁷ σμύρνης⁸ καὶ ἀλόης ὡς λίτρας ἑκατὼν.]

1 (N^o11 ἦλθεν) 2 (N^o11 ἦραν) 3 (N^o11 αὐτῶν) 4 (E^o11 οὖν)
 5 (N^o11 τὸν Ἰησοῦν) 6 (N^o11 ἔχων) 7 A μέγμα 8 (N^o11 σμύρνης)

xix. 40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ

καὶ ἔθηκαν αὐτὸ¹ ὀθονίοις² μετὰ τῶν ἀρωμάτων,

[καθὼς ἔθος ἐστίν³ τοῖς Ἰουδαίοις ἐνταφιάζειν. 41 ἦν δὲ ἐν
 τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ]

μνημεῖον καινόν, ἐν ᾧ οὐδέποτε οὐδεὶς ἦν τεθειμένος. (3)

[42 ἐκεῖ οὖν διὰ τὴν παρασκευῆν τῶν Ἰουδαίων⁴, (1) ὅτι ἐγγύς
 ἦν τὸ μνημεῖον.]

⁵ ἔθηκαν τὸν Ἰησοῦν.

1 (A^o1 + ἐν) 2 (D^o11 omit) 3 (I Moyses iussit, N^o11 ἐθός ἦν)
 4 (D^o11 omit) 5 (N^o11 + οὗ)

From the Gospel of S. Peter. ii.

Ἰσθῆκει δὲ ἐκεῖ Ἰωσήφ ὁ φίλος Πιλάτου καὶ τοῦ κυρίου, καὶ
 εἰδὼς ὅτι σταυρῶσκει αὐτὸν μέλλουσιν, ἦλθεν πρὸς τὸν Πιλάτον
 καὶ ᾔτησε τὸ σῶμα τοῦ κυρίου πρὸς ταφῇν. καὶ ὁ Πιλάτος πέμψας
 πρὸς Ἡρώδην ᾔτησεν αὐτοῦ τὸ σῶμα, καὶ ὁ Ἡρώδης ἐφῆ "Ἀδελφε
 Πιλάτε, εἰ καὶ μή τις αὐτὸν ᾔτηκει, ἡμεῖς αὐτὸν ἐθάπτομεν, ἐπεὶ
 καὶ σάββατον ἐπιφώσκει· γέγραπται γὰρ ἐν τῷ νόμῳ ἡλίου μὴ
 δύναι ἐπὶ πεφορνεμένῳ."

O lacks John xviii. 86—xx. 25.
D — John xviii. 14—xx. 18 a.
S — John xviii. 82—xix. 89.
S — Matt. xxiii. 25—xxviii. 20.
— Mark except xvi. 17—20.
— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

58 a. S. Matthew's "Late on Saturday night, at dawn of Sunday morning" seems to indicate about 4 a.m. on Sunday, for though the Jewish day legally ended at sunset, the Jews always spoke of 'yesterday' and 'to-morrow' exactly as we do, with reference to the night's sleep. S. Mark's "Very early on the first day of the week" will mean much the same thing, for πρωι is strictly speaking the fourth watch of the night (8—6 a.m.), and although we cannot restrict its popular use to that period any more than *ὅψις* is restricted to the first watch, yet *Μαν πρωι* in an ancient author could hardly be much later than 4 a.m. When therefore the trito-Mark immediately adds "when the sun had risen" he so conspicuously contradicts the proto-Mark, that I have assumed a primitive corruption of the text, supposing the words 'not yet' to have been lost. (Continued on page 171.)

xxviii. 1—20.

Conflation.

1 [Ὁψις δὲ σαββάτων.] τῇ ἐπιφωσκούσῃ^a εἰς μίαν σαββά-
των, (2)

ἦλθεν Μαρία¹ ἡ² Μαγδαληνῇ } (1)
καὶ ἡ ἄλλη Μαρία
[θεωρῆσαι τὸν τάφον].

1 NC Μαριάμ 2 (D omits)

From the Gospel of S. Peter. viii. ix.

Πρωίαις δὲ ἐπιφώσκοντος τοῦ σαββάτου, ἦλθεν ὄχλος ἀπὸ Ἱερου-
σαλὴμ καὶ τῆς περιχώρου ἵνα ἴδωσι τὸ μνημεῖον ἐσφραγισμένον.
Τῇ δὲ νυκτὶ ᾗ ἐπέφωσκεν ἡ κυριακὴ, φυλάσσόντων τῶν στρατιωτῶν
ἀπὸ δύο δύο κατὰ φρουράν, μεγάλη φωνὴ ἐγένετο ἐν τῷ οὐρανῷ
καὶ εἶδον ἀνοιχθέντας τοὺς οὐρανοὺς καὶ δύο ἀνδρας κατελθόντας
ἐκείθεν, πολλὸ φόγγος ἔχοντας, καὶ ἐγγίσαντας τῷ τάφῳ. ὁ δὲ λίθος
ἐκείνος ὁ βεβλημένος ἐπὶ τῇ θύρᾳ ἀπ' αὐτοῦ κυλισθεὶς ἐπεχώρησε
παρὰ μέρος, καὶ ὁ τάφος ἦνοιγῃ καὶ ἀμφότεροι οἱ νεανίσκοι εἰσῆλθον.
ἰδόντες οὖν οἱ στρατιῶται ἐκείνοι ἐξόπλισαν τὸν κεντρύλωνα καὶ τοὺς
πρεσβυτέρους, παρήσαν γὰρ καὶ αὐτοὶ φυλάσσωσιν· καὶ ἐξηγου-
μένων αὐτῶν ἃ εἶδον, πάλιν ὁρῶσιν ἐξελθόντας ἀπὸ τοῦ τάφου τρεῖς
ἀνδρας, καὶ τοὺς δύο τὸν ἕνα ὑπορθόντας, καὶ σταυρὸν ἀκολουθοῦντα
αὐτοῖς· καὶ τῶν μὲν δύο τὴν κεφαλὴν χωροῦσαν μέχρι τοῦ οὐρανοῦ,
τοῦ δὲ χειραγωγουμένου ὅπ' αὐτῶν ὑπερβαίνουσιν τοὺς οὐρανοὺς.
καὶ φωνῇ ἤκουον ἐκ τῶν οὐρανῶν λεγούσης "Ἐκθύρας τοῖς κοιμη-
μένοις" καὶ ὑπακοὴ ἤκούετο ἀπὸ τοῦ σταυροῦ [δ]τι "Ναί."

xxviii. 2 καὶ [ἰδοὺ σεισμός ἐγένετο μέγας·] ἄγγελος γὰρ Κυρίου
[καταβὰς ἐξ¹ οὐρανοῦ καὶ² προσελθὼν³] ἀπεκύλισε τὸν λίθον⁴
[καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3 ἦν δὲ ἡ εἰδέα αὐτοῦ⁵ ὡς ἀστραπὴ]
καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν⁶ [ὡς⁷ χιών⁸. 4 ἀπὸ δὲ τοῦ φόβου
αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν⁹ ὡς¹⁰ νεκροί.]

5 [ἀποκριθεὶς] δὲ¹¹ ὁ ἄγγελος εἶπεν [ταῖς γυναιξίν]¹²

"Μὴ φοβεῖσθε¹³ [ὑμεῖς,

οἶδα γὰρ ὅτι] Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· †

6 οὐκ ἔστιν ὧδε, ἠγέρθη¹⁴ [γὰρ¹⁵ καθὼς εἶπεν¹⁶ †

δεῦτε] ἴδετε τὸν τόπον ὅπου ἔκειτο¹⁷.

7 καὶ [ταχὺ] πορευθεῖσαι¹⁸ εἰπατε τοῖς μαθηταῖς αὐτοῦ

ὅτι 'Ἠγέρθη ἀπὸ τῶν νεκρῶν¹⁹, καὶ ἰδοὺ²⁰

προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν,

ἐκεῖ αὐτὸν ὁψεσθε·'

Ἰδοὺ εἶπον ὑμῖν.^{21 22}

1 (D ἀπ') 2 (D omits) 3 (S omits) 4 (C 2 ll + ἀπὸ
τῆς θύρας) 5 (N † omits) 6 (ll omits) 7 (C ὡσεὶ) 8 (C ?
omits) 9 (N omits) 10 (N φοβηθήτε) 11 (l omits)
12 (CD ll + ὁ κύριος) 13 (D ll S omits) 14 (l sicut dixit
vobis: W. H. favour this reading)

^a Luke xxiii. 54, καὶ σάββατον ἐπέφωσκεν.

^b The Resurrection is alluded to in 1 Thessa. i. 10, iv. 14; 1 Cor. vi. 14, xv. 1—58; 2 Cor. iv. 14, v. 15, xiii. 4;
Gal. i. 1; Rom. i. 4, iv. 24 f., vi. 4 f., 9, vii. 4, viii. 11, 34, x. 7 ff., xiv. 9; Phil. iii. 10; Col. i. 18, ii. 12, iii. 1; Eph. i. 20,

S. MARK.

53. THE RESURRECTION.

xvi. 1—8 [9—20].

53 a. Women (SS. Peter and John) visit
the tomb.

1 Καὶ διαγενομένου τοῦ σαββάτου¹

τῇ² Μαρία ἡ Μαγδαληνῇ } (1)

καὶ Μαρία ἡ³ (τοῦ)⁴ Ἰακώβου [καὶ Σαλώμῃ⁵]} (iii)

ἠγόρασαν⁶ ἀρώματα ἵνα ἐλθοῦσαι⁷ ἀλείψωσιν αὐτόν.

2 καὶ λίαν⁸ πρωί⁹ (τῇ)¹⁰ μιᾷ¹¹ τῶν¹² σαββάτων¹³ (2)

ἔρχονται ἐπὶ τὸ μνημεῖον¹⁴

[1 μῆπω¹⁵ ἀνασταλάντος¹⁶ τοῦ ἡλίου. (iii)

3 καὶ ἔλεγον πρὸς αὐτάς¹⁷

"Τίς ἀποκυλίσει¹⁸ ἡμῖν¹⁹ τὸν λίθον

ἐκ²⁰ τῆς θύρας τοῦ μνημεῖου²¹;"

4 καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκύλισται²² ὁ λίθος,

[ἦν γὰρ μέγας σφόδρα²³.] (iii)

1 (D l omit) 2 NC omit 3 (S + daughter of) 4 (D ll
πορευθεῖσαι) 5 (2 ll attulerunt) 6 (D ll S omits) 7 (D 3 ll
omit) 8 (3 ll omit) 9 BD omit (C τῆς) 10 (CD μᾶς)
11 (C omits) 12 (D ll σαββάτου) 13 (NC μῆμα)
14 (added by conjecture A. W.) 15 D ll ἀνατέλλοντος (2 ll +
iam) 16 (D † αὐτοῖς) 17 (D † ἀπακάλυψαι corrected
to -κυλίσει) 18 (D † ἡμῶν) 19 (OD ll ἀπὸ) 20 (l + subito
autem ad horam tertiam tenebrae diei factae sunt per totum
orbem terrae et descenderunt de caelis angeli et surgunt) (ae)
in claritate vivi dei simul ascenderunt cum eo et continuo lux
facta est) 21 (C ἀπο-) 22 (D ll S † γὰρ μέγας σφόδρα·
καὶ ἔρχονται καὶ εὐρίσκουσιν ἀποκεκυλισμένον τὸν λίθον)

53 b. Vision of an Angel (two Angels).

xvi. 5 καὶ εἰσελθοῦσαι¹ εἰς τὸ μνημεῖον

εἶδον νεανίσκον καθήμενον² [ἐν τοῖς δεξιούς] (iii)

περιβεβλημένον στολὴν λευκὴν, καὶ ἐθαμβήθησαν³.

[6 ὁ δὲ⁴ λέγει αὐταῖς⁵ (ii)

"Μὴ ἐκθαμβεῖσθε⁶.

7 Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν⁷ τὸν ἐσταυρωμένον·

ἠγέρθη⁸, οὐκ ἔστιν ὧδε·

8 ἴδε ὁ τόπος⁹ ὅπου ἔθηκαν αὐτόν·

9 ἀλλὰ ὑπάγετε¹⁰ εἰπατε τοῖς μαθηταῖς αὐτοῦ

[καὶ τῷ Πιέτρῳ] ὅτι (iii)

10 Προάγει¹¹ ὑμᾶς εἰς τὴν Γαλιλαίαν (3)·

ἐκεῖ αὐτὸν¹² ὁψεσθε,

καθὼς εἶπεν¹³ ὑμῖν.]"

1 B ελθοῦσαι 2 (l omits, l + et) 3 (D ἐθάμβησαν)
4 (D ll καὶ) 5 (D † αὐτοῖς, D l + ὁ ἄγγελος) 6 (D l φοβεῖσθε)
7 (D + τὸν) 8 (ND omit) 9 (D † ἡμεῖς ἴδετε ἐκεῖ τὸν αὐτόν)
10 (CD † + καὶ) 11 (D † ἰδοὺ προάγει, l Praecedo) 12 (D † μ)
13 (D † ll εἶρηκα)

^b Of. Matt. xvii. 2, λευκὰ ὡς τὸ φῶς.

^c The Resurrection is alluded to in 1 Thessa. i. 10, iv. 14; 1 Cor. vi. 14, xv. 1—58; 2 Cor. iv. 14, v. 15, xiii. 4;
Gal. i. 1; Rom. i. 4, iv. 24 f., vi. 4 f., 9, vii. 4, viii. 11, 34, x. 7 ff., xiv. 9; Phil. iii. 10; Col. i. 18, ii. 12, iii. 1; Eph. i. 20,

S. LUKE.

S. JOHN.

Mr Kennett suggests that the difficulty may arise from translation. The original Aramaic may have run ܡܝܢ ܥܝܢ ܝܠܕܝܢ ܥܕ ܝܠܕܝܢ 'on the eve of the first day of the week.' This phrase S. Matthew has rendered τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων and S. Luke (54) σάββατον ἐπιφωσκειν. These renderings imply 'light' and are therefore inadequate and misleading, for although the word ܡܝܢ signifies 'dawn,' yet in practice it was applied to the whole night, exactly as in English 'Christmas eve' means the whole of the day before Christmas, though it ought to mean the period of twilight only. We have had reason already to doubt whether the trito-Mark was a Semitic scholar; if his knowledge of Aramaic was slight, he might be misled by the root meaning of the word, even though he produces a self-contradiction.

If this view be accepted, we shall see here another example in which S. John silently corrects S. Mark, for his words "while it was yet dark" can hardly have been inserted for any other purpose.

xx. 1—xxi. 23.

: Τῇ δὲ μὲ τῶν σαββάτων¹¹Μαρία² ἡ Μαγδαληνῇἔρχεται πρῶτ³ σκοτίας ἐτι οὕσης
εἰς τὸ μνημεῖον,

xxiii. 56—xxiv. 3.

xxiii. 56 ὑποστρέψασαι δὲ¹ ἡτοίμασαν ἀρώματα [καὶ μύρα.
Καὶ τὸ μὲν σάββατον ἡσυχάσαν² κατὰ τὴν ἐντολὴν³.]xxiv. : Τῇ δὲ μὲ³ τῶν σαββάτων ὄρθρου⁴ βαθείως
ἐπὶ τὸ μνήμα⁵ ᾗλθαν⁶
[φέρουσαι δὲ ἡτοίμασαν ἀρώματα⁷.]: εὗρον δὲ¹⁰ τὸν λίθον ἀποκεκλισμένον¹¹ ἀπὸ τοῦ μνημείου¹²,1 (C omits) 2 (D omits) 3 (D μὲ δέ) 4 (NC † ὄρθου)
5 (NC μνημείου) 6 (D ἔρχοντο) 7 (D ll ss καὶ τινες (ss oīher
womek came or were) ἐν αὐταῖς) 8 (D l εἰσγίγντο δὲ ἐν
ἐαυταῖς "Τίς ἄρα ἀποκυλίσσει τὸν λίθον;" ἐλθεῖν δὲ εὗρον)
9 (l omits, C l for ἀπὸ)

S. Luke gives no account of this visit of SS. Peter and John to the tomb, but he alludes to it without giving names in xxiv. 24.

xxiv. 3 εἰσελθούσαι δὲ [οὐχ¹⁰ εὗρον τὸ σῶμα¹¹].4 καὶ [ἐγένετο¹² ἐν τῇ ἀπορείᾳ αὐτῶν περὶ τοῦτου¹³ καὶ¹⁴ τοῦ¹⁵]
ἀνδρες δύο ἐπέστησαν¹⁶ αὐταῖς¹⁷ ἐν ἐσθῇ¹⁸ ἀστραπτούσῃ¹⁹.5 ἔμφροβον δὲ γενομένων αὐτῶν
[καὶ κλινουσῶν¹⁰ τὰ πρόσωπα¹¹ εἰς τὴν γῆν¹²
: εἶπαν πρὸς αὐτάς"Τί ζητᾶτε τὸν ζῶντα μετὰ τῶν νεκρῶν;¹³6 μνησθήσε¹⁴ ὡς¹⁵ ἐλάλησαν ὑμῖν ἔτι ὅτι ἐν τῇ Γαλιλαίᾳ (3),
7 λέγων¹⁶ τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι¹⁷ εἰς χεῖρας
ἀνθρώπων ἀμαρτωλῶν¹⁸ καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀνα-
στῆναι.¹⁹ 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ²⁰.]10 (NC * οὐκ) 11 NBU 2 ll + τοῦ κυρίου Ἰησοῦ (l ss + of Jesus)
12 (ss omit) 13 (l αὐτοῦ) 14 (D ll ss omit) 15 (C παρ-
εστῆκεισαν) 16 (ss + they appeared to them two men, s + they
saw two men) 17 (C plural) 18 (D l ἐμφροβοι δὲ γενομένοι
ἐκλιναν) 19 (A ll τὸ πρόσωπον, Cl + αὐτῶν) 20 (ss + for their
fear) 21 (D l + ol δέ, ss + the men) 22 (l Quem quaeritis
Iesum Nazarenum, resurrexit a mortuis.) NBU ll ss + οὐκ ἐστιν
ὡς²³ ἀλλὰ (Cl omit ἀλλὰ) ἡγέρθη 23 (D l + δέ) 24 (D l ss δσα)
25 (D l omit) 26 (l omits, D ll omit ἀμαρτωλῶν) 27 (l
ss horum)

ii. 6; 2 Tim. ii. 8; Hebr. xiii. 20; Rev. i. 5, 18, ii. 8, 1 Pet. i. 3, 21, iii. 21; Acts i. 3, 22, ii. 24, 31 f., iii. 15, 26, iv. 10, 33,
v. 30, x. 40 f., xiii. 30 ff., xvii. 8, 18, 31, xxvi. 23.

C lacks Luke xxiv. 8—46.
 — John xviii. 86—xx. 25.
 D — John xviii. 14—xx. 18 a.
 s — Matt. xxviii. 8—20.
 — John xviii. 82—xix. 89.
 s — Matt. xxiii. 25—xxviii. 20.
 — Mark except xvi. 17—20.
 — John xiv. 20—xxi. 25.

S. MATTHEW.

xxviii. 8 καὶ ἀπελθοῦσαι¹⁵ ταχὺ ἀπὸ τοῦ μνημείου
 μετὰ φόβου καὶ χαρᾶς μεγάλης
 ἔδραμον ἀπαγγέλλαι τοῖς μαθηταῖς αὐτοῦ⁶.

15 (D ll ἐξελ-)

FIRST DIVISION.

S. MARK.

xvi. 8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου,
 εἶχεν γὰρ¹³ αὐτὰς τρόμος¹³ καὶ ἔκστασις¹⁴.
 καὶ οὐδὲν οὐδὲν εἶπαν, ἐφοβοῦντο γὰρ¹⁴...

12 (C δὲ) 13 (D s ll φόβος) 14 The Gospel stops here abruptly in the middle of a sentence, the last leaf having apparently been frayed away before any copy had been made. So testify the most ancient Greek MSS. B and K, also the Syriac palimpsest s. In the *textus receptus* twelve verses follow which are certainly ancient, but non-Marcian. Eusebius declares that most MSS. of his day did not contain them, and they are strongly condemned by internal evidence. In L, 7¹², P, ψ, 579 (Gregory), and in the Old Latin k a shorter conclusion is found of much later style. For a full discussion the reader may consult Dr Hort.

53 c. First appearance, to Mary of Magdala (and other women), early on Easter day.

[xxviii. 9¹ καὶ ἰδοὺ² Ἰησοῦς ὑπὸντησεν³ αὐταῖς λέγων "Χαίρετε"
 αὶ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς¹⁴ "Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγέλλετε τοῖς ἀδελφοῖς μου⁵ ἵνα ἀπέλθωσιν⁶ εἰς τὴν⁸ Γαλιλαίαν, κακεῖ με θύονται⁹."]

1 (C 2 ll + ὡς δὲ ἐπορεύοντο ἀπαγγέλλαι τοῖς μαθηταῖς αὐτοῦ)
 2 (D + δ) 3 (D ἀπὸντ.) 4 (2 ll omit) 5 (K omits)
 6 (K ll ἐλθωσιν) 7 (l quia praecedo vos) 8 (D omits)
 9 (D 2 ll ἐψεσθε)

Pseudo-Mark.

(Written by Aristion?)^a

xvi. 9 ["Ἀναστὰς δὲ¹¹ πρῶτῃ πρώτῃ σαββάτου (ἐφάνη πρῶτον¹² Μαρίᾳ τῇ⁴ Μαγδαλῇ, παρ' ἧς ἐκβεβλήκει ἐκτὸς δαιμόνια¹³. 10 ἐκεῖνη⁵ πορευθεῖσα⁶ ἀπήγγειλεν τοῖς⁷ μετ' αὐτοῦ γενομένοις πενθοῦσι καὶ κλαίουσιν¹¹ κακεῖνοι⁸ ἀκούσαντες ὅτι ᾤ⁹ καὶ ἐθέθη ὑπ' αὐτῆς ἠπίστησαν.]]

1 (C? Καὶ ἀναστὰς) 2 (D s † ἐφανέρωσεν πρώτοις) 3 (C Μαριάμ) 4 (D s omits) 5 (C? ll + δὲ) 6 (K l ἀπελθοῦσα, l videns) 7 (D αὐταῖς τοῖς, ll eis or his or illis, qui) 8 (C ll ἐκεῖνοι δὲ)

53 d. Bringing the Watch.

11 [Πορευομένων δὲ αὐτῶν ἰδοὺ τινας τῆς κουστῶδας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν¹ τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. 12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε³ λαβόντες⁵ ἄργύρια ἱκανά¹⁴ ἔδωκαν τοῖς στρατιώταις 13 λέγοντες "Εἰπατε ὅτι 'Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψάν αὐτὸν ἡμῶν κοιμωμένων.' 14 καὶ ἰὰν ἀκουσθῇ τοῦτο ἐπὶ⁶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν⁸ καὶ ὑμᾶς ἀμερίμουνους ποιήσομεν⁷." 15 οἱ δὲ λαβόντες⁸ ἄργύρια ἐποίησαν ὡς ἐβδόχθησαν. Καὶ διεφημίσθη⁹ ὁ λόγος οὗτος παρὰ¹⁰ Ἰουδαίους μέχρι¹¹ τῆς σήμερον (ἡμέρας)¹².]

1 (ND ἀπὸγγ.) 2 (D omits) 3 (K † ἐποίησαν) 4 (D ll ἄργύριον ἱκανόν) 5 BD ll ὑπὸ 6 (CD ll + αὐτὸν) 7 (K † ποιήσωμεν) 8 D + τὰ 9 K ἐφημ- 10 (D + τοῖς) 11 (ND ἕως) 12 K l omit

From the Gospel of S. Peter. x.

Συνεσκέπτοντο οὖν ἀλλήλοις ἐκεῖνοι ἀπελθεῖν καὶ ἐμφανίσαι ταῦτα τῷ Πειλάτῳ. καὶ ἔτι διανοουμένων αὐτῶν φαίνονται πάλιν ἀνοχθέντες οἱ οὐρανοὶ καὶ ἀνθρωπὸς τις κατελθὼν καὶ εἰσελθὼν εἰς τὸ μνημα. ταῦτα ἰδόντες οἱ περὶ τὸν κεντυρίωνα νυκτὸς ἔσπευσαν πρὸς Πειλᾶτον, ἀφέντες τὸν τάφον δὲ ἐφύλασσον, καὶ ἐξηγήσαντο πάντα ἅπερ εἶδον, ἀγωνιῶντες μεγάλως καὶ λέγοντες "Ἀληθῶς οὐδεὶς ἦν θεοῦ." ἀποκριθεὶς δὲ Πειλᾶτος ἔφη "Ἐγὼ καθαρεύω τοῦ αἵματος τοῦ υἱοῦ τοῦ θεοῦ, ὑμῖν δὲ τοῦτο ἔδοξεν." εἰτα προσελθόντες πάντες ἐδέοντο αὐτοῦ καὶ παρεκάλουν κελεῦσαι τῷ κεντυρίωνι καὶ τοῖς στρατιώταις μὴδὲν εἰπεῖν ἢ εἶδον. "συμφέρει γὰρ," φασίν, "ἡμῖν ὀφλῆσαι μεγίστην ἀμαρτίαν ἐμπροσθεν τοῦ θεοῦ, καὶ μὴ ἐμπεσεῖν εἰς χεῖρας τοῦ λαοῦ τῶν Ἰουδαίων καὶ λιθασθῆναι." ἐκέλευσεν οὖν ὁ Πειλᾶτος τῷ κεντυρίωνι καὶ τοῖς στρατιώταις μὴδὲν εἰπεῖν.

^a See F. O. Conybeare, *Expositor* iv. viii. 241 ff.
^b Luke viii. 2.

S. LUKE.

VARIOUS.

xxiv. 9. καὶ υποστρέψασαι (ἀπὸ τοῦ μνημείου)¹ἀπήγγειλαν ταῦτα πάντα² τοῖς ἑνδεκα καὶ πᾶσιν τοῖς
λοιποῖς³.

10 ἦσαν δὲ⁴ ἡ Μαγδαληνὴ Μαρία⁵ [καὶ Ἰωάννα] καὶ Μαρία
ἡ⁶ Ἰακώβου· (1) [καὶ αἱ λοιπαὶ σὺν αὐταῖς ἠέλεγον πρὸς τοὺς⁷
ἀποστόλους ταῦτα⁸· 11 καὶ ἐφάρησαν ἑνώπιον αὐτῶν⁹· 12 ὥστε
λῆρος τὰ ῥήματα ταῦτα¹¹, καὶ ἠπίσταντο αὐταῖς¹².]

1 D ll omit 2 (as words) 3 (as + of the disciples)
4 (D as omit, K ll ἦν δὲ) 5 (N Μαριάμ) 6 (as + daughter of)
7 (K ll + αὐ) 8 (D^s ἡ αὐτῶν) 9 (l omits) 10 (l Apostoloi)
11 (Al αὐτῶν) 12 B K ll as + 12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν
ἐπὶ τὸ μνημεῖον· καὶ παρακύψας βλέπει τὰ δότρια μόνον (N omits
μὴνα)· καὶ ἀπήλθεν πρὸς αὐτὸν (N ἐαυτὸν) θαυμάζων τὸ γεγονός.

With S. Luke's *ἠπίσταντο αὐταῖς* (11) compare Matt. xxviii. 17, *οἱ δὲ ἐδίστασαν*, and pseudo-Mark xvi. 11, 18; also John xx. 26, Luke xxiv. 22 ff. Our Lord had counselled scepticism (Mark xiii. 21) and the disciples were but obeying Him, as was right. The Evangelists unite in emphasizing the fact that they were not weakly credulous on this all-important question.

From the Gospel of S. Peter. xi.

Ὁρθρου δὲ τῆς κυριακῆς Μαριάμ ἡ Μαγδαληνὴ, μαθήτρια τοῦ
κυρίου (φοβουμένη διὰ τοὺς Ἰουδαίους, ἐπειδὴ ἐφλέγοντο ὑπὸ τῆς
ὀργῆς, οὐκ ἐποίησεν ἐπὶ τῷ μνήματι τοῦ κυρίου εἰσέλθουσαν ποιῶν αἱ
γυναικες ἐπὶ τοῖς ἀποθηνήσκουσιν καὶ τοῖς ἀγαπωμένοις αὐταῖς),
λαβοῦσα μεθ' ἐαυτῆς τὰς φίλας ἦλθεν ἐπὶ τὸ μνημεῖον ὅπου ἦν τοῦ
θεοῦ. καὶ ἐφοβούτο μὴ ἴδωσιν αὐτὰς οἱ Ἰουδαῖοι, καὶ ἔλεγεν· Ἐγὼ καὶ μὴ ἐν
ἐκείνῃ τῇ ἡμέρᾳ ᾗ ἐσταυρώθη ἐδωθήμεν κλαῦσαι καὶ κλύσασθαι, καὶ
οὐκ ἐπὶ τοῦ μνήματος αὐτοῦ ποιῶμεν ταῦτα. τίς δὲ ἀποκυλίσκει
ἡμῶν καὶ τὸν λίθον τὸν τοῦ θεοῦ ἐπὶ τῆς θύρας τοῦ μνημείου, ἵνα
εἰσελθοῦσαι παρακαθεσθῶμεν αὐτῷ καὶ ποιῶμεν τὰ ὀφειλόμενα;
μέγας γὰρ ἦν ὁ λίθος, καὶ φοβούμεθα μὴ τις ἡμᾶς ἴδῃ. καὶ εἰ μὴ
διωκόμεθα, ὡς ἐπὶ τῆς θύρας βάλλωμεν ἃ φέρομεν εἰς μνημοσύνην
αὐτοῦ, κλαύσομεν καὶ κλύσομεθα ἕως ἔλθωμεν εἰς τὸν οἶκον ἡμῶν.
καὶ ἀπελθοῦσαι εὗρον τὸν τάφον κενόν· καὶ προσελθοῦσαι
παρέκυναν ἐκεῖ, καὶ ὁρῶσιν ἐκεῖ τινα νεανίσκον καθειρόμενον μεσση
τοῦ τάφου, ὡραῖον καὶ περιβεβλημένον στολὴν λαμπροτάτην, ὅστις
ἔφη αὐταῖς· Τί ἤλασθε; τίνα ζητεῖτε; μὴ τὸν σταυρωθέντα ἐκείνον;
ἀνέστη καὶ ἀπῆλθεν· εἰ δὲ μὴ πιστεύετε, παρακύνετε καὶ ἴδετε
τὸν τόπον ἐνθα ἔκειτο, ὅτι οὐκ ἔστιν· ἀνέστη γὰρ καὶ ἀπῆλθεν ἐκεῖ
ὅθεν ἀπεστάλη. τότε αἱ γυναῖκες φοβηθεῖσαι ἐφυγον.

St. Burleigh "Two Lukes in the Gospels".

for inclusion in wh. as appropriate to

Peter in Galilee is suggested.

Pp. 31-33.

58 e. Second appearance, to S. Peter, on
Easter day.

xxiv. (33) [καὶ εὗρον ἡβρουσμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς,
34 λέγοντας¹· ὅτι· Ὁς τῶν² ἡμέρων ὁ κύριος καὶ ὡφθῇ Σίμωνι·]

1 (D λέγοντες) 2 (3 ll omit)

S. John xx. 11—18.

11 [Μαρία¹ δὲ εἰσῆλκε πρὸς² τῷ μνημείῳ ἔξω³ κλαίονσα. ὡς οὖν
ἐκλαiven παρέκυνεν εἰς τὸ μνημεῖον, 12 καὶ θεωρεῖ δύο⁴ ἀγγέλους ἐν
λευκοῖς καθήμενους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν,
ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ⁵. 13 καὶ⁶ λέγουσιν αὐτῇ ἐκεῖνοι
"Γύναι, τί κλαῖς;" ἡ λέγει αὐτοῖς⁷· ὅτι· Ἦσαν τὸν κύριόν μου, καὶ
οὐκ οἶδα ποῦ ἔθηκεν⁸ αὐτόν. 14 ταῦτα εἰποῦσα ἐστράφη εἰς τὰ
ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς
ἐστίν. 15 λέγει αὐτῇ⁹ Ἰησοῦς· Γύναι, τί κλαῖς; τίνα ζητεῖς;
ἐκείνη¹¹ δοκούσα ὅτι ὁ κηπουρὸς ἐστίν λέγει αὐτῇ· Κύριε, εἰ σὺ
ἐβάστασας¹² αὐτόν, εἰπέ μοι ποῦ ἔθηκες¹³ αὐτόν, καὶ γὰρ αὐτόν¹⁴ ἀρώ.
16 λέγει αὐτῇ¹⁵ Ἰησοῦς· Μαριάμ¹⁶. 17 ἡ στραφεῖσα¹⁸ ἐκείνη¹⁷ λέγει¹⁸
αὐτῷ· Ἐβραϊστὶ¹⁹· "Ραββουνε²⁰," ὃ λέγεται²¹ Διδάσκαλε²². 17.
17 λέγει αὐτῇ²³ Ἰησοῦς· Μὴ μου ἄπτου, σὺ γὰρ ἀναβίβηκα
πρὸς τὸν πατέρα²⁴. πορεύου δὲ²⁵ πρὸς τοὺς ἀδελφούς μου²⁶ καὶ
εἰπὲ αὐτοῖς²⁷· Ἀναβάνω πρὸς τὸν πατέρα μου²⁸ καὶ πατέρα ὑμῶν
καὶ θεόν²⁹ μου καὶ θεόν³⁰ ὑμῶν. 18 ἔρχεται Μαριάμ³¹ ἡ Μαγδα-
ληνὴ ἀγγέλλουσα³² τοῖς μαθηταῖς³³ ὅτι· Ἐώρακα³⁴ τὸν κύριον³⁵ καὶ
ταῦτα εἶπεν αὐτῇ³⁶.]

1 (N Μαριάμ) 2 (N ἐν) 3 (N ll s^c omit) 4 (N l omit)
5 (l s^c Iesus) 6 (D s^c + τίνα ζητεῖς; B s^c + καὶ) 7 (l quae
dixit) 8 (D τίθειν) 9 (l + autem) 10 (D + δὲ) 11 (N
2 ll + δὲ) 12 (D ll ἦρε, N εἰ δὲ βάστασας) 13 (s^c + will
go and) 14 (N + δὲ) 15 (D Μαρία) 16 (N D ll + δὲ)
17 (s^c omits) 18 (s^c and she understood Him and answered
saying) 19 (ll s^c omit) 20 (D ll Ραββουνε) 21 (D 2 ll
+ Κύριε) 22 (l s^c + and she ran towards Him to touch Him.)
23 (Al + μου) 24 (D l οὐκ) 25 (N D l omit) 26 (N s^c +
"Ἰδοὺ) 27 (l omits) 28 (2 ll dominum) 29 (D s^c ἀπαγγ.)
30 (D + αὐτοῦ) 31 (D ll - καὶ) 32 (l omits, 2 ll mihi)
33 (D l s^c εἶπεν αὐτῇ ἐμήνησεν αὐτοῖς, l et quia haec dixit et
manifestavit eis)

1 Cor. xv. 3 [παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι
Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ὑμῶν κατὰ τὰς γραφάς, 4 καὶ
ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ¹ κατὰ τὰς γραφάς,
5 καὶ ὅτι ὡφθῇ Κηφᾷ].

1 (FG τῇ τρίτῃ ἡμέρᾳ)

O lacks Luke xxiv. 8—46.
 a^r — Matt. xxviii. 8—20.
 a^r — Matt. xxiii. 25—xxviii. 20.
 — Mark except xvi. 17—20.

FIRST DIVISION.

S. MATTHEW.

PSEUDO-MARK.

xvi. 12.

12 [Μετὰ δὲ ταῦτα θύειν ἐξ αὐτῶν παραταδοῦν ἐφανερῶς ἐν
 ἑτέροις μορφῇ πορευομένοις εἰς Ἀγρόν.]

1 (D+Kai)

The reader may be cautioned against exaggeration of the differences in the accounts of the appearances of the risen Lord, but we must neither ignore nor seek to minimize those differences. They are full of meaning for us.

Though the Resurrection itself is made the central fact of the Christian faith, the records of the appearances are neither of the highest antiquity nor of the widest diffusion. According to our reckoning eleven appearances are recorded, some by only one authority, most by but few. We must not however assume that the list is complete; S. Luke's language in Acts i. 8 leaves room for many others. Nor must we disparage the testimony of one man; many of the most important sections of the Gospels have no better attestation.

(1) The proto-Mark, though it contains at least two predictions of the Resurrection (viii. 31, x. 32—34, 'N.T. Problems,' pp. 115—124) together with an account of the empty tomb and of the vision of angels, seems to have contained none of the appearances, or else they would have passed into SS. Luke and Matthew. Although S. Mark's Gospel would be unintelligible without the Resurrection, the proto-Mark can hardly have recorded anything beyond the bare fact.

(2) S. Paul therefore is our earliest authority for the appearances. His account of them is exceedingly brief, giving no hint of time, place or attendant circumstances. There are no conversations and no revelations. We are entitled to infer that he has narrated as many as he knew and that he has put them, as far as he could, into chronological sequence. He has given six out of the eleven appearances; two of them (that to S. James certainly, and that to the five hundred probably) are not mentioned elsewhere. S. Paul expressly states that his information came from tradition and not from revelation—so we understand *παράδοσιν* both here and in 1 Cor. xi. 23—and we must remember that he had already conversed with SS. Peter and James (Gal. i. 18, 19), presumably also with some of the five hundred. The historical value therefore of his testimony stands high. In the year 57 A.D., within 28 years of the Ascension, a man of S. Paul's integrity is able to appeal to these appearances as to unquestioned facts, so generally familiar that he deems it unnecessary to give a detailed account of them. His testimony also has been accepted in the Church ever since, for we cannot allow the existence of the Church to be ignored.

(3) The deutero-Mark (xiv. 28) gives a prediction of that journey into Galilee which plays so prominent a part in SS. Matthew and John, that in S. Matthew it is one of the two appearances which are recorded in that Gospel, while in S. John it forms a supplement to the Gospel. Now since the deutero-Mark foretells that this journey would happen, the deutero-Mark must certainly have described how it did happen, in those pages which have been lost. Nay more, as S. Matthew elsewhere so closely follows S. Mark, we are entitled to suppose that his account of this appearance has been taken from S. Mark and that without more changes than are usual. This consideration enables us in great measure to restore the lost pages of S. Mark.

(4) The other detailed appearances are recorded in SS. Luke and John. Full of life and graphic detail is the account of the journey to Emmaus in S. Luke. His description of the appearance on the same evening to the Eleven is from an independent source and includes the statement that the Lord ate with His disciples. This statement S. Luke confirms in the Acts—certainly in x. 41, probably also in i. 4, where *συναιθόμενοι* is taken by the Latin version to mean "eating salt with them" (*convivens, Vulgate convescens*). For the fact that the risen Lord ate, S. Luke is our sole authority.

(5) All the appearances which are recorded in S. Luke's Gospel appear to have taken place upon Easter Day, the separation at Bethany with which the Gospel concludes being, as Bishop Westcott taught, quite distinct from the Ascension. But S. John tells us of an appearance on the next Sunday. The journey also to and from Galilee with the appearance there must have cost the Apostles at least ten days. In the Acts (i. 8) S. Luke fixes the period of the appearances at forty days. It seems clear however that S. Luke, and presumably S. Paul, knew nothing of the journey into Galilee which is made so much of in the other Gospels. Not only are they silent about it, but S. Luke's language seems to exclude it. Unless we assume an interval of nearly a fortnight between Luke xxiv. 48 and the next verse (for which there is not the slightest warrant in the narrative), the command to tarry in Jerusalem until Pentecost was given to the Apostles upon Easter Day and excludes the journey into Galilee. This command is repeated in Acts i. 4, where however the exact date of it is uncertain. We hold this to be a good example of the limitations in S. Luke's information.

(6) The first appearance of all, that to Mary of Magdala, is apparently unknown to SS. Luke and Paul, but is recorded at length in S. John in his inimitable style. S. Luke is so fond of giving honour to women, that we cannot suppose him to have wittingly suppressed this notable case of it. Ignorance alone will satisfactorily account for his and S. Paul's silence. We believe that an epitome of this appearance passed from S. John's oral teaching not only into the pseudo-Mark (xvi. 9) but also into S. Matthew (xxviii. 9, 10). Those who agree with me that Matt. xxi. 14 gives an epitome of S. John's oral teaching respecting the healing of the man born blind and of the lame man at the pool of Bethzatha ('Comp. of the Gospels,' p. 23), may be ready to admit that S. Matthew's account of the appearance to the women is but an epitome of S. John's account of the appearance to Mary of Magdala, for S. Matthew gives nothing new but merely repeats the old order to go into Galilee. Nay more, those who keep in mind S. Matthew's tendency to heighten events by doubling or multiplying the number of actors (see p. 135, note) may even be disposed to suspect that the same thing has been done here, thus removing some serious difficulties, for S. Luke, though he records the vision of angels, says nothing about any appearance to the women. The deutero-Mark can hardly have contained this appearance, for S. Mark's declaration (xvi. 8) that the women said nothing to anyone expressly excludes it.

S. LUKE.

VARIOUS.

53 f. *Third appearance, to Cleopas and another, at Emmaus, on Easter day.*

xxiv. 13—35.

1. *The journey.*

13 [Ἐκ δὲ τῶν δύο ἐξ αὐτῶν ἓν αὐτῇ τῇ ἡμέρᾳ¹³ ἦσαν¹⁴ πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίου⁵ ἐξήκοντα⁶ ἀπὸ Ἱερουσαλὴμ, ὃ ὄνομα⁷ Ἑμμαούς⁸, 14 καὶ αὐτοὶ ὁμιλοῦν⁹ πρὸς ἀλλήλους¹⁰ περὶ πάντων τῶν¹¹ συμβεβηκότων τούτων. 15 καὶ ἐγένετο¹ ἐν τῷ ὁμιλεῖν αὐτοῖς καὶ συνζητεῖν¹² (καὶ)¹³ αὐτοῖς¹⁴ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς¹⁵, 16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινώσκειν αὐτόν.]

1 (ss omit) 2 (N ss ἐν τῇ αὐτῇ ἡμ., l omits) 3 (D l Ἦσαν δὲ δύο κ.τ.λ. ss *And He appeared to two etc.*) 4 (N † + δὲ) 5 (N l Euseb + ἐκατὸν) 6 (l septem) 7 (D ll ὀνόματι) 8 (D Ὀδ-λαμμάους, ll Ammaus + et Cleopas) 9 (D 2 ll ὁμιλοῦν δὲ) 10 (D πρὸς ἑαυτοῖς, ll omit) 11 (D † omits) 12 (ss omits) 13 B ss omit 14 (D δ, l ss omit, B αὐτοῖς) 15 (2 ll omit) 16 (N * αὐτοῖς)

2. *The conversation.*

xxiv. 17 [εἶπεν δὲ¹ πρὸς αὐτοὺς² "Τίτες οἱ λόγοι οὗτοι ὅτι ἀντιβάλλετε πρὸς ἀλλήλους³ περιπατοῦντες;" καὶ ἐστάθησαν⁴ σκυθρωποί.⁵ 18 ἀποκριθεὶς δὲ⁶ εἰς⁷ ὄνοματι⁸ Ἐλεόπας εἶπεν πρὸς αὐτόν "Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνων τὰ γενόμενα ἐν αὐτῇ⁹ ἐν ταῖς ἡμέραις ταύταις¹⁰;" 19 καὶ εἶπεν¹¹ αὐτοῖς¹² "Ποῖα;" οἱ δὲ εἶπαν αὐτῷ¹³ "Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ¹⁴, ὃς ἐγένετο ἀνὴρ¹⁵ προφήτης¹⁶ δυνατὸς ἐν ἔργῳ καὶ¹⁷ λόγῳ ἐναντίον¹⁸ τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, οὗ¹⁹ ὅπως τε²⁰ παρέδωκεν αὐτόν²¹ οἱ ἀρχιερεῖς καὶ οἱ ἀρχαῖοι ἡμῶν²² εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 23 ἡμεῖς δὲ ἠλπίζομεν²⁴ ὅτι αὐτὸς ἔστιν²⁵ ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ²⁶ ἀλλὰ γε καὶ σὺν πᾶσι τούτοις²⁷ τρίτῃ ταύτῃ²⁸ ἡμέραν ἔγει²⁹ ἀφ' οὗ ταῦτα³⁰ ἐγένετο³¹. 32 ἀλλὰ καὶ γυναῖκες τινες³³ ἐξ ἡμῶν³⁴ ἐξέστησαν ἡμῖς, γενόμεναι³⁵ ὀρθρῶναι³⁶ ἐπὶ τὸ μνημεῖον³⁷ 33 καὶ μὴ εὐρεῖσαι³⁸ τὸ σῶμα αὐτοῦ ἦλθαν λέγουσαι καὶ³⁹ ὁπτασίαν⁴⁰ ἐγγελαῖαν⁴¹ εἰρακέναι⁴², οἱ⁴³ λέγουσιν αὐτὸν ζῆν. 34 καὶ ἀπελθόν τινες⁴⁴ τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς⁴⁵ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον⁴⁶."]

1 (D ll δ δὲ εἶπεν) 2 (D omits) 3 (D πρὸς ἑαυτοῖς, N + † λους, ss omit) 4 (N ll ἐστὲ, D omits) 5 (ss *whích ye speak being sad*, 6 ll omit *περιπατοῦντες*) 6 (ss omit) 7 (A δ εἰς, ll ss + ex eis) 8 (D ll ὄνομα) 9 (D ll omit, N + ταῦτα) 10 (l omits) 11 (D αὐτῷ) 12 (D omits, ll omit αὐτῷ) 13 (D l Ναζωραίου, ll Nazoreno, &c.) 14 (ll omit) 15 (A l + ἐν) 16 (D ll ἐνώπιον) 17 (D ὡς, ll *quomodo*, ss *and*) 18 (D ll τούτων, l omits) 19 (3 ll omit, l et * *omnes populus*, s omits ἡμῶν) 20 (N 2? ll ελπ., B * ἠλπίζομεν) 21 (D 2 ll ζῆν) 22 (2 ll ss omit) 23 (D ll omit) 24 (N † omits, D ll + * *σημέραν*) 25 (l ss + *omnia*) 26 (D γέγονεν) 27 (B * *γενόμεναι*) 28 (ss + *where He had been laid*) 29 (ss + *there*) 30 (ss *and*) 31 (D ll + ἐκ) 32 (D ὡς, N + καὶ) 33 (D l εἶδομεν)

v. 24. The allusion apparently is to the visit of SS. Peter and John to the tomb. This visit is recorded at length in S. John but nowhere else—a proof that the silence of S. Luke does not necessarily prove ignorance; perhaps it does prove that he had no details.

O lacks Luke xxiv. 8—46.
—— John xviii. 86—xx. 25.
r^o — Mark except xvi. 17—20.
—— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

PSEUDO-MARK.

xxvi. 13 [ἐκείνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις¹
ἐπίστευσαν.]

1 (ἐκείνοι)

S. LUKE.

VARIOUS.

3. *The recognition.*

xxiv. 25 [Ἐκ αὐτῶν¹¹ εἶπεν πρὸς αὐτοὺς· Ὁ ἀνθρώπος καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύουσιν¹² ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· οὐδὲ οὐχί¹³ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ¹⁴·] 27 καὶ¹⁵ ἀρξάμενος¹⁶ ἀπὸ Μωυσέως¹⁷ καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν¹⁸ αὐτοῖς¹⁹ ἐν πᾶσαις²⁰ ταῖς γραφαῖς τὰ περὶ αὐτοῦ²¹. 28 Καὶ ἤγγισεν²² εἰς τὴν κύμην ὅθι πορεύοντο, καὶ αὐτὸς προσεποιήσατο²³ πορεύεσθαι. 29 καὶ παρεβιάσαντο²⁴ αὐτὸν λέγοντες· Μὲνον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἔστιν καὶ²⁵ κέκλικεν ἡ ἡμέρα²⁶. καὶ εἰσῆλθεν²⁷ τοῦ²⁸ μεῖναι²⁹ σὺν αὐτοῖς³⁰. 30 Καὶ ἐγένετο³¹ ἐν τῷ κατακλιθεῖν αὐτὸν μετ' αὐτῶν³² λαβὼν τὸν ἄρτον ἐλόγησεν καὶ ἠλόασας ἐπέδιδου³³ αὐτοῖς³⁴. 31 αὐτῶν δὲ³⁵ διψοῦσθον³⁶ οἱ ὀφθαλμοί³⁷ καὶ ἐπέγνωσαν αὐτὸν³⁸. καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. 32 καὶ³⁹ εἶπαν πρὸς ἀλλήλους⁴⁰· Οὐχί ἡ καρδία ἡμῶν καιρομένη⁴¹ ἦν⁴² ὡς ἐλάλει ἡμῖν⁴³ ἐν τῇ ὁδῷ, ὡς διήνοιγεν⁴⁴ ἡμῖν τὰς γραφάς⁴⁵; 33 Καὶ ἀναστάντες⁴⁶ αὐτῇ τῇ ὥρᾳ ἐπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας⁴⁷ ὅτι Ὅτῳ⁴⁸ ἡγέρθη ὁ κύριος καὶ ᾤφθη⁴⁹ Σίμωνι⁵⁰. 35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς⁵¹ ἐγένεσθαι αὐτοῖς⁵² ἐν τῇ κλάσει τοῦ ἄρτου.]

On the significance of v. 35 see p. 140, § 46 c, note on Breaking bread.

- 1 (DII O δέ, as *Then Jesus*) 2 (D omits) 3 (D εἶπεν)
4 (s^o omits) 5 (DII + ἦν) 6 (as + to speak to them)
7 (ND Μωσέως) 8 (DII omit) 9 (K + καὶ + διερμήνευσεν,
D ἐρμηνεύειν, A1 διερμήνευσεν, II interpretans) 10 (K + τὴν)
11 (ND I omit) 12 (D I αὐτοῦ) 13 (B ἤγγισεν) 14 (P1
προσεποιήσατο) 15 (ND πορεύεσθαι, K + τέρω) 16 (D + παραβ-)
17 (2II omit) 18 (D μετ' αὐτῶν) 19 (as omit) 20 (D I
omit) 21 (D προσεβ-, K ελ. ἰδίδου) 22 (D II Origen
λαβὼν τὸν ἄρτον αὐτὸν μετ' αὐτοῦ, as + immediately) 23 (D
ἐπέδιδου, K + διψοῦσθον) 24 (D II + αὐτῶν) 25 (K omits)
26 (D 2II οἱ δέ) 27 (D ἐναντίον) 28 (D II κεκαλυμμένη,
as *heaven or darkness*! only the difference of a dot) 29 (N II
+ ἐν ἡμῖν) 30 (II as omit) 31 (BK + διήνοιγεν, D + ἡνοιγεν)
32 (D II + λυπούμενοι) 33 (D λέγοντες) 34 (3II omit)
35 (K + τῷ) 36 (D 2II εἶπεν)

53g. *Fourth appearance, to the Apostles, in Jerusalem, on Easter day.*1. *Appearance to the Eleven.*

xxiv. 36 [Ταῦτα δὲ αὐτῶν λαλοῦντων αὐτοῖς¹ ἔστη² ἐν μέσῳ αὐτῶν³. 37 Ἐπληθεύοντες δὲ⁴ καὶ ἐμφοβοὶ γενόμενοι ἐδόκουν πνεῦμα⁵ θεωρεῖν. 38 καὶ⁶ εἶπεν αὐτοῖς· Τί τετραγαγμένοι ἐστέ, καὶ διὰ⁷ τί διαλογισμοὶ ἀναβαλόντες ἐν⁸ τῇ καρδίᾳ⁹ ὑμῶν; 39 Ἴδετε τὰς χεῖρας μου καὶ τοὺς πόδας μου¹⁰ ὅτι ἐγὼ εἰμι αὐτός¹¹. 40 ὦσα¹² καὶ ἴδετε, ὅτι¹³ πνεῦμα¹⁴ σὰρκα¹⁵ καὶ ὀστέα¹⁶ οὐκ ἔχει καθὼς ἐμέ θεωρεῖτε¹⁷ ἔχοντα.¹⁸]

- 1 (H1 + δ κύριος, A1 + δ Ἰησοῦς, I Iesus, as omit) 2 (D
ἐστίν, as *was found standing*) 3 BNG II as + καὶ λέγει αὐτοῖς
"Ἐρρήνη ὑμῖν," (G II + ἐγὼ εἰμι, μὴ φοβείσθε") 4 B θρο-
νίζοντες δὲ (D αὐτοὶ δὲ πτωχ-, K φοβηθέντες δὲ) 5 (D φάντασμα,
Gosp. Hebr. incorporeale daemomium) 6 (D 2II οἱ δέ) 7 (D
ἴσα, B omits) 8 (K I as? ταῖς καρδίαις) 9 (II omit) 10 (I
+ αὐτοῖς) 11 (D II as omit) 12 (D^e, T^o) 13 (B + καὶ)
14 (ND σάρκας) 15 (D ὀστέα) 16 (D βλέπετε) 17 BK
8II + καὶ τοῦτο εἰπὼν εἰδείξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας

W. S.²1 Cor. xv. (5) Ἦσαν¹ τοῖς δώδεκα².1 K^o ἔπειτα, (DFG II Καὶ μετὰ ταῦτα) 2 (DFG II ἑνδεκα)

John xx. 19 [Ὁδοῦς οὖν ὅψις¹ τῇ ἡμέρᾳ ἐκείνῃ τῇ² μετ³ σαββά-
των, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταί⁴ διὰ τὸν
φόβον τῶν Ἰουδαίων, ἦλθεν δὲ⁵ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ
λέγει αὐτοῖς⁶· Εἰρήνη ὑμῖν.⁷ 20 καὶ τοῦτο¹ εἰπὼν εἰδείξεν καὶ⁸ τὰς
χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. Ἐχάρησαν οὖν⁹ οἱ μαθηταί¹⁰ ἰδόντες
τὸν κύριον¹¹].

- 1 (s^o omits) 2 (K omits) 3 (D + τῶν) 4 (EII + σινηγ-
μένοι) 5 (D omits) 6 (ND II omit) 7 (II et gavisi sunt
et gav. autem) 8 (D + αὐτοῖς) 9 (s^o H^oim)

Acts i. 3 [Ἀχρὶ ἥτις ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος
ἀγίου οὗς ἐξελέξατο¹ ἀνελήμφθη² 3 οἷς³ καὶ παρέστησεν αὐτὸν
ῥῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι⁴ ἡμερῶν
τεσσαράκοντα ὁπτανόμενος⁵ αὐτοῖς καὶ λέγων τὰ⁶ περὶ τῆς βασιλείας
τοῦ θεοῦ].

- 1 (D + καὶ ἐκέλευσε κηρύσσειν τὸ εὐαγγέλιον) 2 (O οἱ = δ
Ἰησοῦς) 3 (D^e omits, I post) 4 (D^e - τῶν) 5 (D^e + τῶν)

O lacks Luke xxiv. 8—46.
 ——— John xviii. 26—xx. 25.
 D ——— John xviii. 14—xx. 18 a.
 F^a ——— John xiv. 29—xxi. 25.

FIRST DIVISION.

THE ACTS.

The old Latin rendering of *συναλιζόμενος* is *simul convescens*, or *convescens*, or *cum convescatur*: two at least of these renderings point to 'eating salt with them' rather than to the derivation from ἀλῆς (the Ionic for ἀθρόος) 'thronged,' 'crowded.' The present tense also better suits this interpretation, which agrees with S. Luke's teaching elsewhere.

Acts i. 4 [Καὶ συναλιζόμενοι¹ παρέγγελον αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς "ὃν ἠκούσατέ² μου". 5 ὅτι "Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ³ οὐ μετὰ πολλὰς ταύτας ἡμέρας⁴"."]

1 (D^e ἡ συναλισκόμενος μετ' αὐτῶν, Eus. Epirh. συναλιζόμενος) 2 (D^e ἡκούσα, φησίν) 3 (D διὰ τοῦ στόματός μου) 4 (D + καὶ ἡ μέλλετε λαμβάνειν) 5 (D + ὥς τῆς πεντηκοστῆς)

S. LUKE.

VARIOUS.

2. *Eating before them.*

xxiv. 41 "Ἐτι δὲ ἀπιστοῦντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς¹⁸ "Ἐχετε τι βρώσιμον ἐνθάδε¹⁹;" 42 "οἱ δὲ²⁰ ἐπέδωκαν αὐτῷ ἰχθῆος ὅσους ἔμελλον²¹· 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν²²].

18 (D II omit, s⁺ + agaitn) 19 (N ὧδε) 20 (D I καὶ)
21 (E II s⁺ + καὶ ἀπὸ μελισσίου κηρίου) 22 (1 s⁺ + and He took
that which was over and gave to them)

3. *The final Charge.*

xxiv. 44 [Ἐπὶ δὲ πρὸς αὐτοὺς¹¹ "Ὅσοι οἱ λόγοι μου¹² οὗτοι ἐλάλησα πρὸς ὑμᾶς¹³ ἔτι ὡς¹⁴ σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι¹⁵ πάντα¹⁶ τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως¹⁷ καὶ τοῖς¹⁸ προφήταις καὶ¹⁹ Ψαλμοῖς περὶ ἐμοῦ." 45 τότε διέφραξεν²⁰ αὐτῶν τὸν νοῦν τοῦ συνίεναι²¹ τὰς γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται²² παθεῖν τὸν χριστὸν καὶ ἀναστῆναι²³ ἐκ νεκρῶν²⁴ τῇ τρίτῃ ἡμέρᾳ²⁵, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ²⁶ μετένουν εἰς²⁷ ἅφρατον ἁμαρτιῶν εἰς²⁸ πάντα τὰ ἔθνη, "ἀρχάμενοι²⁹ ἀπὸ Ἱερουσαλὴμ· 48 ὑμεῖς³⁰ μάρτυρες τοῦτων. 49 καὶ ἰδοὺ³¹ ἐγὼ ἐξαποστέλλω³² τὴν ἐπαγγελίαν³³ τοῦ πατρὸς³⁴ μου³⁵ ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίστατε ἐν τῇ πόλει³⁶ ὡς ὁσὶ ἐνδόξασθε ἐξ ἑβρου δόναμεν³⁷].

1 (D 2 II αὐτοῖς) 2 (N II omit) 3 (D ἐν τῷ ἡμῶν) 4 (D πληρωθῆναι) 5 (B ἅπαντα) 6 (N Μωυσέως) 7 (N ἐν, 1 + in) 8 (D omits) 9 (1 + in) 10 (N "διέφραξεν) 11 (B συνίεναι) 12 (s⁺ εἶπει, A 2 II + καὶ οὕτως εἶπει) 13 (II omit) 14 (s⁺ μου) 15 (D II καὶ) 16 (D s⁺ εἰς ἐπὶ, D ἐπὶ) 17 (D ? II -μεν, A II -μεν) 18 (D ? καὶ ὑμεῖς δὲ, A II ὑμεῖς δὲ, N O II ὑμεῖς ἐστὶ) 19 (ND ? II s⁺ omit) 20 (N O D ? ἀποστέλλω) 21 (D I omit) 22 (I omits) 23 (A 2 II + Ἱερουσαλὴμ) 24 (D θρου)

3. *Departure.*

xxiv. 50 ["Ἐξήγαγεν δὲ αὐτοὺς¹ ὡς² πρὸς Βηθανίαν, καὶ ἐπέρας τὰς χεῖρας αὐτοῦ³ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο⁴ ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη⁵ ἀπ' αὐτῶν⁶. 52 καὶ αὐτοὶ⁷ ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης⁸, 53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες⁹ τὸν θεόν¹⁰].

1 (D II + ἐξω) 2 (D II omit) 3 (A II εἰς, I omits) 4 (D I omit) 5 (s⁺ omits) 6 (D II ἀπὸ τῆς) 7 (BC II + καὶ ἀνεφέρετο εἰς τὸν οὐρανόν) 8 (BNC II + προσκυνήσαντες αὐτὸν) 9 (B omits) 10 (D II αἰνούντες, A II αἰνούντες καὶ εὐλογούντες) 11 (B II + ἀμήν)

Compare Acts x. (41) "ἡμῶν, οἵτινες συνεφέγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν."

S. JOHN.

xx. 21 [Ἐπὶ δὲ αὐτοῖς (δ' Ἰησοῦς)¹¹ πάλιν "Ἐλήφθη ὑμῶν¹² καθὼς ἀπέσταλκέν με ὁ πατήρ, καθὼς πέμπω¹³ ὑμᾶς." 22 καὶ¹⁴ τοῦτο εἰπὼν¹⁵ ἐνεφύσησεν¹⁶ καὶ λέγει αὐτοῖς "Λάβετε πνεῦμα ἅγιον. 23 ἂν τινες¹⁷ ἀφῇτε τὰς ἁμαρτίας ἀφένται¹⁸ αὐτοῖς· ἂν¹⁹ τινες²⁰ κρατῇτε²¹ κεκράτηται²²].

10 (2 II s⁺ omit) 11 (ND II s⁺ omit) 12 (N I πέμπω, D ἀποστέλλω) 13 (D s⁺ II omit) 14 (I omits) 15 (D + αὐτοῖς, s⁺ + in their faces) 16 (B II τινος) 17 (B II ἀφένται (N I ἀφεθήσεται) 18 (N II + δέ) 19 (D II κρατῇτε, N s⁺ + agaitn) 20 (I future or future perfect)

53 h. *Fifth appearance, to the Apostles, on Low Sunday.*

xx. 24 [Θωμᾶς δὲ¹ εἰς ἐκ τῶν δώδεκα, "δ' λεγόμενος Διδύμος², οὐκ ἦν μετ' αὐτῶν ὅτε³ ᾤθον Ἰησοῦς. 25 εἰς αὐτὸν⁴ αὐτῷ⁵ οἱ ἄλλοι⁶ μαθηταί⁷ "Εὐράκαμεν τὸν κύριον⁸." ὁ δὲ εἶπεν αὐτοῖς "Ἐὰν μὴ ἴδω⁹ ἐν ταῖς χερσὶν αὐτοῦ¹⁰ τὸν τύπον¹¹ τῶν ὧν ἔλαβον¹² καὶ βάλω¹³ τὸν δάκτυλόν μου εἰς τὸν τύπον¹⁴ τῶν ὧν ἔλαβον¹⁵ καὶ βάλω¹⁶ μου¹⁷ τὴν χεῖρα¹⁸ ἐν τῇ πλευρᾷ αὐτοῦ, οὐ μὴ πιστεύσω." 26 Καὶ μεθ' ἡμέρας ἐκτὸς πόλεως¹⁹ ἦσαν ἔσω οἱ μαθηταί²⁰ αὐτοῦ²¹ καὶ²² Θωμᾶς μετ' αὐτῶν. ἔρχεται²³ ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν "Ἐλήφθη ὑμῶν." 27 εἰς αὐτὸν λέγει τῷ Θωμᾷ "Φέρε τὸν δάκτυλόν σου ὧδε²⁸ καὶ ἴδε τὰς χεῖρας μου, καὶ φέρε²⁹ τὴν χεῖρά σου καὶ³⁰ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου³¹ ἀπιστος³² ἀλλὰ πιστός." 28 ἀπεκρίθη³³ Θωμᾶς καὶ³⁴ εἶπεν αὐτῷ³⁵ "Ὅτι κύριός μου καὶ ὁ³⁶ θεός μου." 29 λέγει³⁷ αὐτῷ (δ') Ἰησοῦς "Ὅτι ἐώρακας με³⁸ πεπιστεύκας; μακάριοι οἱ μὴ ἰδόντες³⁹ καὶ πιστεύσαντες⁴⁰].

1 (2 II omit) 2 (D omits) 3 (s⁺ omits) 4 (N + οὐ) 5 (N omits) 6 (D + ὅτε) 7 (s⁺ Our Lord has come and we have seen Him) 8 (D I εἰς τὰς χεῖρας αὐτοῦ, s⁺ τὰς χεῖρας αὐτοῦ καὶ, N omits αὐτοῦ) 9 (II locum = τῶν) 10 (I omits, N κ. β. μ. τ. δ. εἰς τὴν⁺ χεῖραν αὐτοῦ) 11 (D τὰς χεῖρας) 12 (s⁺ on another first day of the week) 13 (N II s⁺ omit) 14 (D + δέ) 15 (D + οὐ) 16 (D II ἴσθι) 17 (A I + καὶ) 18 (N + δέ) 19 (2 II + "Τὴν οὐ) 20 (N εἶπεν δέ) 21 (B omits) 22 (2 II omit, N 2 II + καὶ) 23 (N s⁺ + με)

s^a lacks Matt. xxviii. 8—20.
 s^a — Matt. xxiii. 25—xxviii. 20.
 — Mark except xvi. 17—20.
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

PSEUDO-MARK.

531. Eighth appearance, to the Apostles, on a mountain in Galilee, time unknown.

xxviii. 16 Οἱ δὲ ἑνδεκά μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν· εἰς τὸ ὄρος¹ οὐ ἐτάξατο αὐτοῖς δ' Ἰησοῦς, 17 καὶ ἰδόντες αὐτὸν προσεκύνησαν², οἱ δὲ ἐδίστασαν. 18 καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς³ λέγων· “Ἐδόθη μοι πᾶσα ἐξουσία⁴ ἐν οὐρανῷ⁵ καὶ ἐπὶ (τῆς)⁶ γῆς· 19 πορευθέντες⁷ οὖν⁸ μαθητεύσατε πάντα τὰ ἔθνη⁹, βαπτίζοντες¹⁰ αὐτοὺς ἐν τῷ ὀνόματι τοῦ πατρὸς¹¹ } (5)
 καὶ τοῦ¹² υἱοῦ καὶ τοῦ ἁγίου πνεύματος, 20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος¹³.”

1 (I omits) 2 (D omits) 3 (A 1 + αὐτῷ) 4 (N omits)
 5 (D -οῖς) 6 N omits 7 (D πορεύεσθε) 8 (N omits,
 D εν, II nunc) 9 (Euseb. + ἐν τῷ ὀνόματι μου) 10 BD
 βαπτίζοντες 11 (II + Amen)

xvi. 14 [“Ἄλλοτερον (δὲ)¹ ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά ἐφανερώθη, καὶ ἀνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγερμένον (ἐκ νεκρῶν)² οὐκ ἐπίστευσαν. 15 καὶ εἶπεν αὐτοῖς³· “Πορευθέντες εἰς τὸν κόσμον ἅπαντα⁴ κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα δὲ τοῖς πιστεύουσιν ἀκολουθήσει⁵ ταῦτα, ἐν τῷ ὀνόματι μου δαίμονια ἐκβαλοῦσιν, γλώσσais λαλήσουσιν⁶, 18 (καὶ ἐν ταῖς χερσίν)⁷ ὄφεις ἀρούσιν⁸ κἢ θανάσιμόν τι πίωσιν· οὐ μὴ⁹ αὐτοὶ βλάψῃ, ἐπὶ ἀρρώστοις χεῖρας ἐπιθήσουσιν καὶ καλῶς ἐξουσιν.”]

1 Cl omit 2 D II omit 3 (D πρὸς αὐτούς) 4 (D καὶ)
 5 A παρακολ. 6 A 1 + καιαῖς 7 A omits 8 (I non
 timebunt) 9 (O οὐδέ)

With S. Matthew's οἱ δὲ ἐδίστασαν (17) compare Luke xxiv. 11.

^a LXX. Dan. vii. 18, ἰδεῖσθαι ἐν ὁράματι τῆς νυκτός, καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο, καὶ ὡς παλαίης ἡμερῶν παρῆν· καὶ οἱ παριστηκότες παρήσαν αὐτῷ. 14 καὶ ἰδὼν αὐτῷ ἐξουσία καὶ τιμὴ βασιλική, καὶ πάντα τὰ ἔθνη τῆς γῆς κατὰ γένη καὶ πᾶσα δόξα αὐτῷ λατρεύουσα· καὶ ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος ἥτις οὐ μὴ ἀρῇ, καὶ ἡ βασιλεία αὐτοῦ, ἥτις οὐ μὴ φθαρῇ.

^b Heb. x. 22, βαρυντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ. Rom. vi. 3, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν (Ἰησοῦν) εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν, 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον. 1 Cor. xii. 13, εἰς ἓν σῶμα ἐβαπτίσθημεν. 1 Pet. iii. 21, ὁ καὶ ὑμᾶς ἀντίτυπον οὗτον σφίξει βάπτισμα.

VARIOUS.

S. Jerome, *Catal. Script. Eccl.* 'Jacobus,' writes: Evangelium quoque quod appellatur 'secundum Hebraeos'...post resurrectionem Salvatoris refert: "Dominus autem quum dedisset sindonem suam servo sacerdotis ivit ad Jacobum et apparuit ei. Juraverat enim Jacobus se non comesturum panem ab illa hora qua biberat calicem Domini donec videret eum resurgentem a mortuis." Rursusque post paululum "Afferte" ait Dominus "mensam et panem." Statimque additur "Tulit panem et benedixit ac fragit et post dedit Jacobo Justo et dixit ei 'Frater mi, comede panem tuum, quia resurrexit Filius Homini a dormientibus.'"

The following passages are collected here to show (1) that baptism was instituted early in our Lord's ministry, (2) that (in the Western Church?) baptism was simply into the name of Jesus.

John iii. 22 [Μετά ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν 'καὶ ἐβάπτισεν'¹].

iv. 1 [Ὅτι οὖν ἔγνω ὁ κύριος² ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείους μαθητὰς ποιεῖ καὶ βαπτίζει (ἡ)³ Ἰωάννης, — καὶ τοιοῦτε⁴ Ἰησοῦς αὐτοῖς¹¹ οὐκ ἐβάπτισεν ἀλλ' οἱ μαθηταὶ αὐτοῦ].

Acts ii. 38 [Ἐβαπτισθήτω ἕκαστος ὑμῶν ἐν τῷ ὀνόματι⁵ Ἰησοῦ Χριστοῦ⁶].

Acts viii. 16 [ἐβαπτισμένοι⁷ ὁπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ⁸].

Acts x. 48 [προσέταξεν δὲ¹⁹ αὐτοῖς¹⁰ ἐν τῷ ὀνόματι⁵ Ἰησοῦ Χριστοῦ βαπτισθῆναι].

Acts xix. 5 [ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ¹¹ κυρίου Ἰησοῦ¹²].

Rom. vi. 3 [ἐβαπτισθῆμεν εἰς Χριστόν ('Ιησοῦν)¹³].

1 Cor. i. 13 [εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; see the context].

Gal. iii. 27 [εἰς Χριστόν ἐβαπτίσθητε].

Col. ii. 12 [συνταφέντες αὐτῷ ἐν τῷ βαπτισματι¹⁴].

1 (l omits) 2 (ND ll Ἰησοῦς) 3 B† omits 4 (O καίτοι) 5 (N ἐπὶ) 6 (D + τοῦ κυρίου) 7 (N* ἐβαπτισμένοι) 8 (D + Χριστοῦ) 9 (D τότε πρ.) 10 (N αὐτοῖς) 11 (D omits) 12 (D + Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν) 13 B omits 14 (BD ll βαπτισμῷ) .

VARIOUS.

53 i. Sixth appearance, to above 500 brethren, time and place unknown.

1 Cor. xv. 6 [Ἐπειτα ὡφθῇ ἐπὶ πέντε πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν.]

53 k. Seventh appearance, to S. James the Lord's brother, time and place unknown.

1 Cor. xv. 7 Ἐπειτα¹ ὡφθῇ Ἰακώβῳ.

1 (DE εἶτα)

53 m. Ninth appearance, to seven Apostles, on the lake of Galilee.

1. The draught of fishes.

John xxi. 1 [Μετά¹ ταῦτα ἐφάνερυνεν αὐτοὺς πάλιν² ὁ Ἰησοῦς⁴ τοῖς μαθηταῖς¹⁵ ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερυνεν δὲ οὕτως⁴. 2 Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Ἀνδρέας ὁ λεγόμενος Δίδυμος¹² καὶ Ναθαναὴλ⁷ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ¹⁵ Σεβεδαίου¹¹ καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ¹⁵ δύο. 3 Λέγει αὐτοῖς¹³ Σίμων Πέτρος⁸ "Τπάγω ἀλιεύειν." Λέγουσιν αὐτῷ "Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί." 14 Ἐξῆλθαν¹⁵ καὶ¹² ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν¹⁶ οὐδέν. 4 Πρωίας δὲ ᾗδῃ¹⁷ γινόμενης¹⁸ ἔστη Ἰησοῦς εἰς¹⁹ τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν²⁰ οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. 5 Λέγει οὖν²¹ αὐτοῖς²² Ἰησοῦς "Παιδιά, μή τι²³ προσφάγιον ἔχετε;" ἀπεκρίθησαν αὐτῷ "Οὐ." 6 ὁ δὲ εἶπεν¹⁴ αὐτοῖς "Βάλετε²⁴ εἰς τὰ δαξιά μέρη τοῦ πλοίου τὸ δίκτυον, καὶ ἐρρήσετε."²⁵ Ἐβαλον οὖν¹², καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι²⁶ ἴσχυον ἀπὸ τοῦ πλῆθους τῶν ἰχθύων. 7 Λέγει οὖν ὁ μαθητῆς ἐκεῖνος ὃν ἠγόρευα ὁ²⁷ Ἰησοῦς τῷ Πέτρῳ "Ὁ κύριός ἐστιν"²⁸].

1 (l + δὲ) 2 (s omits) 3 (N + δ) 4 (D l omits) 5 (D ll s + αὐτοῦ) 6 (l omits) 7 (O Ναθαναὴλ) 8 (D ll δε ἦν) 9 (l Chanana, s Catne) 10 (ND ll υἱοί) 11 (O + υἱοί) 12 (s omits, D + τ τοῦ) 13 (D s τοῖς) 14 (A ll + καὶ) 15 (N + οὖν) 16 (N † ἐκοπίασαν) 17 (N ll s omits) 18 (ND ll γὰρ) 19 (ND l ἐπὶ) 20 (N ll ἐγνωσαν) 21 (D s τῷ) 22 (ll omits) 23 (CD + δ) 24 (N omits) 25 (N λέγει, ll omits δ δὲ, O omits εἶπεν) 26 (l Mitte) 27 (Cyril l + οἱ δὲ εἶπον "Δι' ὅλης τῆς νυκτὸς κοπιῶσάντες οὐδὲν εὗρομεν" ἐπὶ δὲ τῷ σῷ ῥήματι βαλοῦμεν l + τοῦ) 28 (ND οἱ δὲ ἔβαλον, s + as Ite had said unto them) 29 (ND s ἐλκύσαι) 30 (D omits) 31 (D + ἡμῶν)

of lacks John xiv. 29—xvi. 25.

FIRST DIVISION.

S. LUKE.

S. JOHN.

2. *Breakfast on the shore.*

xvi. (γ) [Σίμων οὖν Πέτρος, ἀκούσας ὅτι "Ὁ κύριός ἐστιν," τὸν ἐπευθόμενον διεψέωσατο, ἦν γὰρ γυμνός¹, καὶ ἔβαλεν ἑαυτὸν² εἰς τὴν θάλασσαν³. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ⁴ πλοιαρίῳ ἦλθον, ὃ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς· ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων⁵, σύρωτες τὸ δίκτυον τῶν ἰχθύων⁶. 9 Ὡς οὖν ἀπέβησαν⁷ εἰς τὴν γῆν βλέπουσιν⁸ ἀνθρακῶν κειμένων⁹ καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον¹⁰. 10 λέγει αὐτοῖς (δ) ¹¹ Ἰησοῦς "Ἐστέγκατε ἀπὸ¹² τῶν ὀψαρίων ὡς ἐπιδάσκατε νῦν." 11 ἀνέβη¹³ οὖν¹⁴ Σίμων Πέτρος¹⁵ καὶ ἔλκευσεν τὸ δίκτυον εἰς¹⁶ τὴν γῆν μεστὸν ἰχθύων μεγάλων¹⁷· 18 ἑκατὸν πεντήκοντα τριῶν¹⁸ καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. 12 λέγει αὐτοῖς (δ) ¹¹ Ἰησοῦς "Δεῦτε ἀριστήσατε." οὐδεὶς¹⁹ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν "Σὺ τίς εἶ;" εἰδέτε²⁰ ὅτι ὁ κύριός²¹ ἐστιν. 13 ἔρχεται²² Ἰησοῦς καὶ λαμβάνει²³ τὸν ἄρτον καὶ²⁴ διδωσιν²⁵ αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως²⁶. 14 Τοῦτο²⁷ ἦδη²⁸ τρίτον ἐφανερώθη²⁹ Ἰησοῦς τοῖς μαθηταῖς³⁰ ἐγερθεὶς ἐκ νεκρῶν].

1 (σ + took...and) 2 (σ omits) 3 (D^s φλατο, l + et *salviti) 4 (σ + and was swimming and came) 5 (K + ἄλλω) 6 (l viginthi) 7 (K δν-) 8 (P ll εἶδαν, σ they found before Jesus) 9 (ll σ carbones incensos = ἀνθρ. κειμένων) 10 (σ + laia) 11 B omits 12 (D^s l ἐκ) 13 (K δν-) 14 (D ll omit, σ δέ) 15 (D ἐπὶ) 16 (D * μεγων) 17 (σ and they found in it great fishes) 18 (KD ll σ + δέ) 19 (σ believing) 20 (σ Hc) 21 (σ omits, A 2 ll + οὖν, K + δ) 22 (σ and Jesus took) 23 (D^s + omits) 24 (D ll σ εἰχαριστήσας ἔδωκεν) 25 (K + δέ) 26 (X 4 ll ἐφανερώσας ἑαυτὸν) 27 (K + δ) 28 (D ll σ + αὐτοῦ)

3. *S. Peter's commission.*

xvi. 15 [Ὅτε οὖν ἤριστήσαν λέγει τῷ Σίμωνι Πέτρῳ¹ ὁ Ἰησοῦς "Σίμων Ἰωάννου², ἀγαπή με πλέων τούτων³;" λέγει αὐτῷ "Ναί, κύριε, ὃς οἶδας ὅτι φιλό σε⁴." λέγει αὐτῷ "Βόσκει τὰ ἄρνια⁵ μου." 16 λέγει αὐτῷ πάλιν⁶ δευτέρως⁷ "Σίμων Ἰωάννου⁸, ἀγαπή με;" λέγει αὐτῷ "Ναί⁹, κύριε, ὃς οἶδας ὅτι φιλό σε¹⁰." λέγει αὐτῷ "Πόλιμαυε τὰ προβάτιά¹¹ μου." 17 λέγει αὐτῷ τὸ¹² τρίτον¹³ "Σίμων Ἰωάννου¹⁴, φιλεῖς με¹⁵;" ἐλυπήθη¹⁶ ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον¹⁷ "Φιλεῖς με;" καὶ¹⁸ εἶπεν¹⁹ αὐτῷ²⁰ "Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλό σε." 21 λέγει αὐτῷ Ἰησοῦς "Βόσκει τὰ προβάτιά²² μου. 18 ἀμὴν²³ ἀμὴν λέγω σοι²⁴, ὅτε²⁵ ᾗς νεώτερος, ἐξήσυναι σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελαι· ὅταν δὲ γηράσῃ, ἔκτανεῖς τὰς χεῖράς²⁶ σου, καὶ²⁷ ἄλλος²⁸ ἰώσει²⁹ σε καὶ οἴσει³⁰ ὅπου³¹ ὄσῃ³² θέλει." 19 τοῦτο³³ δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν³⁴. καὶ τοῦτο εἰπὼν λέγει αὐτῷ "Ἀκολούθει μοι³⁵"].

1 (σ omits) 2 (K omits, A σ Ἰωάν, l Bariona, l Iohannes) 3 (ll σ omit) 4 (2 ll σ omit) 5 (OD ll πρόβατά) 6 (D 2 ll omit) 7 (K ll σ omit, D + δ κύριος) 8 (A σ Ἰωάν, l Bariona, l Iohannes) 9 (K omits) 10 (l σ omit) 11 KD ll σ πρόβατά (l agnos) 12 (C omits) 13 (σ + much) 14 (K l + δέ) 15 (D^s omits, but adds above line, K + καί) 16 (KD ll λέγει) 17 (B omits) 18 (K + καί) 19 KD ll πρόβατά (σ flock) 20 (C ἴσθι) 21 (K τὴν * χεῖράν) 22 (l omits) 23 (KD plural) 24 (D^s ἀπάγουσίν σε, K ποιήσουσίν σοι) 25 (K δσα) 26 (D^s ἴσθ) 27 (D ταῦτα) 28 (l eum)

FIRST DIVISION.

S. PAUL.

PSEUDO-MARK.

1 Cor. xv. (7) Εἶτα¹ τοῖς ἀποστόλοις πάντων.

1 KΔ εἶτα

xvi. 19 [Ἦν μὲν οὖν¹² κύριος (Ἰησοῦς)² μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελημφθῆναι εἰς τὸν οὐρανὸν³ καὶ ἐκδόσιν⁴ ἐκ δεξιῶν⁵ τοῦ θεοῦ⁶. καὶ ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοὺντες καὶ τὸν λόγον βεβαιοῦντες διὰ τῶν ἐπακολουθούντων σημείων⁷.]

1 (C omits) 2 (I Et) 3 A1 omit 4 (O11 ἐν δεξιῇ)
5 (I omits) C 211 + 'Δμήν

Shorter conclusion.

[Πάντα δὲ τὰ παραγγελμένα τοῖς περὶ τὸν Πέτρον συντόμις ἐξηγγείλαν. Μετὰ δὲ ταῦτα καὶ αὐτοὶ ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἀφθαρτὸν κήρυγμα τῆς αἰωνίου σωτηρίας.]

530. Eleventh appearance, to S. Paul, near Damascus, some years afterwards.

1 Cor. xv. 8 [Ἔσχατον δὲ πάντων ὡς περὶ¹ τῷ² ἐκτρώματι ὤφθη κάμοι].

1 (D ὡς περ) 2 (FG omit)

THE ACTS.

ix. 3 [Ἦν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ,

ἐξέφθη τε αὐτὸν περιήστραψεν¹ φῶς ἐκ τοῦ οὐρανοῦ,

4 καὶ πεσὼν ἐπὶ τὴν γῆν
ἤκουσεν φωνὴν λέγουσαν αὐτῷ
"Σαοὺλ Σαοὺλ, τί με διώκεις;"
5 εἶπεν δὲ "Τίς εἶς, κύριε;"
ὁ δὲ⁶ "Ἐγὼ εἰμι Ἰησοῦς⁷ ὃν σὺ διώκεις·
6 ἀλλὰ ἀνάστηθι καὶ εἰσελθε⁸ εἰς τὴν πόλιν,
καὶ λαληθήσεται σοι⁹ ὃ τί¹⁰ σε δεῖ ποιεῖν."
7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἐκεῖ,
ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες.
8 ἠγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς,
ἀνεψομένης⁹ δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδέν¹⁰ ἔβλεπεν·
χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.
9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδέν¹⁰ ἐπὶ τῇ.

1 (C * περιήστραψεν) 2 (C + σὺ) 3 (K + εἶπεν, E + κύριος
πρὸς αὐτόν) 4 (OE + ὁ Ναζωραῖος) 5 (B εἰσιθί) 6 (E τί)
7 (K ὁρώμενος) 8 (K * ἤνυσεν. OE ἤνευσεν.) 9 (OE^s οὐδένα)
10 (C καὶ οὐκ)

^a LXX. 2 Kings ii. 11, καὶ ἀνελημφθῆναι Ἠλίου ἐν συννεφίᾳ ὡς εἰς τὸν οὐρανόν.
^b LXX. Pa. cx. 1, εἶπεν ὁ κύριος τῷ κυρίῳ μου "Ἐκδοῦ ἐκ δεξιῶν μου."

THE ACTS.

VARIOUS.

4. S. John's destiny.

John xxi. 20 ['Ἐπιστραφεὶς¹ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα
'δ² Ἰησοῦς¹⁰ ἀκολουθοῦντα¹, ὃς² καὶ ἀνέπεσεν ἐν τῷ δαίηνῳ ἐπὶ τὸ
στήθος αὐτοῦ καὶ εἶπεν⁵ "Κόριε⁶, τίς ἐστὼν ὁ παραδιδούς⁷ σε;"
21 τοῦτων οὖν ἰδὼν ὁ Πέτρος⁸ λέγει⁹ τῷ¹⁰ Ἰησοῦ¹¹ "Κόριε³, οὗτος
δὲ τί;" 22 λέγει αὐτῷ ὁ Ἰησοῦς "Ἐάν¹² αὐτὸν θέλω μέναι¹³ ἕως
ἐρχομαι, τί πρὸς σέ; σὺ¹⁴ μοι ἀκολουθεῖς¹⁵." 23 Ἐξῆλθεν οὖν οὗτος
ὁ λόγος εἰς τοὺς ἀδελφοὺς¹⁶ ὅτι ὁ μαθητὴς ἐκείνος οὐκ ἀποθνήσκει.
οὐκ εἶπεν δὲ αὐτῷ¹⁷ ὁ Ἰησοῦς ὅτι¹⁸ "Οὐκ ἀποθνήσκει¹⁹," ἀλλ'
"Ἐάν²⁰ αὐτὸν θέλω μέναι ἕως ἐρχομαι, τί²¹ πρὸς σέ²²;"]

1 (KD II + δέ) 2 (D omits) 3 (N omits) 4 (N1 omits)
5 (N λέγει, NOD I + αὐτῷ) 6 (O omits) 7 (D -διδόν)
8 (ε² + ἀκολουθοῦντα) 9 (N 2 II εἶπεν) 10 (D² αὐτῷ) 11 (I
omits) 12 (3 II Sic) 13 (D II + οὕτως) 14 (O? + δέ)
15 (ε² + now) 16 (D + καὶ ἰδοὺ) 17 (D † αὐτό) 18 (D II
omits) 19 (D I -θνήσκει) 20 (I omits, 3 II Sic) 21 (D²
† omits) 22 (N 2 II ε² omits, I + tu me sequere)

53 n. Tenth appearance, on the mount of
Olives, forty days after Easter day.

Acts i. 6 [Οἱ μὲν οὖν συνελθόντες¹ ἡρώτων² αὐτὸν λέγοντες "Κόριε,
εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις³ τὴν βασιλείαν τῷ⁴ Ἰσραὴλ;"
7 εἶπεν⁵ πρὸς αὐτοὺς "Οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὗτοι
ὁ πατήρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, 8 ἀλλὰ λήμψεσθε δύναμιν
ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἐσσεθέ⁹ μου μάρτυρες
ἐν τε Ἱερουσαλὴμ καὶ (ἐν)⁶ πόσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως
ἐσχάτου τῆς γῆς." 9 "καὶ ταῦτα εἰπὼν¹⁰ βλέπόντων αὐτῶν ἐπὶ τῆς¹¹
καὶ νεφέλῃ ἐπὶ ἑλθεν¹² αὐτὸν ἀπὸ τῶν¹³ ὀφθαλμῶν αὐτῶν. 10 καὶ
ὡς ἀπερρίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευόμενοι αὐτοῦ, καὶ ἰδοὺ
ἄνδρες δύο παρεστῆκεισαν αὐτοῖς ἐν ἱσθήσεσι λευκαῖς¹⁴, 11 οἱ
καὶ εἶπαν "Ἄνδρες Γαλιλαῖοι, τί ἐστίκατε βλέποντες¹⁵ εἰς τὸν
οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ' ὑμῶν¹⁶ εἰς τὸν οὐρανόν¹⁷
οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε¹⁸ αὐτὸν πορευόμενον εἰς τὸν
οὐρανόν."]

1 (N ἐλθόντες) 2 (O -ου, D ἐπηρώτων) 3 (D² ἀποκατα-
στάνεις εἰς) 4 (D τοῦ) 5 (N + δέ, C δ δέ εἶπεν, D καὶ εἶπεν)
6 OD omits 7 (N † εἰπόντων) 8 (D † κατὰ † εἰπόντος αὐτοῦ)
9 (D² ε² -) 10 (D² ἐπέβαλεν) 11 (D omits) 12 (D ἐσθῆ-
τι λευκῇ) 13 (OD ἐμβλ-) 14 (D omits) 15 (D² ἐθεάσασθε)

Acts xxv. 12 ["Ἐν οἷς πορευόμενοι εἰς τὴν¹ Δαμασκὸν
μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς² τῶν ἀρχιερέων
13 ἡμέρας³ μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ⁴,
οὐρανῶθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμψαν με φῶς
καὶ τοὺς σὺν ἐμοὶ πορευομένους·

14 πάντων τε⁵ καταπεσόντων ἡμῶν⁶ εἰς τὴν γῆν
ἤκουσα φωνῆν λέγουσαν⁷ πρὸς με τῇ Ἑβραϊκῇ διαλέκτῳ
'Σαοὺλ⁸ Σαοὺλ⁹, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίξεν.'
15 ἐγὼ δὲ εἶπα 'Τίς εἰ, κύριε;'

ὁ δὲ κύριος εἶπεν¹⁰ "Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις.
16 ἀλλὰ ἀνάστηθι¹¹ καὶ στήθι¹² ἐπὶ τοὺς πόδας σου¹³ εἰς τοῦτο
γὰρ ὥφθην σοι, προχαίρεισθαι σε¹⁴ ὑπὲρ τὴν καὶ μάρτυρα ὡς τε
εἶδες με¹⁵ ὅν τε ὀφείλομαι σοι, 17 ἐξαίρουμένός σε ἐκ τοῦ λαοῦ
καὶ ἐκ¹⁸ τῶν ἐθνῶν, εἰς οὗς ἐγὼ ἀποστέλλω¹⁹ σε
ἀνοίξαι ὀφθαλμοὺς αὐτῶν²⁰, 18 τοῦ ἐπιστρέψαι ἀπὸ σκότους
εἰς φῶς καὶ²¹ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν
αὐτοὺς ἀφ' ἑσθίων ἀμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις²² πιστεῖ
τῇ εἰς ἐμέ²³."]

1 (E omits) 2 (C + παρὰ) 3 (N † omits) 4 (B
βασιλεῦ) 5 (O δέ) 6 (B omits) 7 (H I λαλοῦσαν)
8 (E genitive) 9 (E I Σαὺλε) 10 (E + πρὸς με) 11 (N † σοι)
12 (N omits) 13 (O I omits) 14 (O ἔξαπο-) 15 (E τυφλῶν)
16 (O I + ἀπὸ) 17 (E + πᾶσαν)

xxii. 6 ["Ἐγένετο δὲ μοι πορευομένη καὶ ἐγγίζοντι τῇ Δαμασκῷ
περὶ μεσημβρίας¹¹
ἐξαίφνης ἐκ² τοῦ οὐρανοῦ περιαστράψαι³ φῶς ἰκανὸν περὶ ἐμέ,

7 ἔπεσά τε⁴ εἰς τὸ ἔδαφος
καὶ ἤκουσα φωνῆς λεγούσης μοι
'Σαοὺλ⁵ Σαοὺλ⁶, τί με διώκεις;
8 ἐγὼ δὲ ἀπεκρίθην⁷ 'Τίς εἰ, κύριε;
εἶπεν⁸ 'τε πρὸς ἐμέ⁹· Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις.
9 οἱ δὲ σὺν ἐμοὶ ὄντες
τὸ μὲν φῶς ἐθεάσαντο¹⁰ τὴν δὲ φωνὴν οὐκ ἤκουσαν¹¹ τοῦ λαλοῦντός μοι.
10 εἶπον δὲ 'Τί ποιήσω, κύριε;
'ὁ δὲ κύριος¹² εἶπεν πρὸς με 'Ἀναστὰς πορεύου εἰς Δαμασκόν,
καθεὶ σοι λαληθήσεται περὶ πάντων ὧν τέτακται¹³ σοι ποιῆσαι.
11 ὡς δὲ¹⁴ 'οὐκ ἐνέβλεπον¹⁵ ἀπὸ τῆς δόξης τοῦ φωτός ἐκεῖνου,
χειραγωγούμενοι ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν."]

1 (D² Ἐγγίζοντι δὲ μοι μεσημβρίας Δαμασκῷ) 2 (D² ἀπὸ)
3 (D² † περιεστράψαι) 4 (D² καὶ ἔπεσον) 5 (D² I Σαὺλε)
6 (N + καὶ εἶπα) 7 (D² δὲ πρὸς με) 8 (N † ἐθεᾶτο, D² E +
καὶ ἐμφοβοὶ ἐγένοντο) 9 (E² ἤκουον) 10 (D² omits)
11 (B ἐντέτακται) 12 (I + † surrexit...et) 13 B οὐδέ
ἐβλεπον

SECOND DIVISION

A COLLECTION OF *LOGIA* FROM S. MATTHEW'S GOSPEL, ARRANGED IN
TWENTY-ONE GROUPS INCLUDING FIVE GREAT CONFLATIONS, WITH THE
IDENTICAL OR EQUIVALENT PASSAGES FROM S. LUKE AND
PARALLELS FROM S. MARK AND OTHER WRITERS.

1. Forty-one sections are omitted by S. Luke, viz.

3 D, 3 E 1, 3 E 1 *a*, 3 E 2, 3 E 2 *a*, 3 E 3, 3 E 4, 3 F, 3 F 1, 3 F 2, 3 F 2 *a*,
3 F 2 *γ*, 3 F 3, 3 G 4 *a*, 3 H 2, 3 I 2, 5 S, 8 C, 11 B, 11 D, 11 E, 11 F,
11 G, 11 H, 13 A, 13 B, 13 C, 14 A, 14 B, 14 C, 15, 16 C, 16 E,
17 C, 17 D, 17 G, 17 H, 17 K, 18 A, 18 H, 18 K. (But S. Luke has
fragments of sections 3 D, 3 E 3, 17 D.)

2. S. Mark touches thirteen sections, viz.

3 C, 3 F 2 *γ*, 3 G 4, 3 H 1, 5 O, 5 Q, 5 R, 6 B, 10 A, 17 D, 18 E, 18 H, 18 I *γ*.

3. S. John touches two sections, viz.

5 K, 8 B.

"Ματθαῖος μὲν οὖν Ἑβραϊκῇ διαλέκτῃ τὰ λόγια συνετάξατο (οὐ συνεγράψατο), ἡρμήνευσεν δ' αὐτὰ ὡς ἦν
δυνατὸς ἑκαστος." PAPIAS, bishop of Hierapolis, quoted in Eusebius, *Hist. Eccl.* III. xxxix. 16. ✓

S. MATTHEW.

S. LUKE.

1. THE BAPTIST'S PREACHING^a.

If this section stood in the *Logia* with the simple preface 'John said,' it would be the duty of an editor to decide from its contents (unless he had other information) what persons were addressed. Now the phrase γεννήματα ἐχιδνῶν is not found in S. Mark and is found here only in S. Luke, but it occurs again in Matt. xii. 34, xxiii. 33, and in both passages is applied to the Pharisees. Hence S. Matthew seems to have very naturally inferred that it was addressed to the Pharisees here. With them he couples the Sadducees, as he does in chapter xvi. four times and as no other N. T. writer does, to make clear to the reader that the ruling classes are intended. Throughout his Gospel the guilt of the rulers is continually emphasized.

But S. Luke took an entirely different view. In all his writings the rabble—the lower orders—the illiterate noisy mischief-makers—come in for censure. To them he concluded the scathing words of the Baptist were applied.

The same discrepancy about the persons addressed exists in three other passages, in all of which S. Matthew assigns to the upper classes what S. Luke assigns to the lowest. (Matt. xii. 38 f.=Luke xi. 29; Matt. ix. 34 and xii. 24=Luke xi. 15; Matt. xvi. 1=Luke xii. 54.) This fact is most significant as showing the limitations under which the Evangelists worked.

If it be asked, Which of the Evangelists is right? the true answer may be, Neither. At any rate it is not likely to be S. Matthew, for he tells us (xxi. 25, 32) that the Pharisees rejected John's baptism, as S. Luke also expressly asserts in vii. 30.

Scores of John's disciples became Christians, and we cannot doubt that one of them supplied this and several other utterances of their revered master, which are found in the non-Marcian sections of the Synoptists.

Though the editorial notes which introduce the section differ so completely, the *Logion* itself is almost *verbatim* the same in SS. Matthew and Luke. S. Luke is nearer to the Aramaic in putting 'fruit' into the plural and preserving 'begin' rather than 'think'. This section we believe to have come to S. Luke direct, when it had already been worked up by conflation with the Marcan matter in which it is embedded in both Evangelists.

iii. 7 [Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων¹ ἐρχομένους ἐπὶ τὸ βάπτισμα² εἶπεν αὐτοῖς]

“Γεννήματα ἐχιδνῶν,

τίς ὑπείδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς³;

ἢ ποιήσατε οὖν καρπὸν ἀξίον⁴ τῆς μετανοίας·

καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς

‘Πατέρα ἔχομεν τὸν Ἀβραάμ,’

λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς

ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.

ἢ ὅθι δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κείται·

πάν οὖν⁵ δένδρον μὴ ποιοῦν καρπὸν καλὸν⁶

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

κ.τ.λ.

iii. 12 “οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ,

καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ,

καὶ συναρξεί τὸν σῖτον αὐτοῦ⁷ εἰς τὴν ἀποθήκην,⁸

τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.”

1 (s^e publicans and Pharisees and Sadducees) 2 (OD ss
 + αὐτοῦ) 3 (8 ll ss plural) 4 (s^e and every) 5 (s^e omits)
 6 (ll ss omit) 7 B ll ss + αὐτοῦ (s^e his stores)

iii. 7 [Ἐλεγεν¹ οὖν² τοῖς ἐκπορευομένοις ἔχλοις βαπτισθῆναι ἐπ’³ αὐτοῦ⁴] †

“Γεννήματα ἐχιδνῶν,

τίς ὑπείδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς⁵;

ἢ ποιήσατε οὖν καρποὺς ἀξίους⁶ τῆς μετανοίας·

καὶ μὴ ἀρξήσθε λέγειν ἐν ἑαυτοῖς⁷

‘Πατέρα ἔχομεν τὸν Ἀβραάμ,’

λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς

ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.

ἢ ὅθι δὲ [καί] ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κείται·

πάν οὖν⁸ δένδρον μὴ ποιοῦν καρπὸν (καλὸν)⁹”

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

κ.τ.λ.

iii. 17 “οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ

διακαθαῖραι¹¹ τὴν ἄλωνα αὐτοῦ

καὶ συναρξείν¹² τὸν¹³ σῖτον εἰς τὴν¹⁴ ἀποθήκην αὐτοῦ¹⁵, †

τὸ δὲ ἄχυρον κατακαύσει¹⁶ πυρὶ ἀσβέστω.”

1 (N^e ἔλεγεν) 2 (D ll ss δὲ) 3 (D ll ἐν ὁμίᾳ) 4 (s^e
 omits) 5 (D l singular) 6 (ll ss omit, D^e αὐτοῖς)
 7 (D ll ss omit) 8 (l^e δὲ, 2 ll omit) 9 ll Origen omit
 10 (D ss plural) 11 (OD ll s^e καὶ διακαθαίρει) 12 (OD ll s^e
 συναρξεί) 13 (D + μὲν) 14 (D omits) 15 (D l omit)
 16 (N † κατασβέσει)

^a Only those parts are given here which belong to this division. For the whole conflation see I § 1 a.

^b Cf. 1 Thess. i. 10, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης, Rom. i. 18 &c.

^c Only those parts are given here which belong to this division. The words ἡμέρας τεσσαράκοντα are bracketed as being borrowed from the first division; see Mark i. 13=Luke iv. 2. For the reality of Temptation see Heb. ii. 18, πέπονθεν αὐτὸς πειρασθεῖς. Heb. iv. 15, ἔχομεν ἀρχιερεῖς.....πεπειρασμένους...κατὰ πάντα καθ’ ὁμοιότητα χωρὶς ἁμαρτίας. Luke xxii. 28, “ὅμοις δὲ ἐστε οἱ διαμμεμαρκάστες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου.” Luke xi. 4 (=Matt. vi. 18), “μὴ εἰσελεύσῃς ἡμῖς εἰς πειρασμόν.” Luke xxii. 40, 46 (=Mark xiv. 38=Matt. xxvi. 41), “προσεύχεσθε μὴ εἰσελεῖσθαι εἰς πειρασμόν.” 1 Cor. x. 13, πειρασμοὶ ὅμοιοι οὓς ἐτληφεν εἰ μὴ ἀνθρώπων. James i. 2, πᾶσαν χαρὰν ἡγήσασθε...ὅταν πειρασμοῖς περιπέσῃτε ποικίλοις. i. 12, μακάριοι οἱ δοκῶντες πειρασμοῖς, κ.τ.λ.

^d LXX. Deut. viii. 3, οὐκ ἐπ’ ἀργυρίου μόνον ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος. Matt. xxvii. 58.

^e LXX. Ps. xci. 11, τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν ταῖς ὁδοῖς σου¹² ἐπὶ χειρῶν ἀρουσῶν σε, μὴ ποτε προσκλύσῃς πρὸς λίθον τὸν πόδα σου.

^f LXX. Deut. vi. 16, οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου.

S. MATTHEW.

S. LUKE.

2. THE TEMPTATIONS^o.

The first of these three Temptations is inseparable from the forty days, but the second and third may not improbably have happened at later periods in our Lord's Ministry, to which they are better adapted. We suppose them to have been recorded, as usual, without any explanatory introduction, at widely different parts of the *Logia*. By the process of conflation they would be brought together and connected with S. Mark's brief record of Temptation, but S. Matthew arranged them in one order, S. Luke in another. This hypothesis seems more reasonable than to suppose that S. Luke received the section arranged as S. Matthew has arranged it, and deliberately tore it to shreds, that he might piece it together again according to his own idea of fitness. Similar inversions of order are seen in §§ 8, 10, and 17 of this division and in § 46^c of the first. Those in this division may be explained as independent attempts to reduce to order the chaos of the *Logia*.

S. Luke's additions (6) appear to be directed against Gnostic error, according to which Satan was the creator of this world, and not merely its temporary ruler, as in John xii. 31, "ὃν ὁ ἄρχων τοῦ κόσμου τούτου ἐβλήθησεται ἔξω." Cf. John xiv. 30, xvi. 11. Ephes. ii. 2, κατὰ τὸν ἀρχοντα τῆς ἐξουσίας τοῦ αἵματος. 2 Cor. iv. 4, ὁ θεὸς τοῦ αἵματος τούτου.

§. 10^c. Beware of thinking that Satan has perverted Scripture by leaving out the essential words "in all thy ways," which would mean "as long as thou keepest to the path of duty"; for "The Lord is righteous in all His ways," "In all thy ways acknowledge Him," "A double-minded man is unstable in all his ways" and similar passages prove that the insertion of these words would only have heightened the meaning, which is "to keep thee wheresoever thou goest and whatsoever thou doest." Our Lord brings no charge of perversion of Scripture, but insists on the most important lesson that an isolated text must not be used to the neglect of other texts.

2. 1. First Temptation.

iv. 3 καὶ νηστεύσας [ἡμέρας τεσσαράκοντα^a καὶ νύκτας τεσσαράκοντα¹¹] ὑστερον ἐπεινάσεν.

3 Καὶ προσελθὼν³ ὁ πειράζων εἶπεν αὐτῷ

"Εἰ υἱὸς εἶ τοῦ θεοῦ,

εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται."

4 ὁ δὲ ἀποκριθεὶς εἶπεν "Γέγραπται

Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος^d,

[ἀλλ' ἐπὶ³ παντὶ ῥήματι (ii)]

ἔκπορευομένη διὰ στόματος¹⁴ θεοῦ⁵²].⁶

1 (S^a omits) 2 (D II προσῆλθεν αὐτῷ...καὶ) 3 (CD II ἐν)
4 (D II omit) 5 (as the Lord) 6 (I omits)

iv. 3 Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεῖσιν αὐτῶν¹¹ ἐπεινάσεν.

3 εἶπεν δὲ αὐτῷ ὁ διάβολος †

"Εἰ υἱὸς εἶ τοῦ θεοῦ,

εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος¹."⁸ †

4 καὶ ἀπεκρίθη [πρὸς αὐτὸν ὁ Ἰησοῦς]¹² "Γέγραπται [ἐπὶ]⁴

Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος^d."

1 (S^a after forty days that He had fasted, A 311 + ὑστερον)
2 (D I ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται) 3 (D ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, A 11 + λέγων) 4 (D omits) 5 (D II + ἀλλ' ἐν παντὶ ῥήματι θεοῦ)

2. 2. Second (Third) Temptation.

iv. 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν^o,

καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

6 καὶ λέγει αὐτῷ "Εἰ υἱὸς εἶ τοῦ θεοῦ,

βάλε σεαυτὸν³ κάτω· γέγραπται γὰρ ὅτι

τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ

καὶ ἐπὶ χειρῶν ἀροῦσίν⁴ σε,

μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σοῦ²."

7 ἔφη αὐτῷ ὁ Ἰησοῦς "Πάλιν³ γέγραπται

"Οὐκ ἐκπειράσεις¹⁶ Κύριον τὸν θεόν σοῦ²."

1 (D omits) 2 (C S^a + ἐντεῦθεν) 3 (S^a + to keep thee)
4 (D^a αἰρουν) 5 (S^a omits) 6 (D Oὐ πειράσεις)

N.B. Inverted order.

iv. 9 Ἦγαγεν δὲ αὐτὸν

εἰς Ἱερουσαλὴμ

καὶ ἔστησεν¹ ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

καὶ εἶπεν (αὐτῷ)² "Εἰ υἱὸς εἶ τοῦ θεοῦ,

βάλε σεαυτὸν [ἐντεῦθεν] κάτω³· 10 γέγραπται γὰρ⁴ ὅτι

τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ

[τοῦ διαφυλάξαι σε],

11 καὶ⁵ [ἐπὶ] χειρῶν ἀροῦσίν σε

μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σοῦ²."

12 καὶ [ἀποκριθεὶς] εἶπεν αὐτῷ ὁ Ἰησοῦς [ἐπὶ] "Ἐξήταται³

Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σοῦ²."

1 (D II + αὐτὸν) 2 I omits 3 (311 S^a omits) 4 (K omits)
5 (II omits) 6 (D 211 S^a omits) 7 (S^a omits) 8 (D II ἔγραπται, S^a omits)

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2. 3. *Third (Second) Temptation.*

N.B. Inverted order¹.

iv. 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος
eis ὄρος ὑψηλὸν λαν,
καὶ δείκνυσιν¹ αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου

†
9 καὶ εἶπεν αὐτῷ "Ταῦτά σοι πάντα δώσω"²

ἐὰν πεσὼν προσκυνήσῃς³ μοι."

10 τότε λέγει αὐτῷ ὁ Ἰησοῦς "Υπάγε⁴, Σατανᾶ.
γέγραπται γάρ Κύριον τὸν θεόν σου προσκυνήσεις⁵
καὶ αὐτῷ μόνῳ λατρεύσεις⁶."

1 (N δεικνύει, D δείξεν) 2 (8^a omits) 3 (8^a these
kingdoms and their glory hast thou seen; to Thee will I give
them) 4 (O †-σει) 5 (D ll 8^a + ὁπίσω μου) 6 (N †-σῃ)

iv. 5 Καὶ ἀναγαγὼν αὐτὸν

ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης⁷

[ἐν στιγμῇ χρόνου]

6 καὶ εἶπεν αὐτῷ⁸ [ὁ διάβολος] "Σοὶ δώσω †
[τὴν ἐξουσίαν] ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν⁹, (1)

[ὅτι ἐμοὶ παραδέδοται καὶ ὃ ἂν θέλω διδώμι¹⁰ αὐτῷ¹¹]

7 [σὺ οὖν] ἐὰν¹² προσκυνήσῃς¹³ ἐνώπιον ἐμοῦ,
[ἔσται σοὺ πάσα.]"

8 καὶ [ἀποκριθεὶς] ὁ¹⁴ Ἰησοῦς εἶπεν αὐτῷ¹⁵
"Γέγραπται¹⁶ Κύριον τὸν θεόν σου προσκυνήσεις¹⁷
καὶ αὐτῷ μόνῳ λατρεύσεις¹⁸."

1 (Most ll put these verses after v. 12) 2 (ll + iterum,
D ll + eis ὄρος ὑψηλὸν + λαν, l + Hierusalem .. statuit eum supra
pinnam templi et) 3 (D l τοῦ κόσμου) 4 (D ll πρὸς αὐτὸν)
5 (D^a τοῦτων) 6 (N δώσω) 7 (ll illa) 8 (ll + prociens)
9 (N + μοι) 10 B omits 11 (l omits, A ll + "Τραγε ὁπίσω
+ μου), Σατανᾶ) 12 (U 2 ll + γάρ)

2. 4. *Independent Editorial Conclusions.*

iv. 11 Τότε

ἀφίησιν αὐτὸν ὁ διάβολος¹

[καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ ἐκέντησαν αὐτῷ.]

1 (as + for a season)

iv. 13 Καὶ [συντελέσας πάντα πειρασμὸν]

ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ [ἀχρι καιροῦ¹]. †

1 (D χρόνου)

3. THE SERMON ON THE MOUNT.

The proto-Matthaeus seems to have contained a sermon considerably shorter than the sermon in Luke vi., beginning with two or three short beatitudes; then came the law of Love, the rules "Judge not" &c. and the conclusion about the house on the rock and the house on the sand. From this nucleus S. Matthew has by conflation produced a sermon of 107 verses. Its general subject matter is the duty of the laity, treated as citizens of the new kingdom. In this respect it differs from the next great conflation in Matt. x., in which the duty of the clergy is set forth. Meanwhile S. Luke by the same art of conflation produced another sermon of much narrower scope, containing only 80 verses. It is in no sense an abbreviation of S. Matthew's sermon, for it has four passages (Luke vi. 24—26, 27 c, 34—35 a, 37 b—38 a) which present no parallels to S. Matthew. Verses 39 and 40 are found in S. Matthew, but in a different context. Of S. Matthew's 107 verses 58 have parallels in S. Luke, but only 26 of them in the sermon; the remaining 81 are distributed over 7 chapters of S. Luke. Several Marcan scraps are worked up into S. Matthew's conflation, and we have elsewhere seen reason to think that the trito-Mark borrowed a few scraps from the Logia.

3. A. *Independent Introductions.*

iv. 23 [Καὶ περιήγεν¹ ἐν ὄλῃ² τῇ Γαλιλαίᾳ³, διδάσκων⁴ ἐν ταῖς
συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ
θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. 24 "καὶ
ἀπῆλθεν⁵ ἡ ἀκοὴ αὐτοῦ εἰς ὅλην⁶ τὴν Συρίαν⁷· καὶ προσήνεγκαν
αὐτῷ πάντας⁸ τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις
συνεχομένους, ⁹ δαιμονισομένους καὶ σελήνιαζομένους καὶ παραλυ-
τικούς, καὶ¹⁰ ἐθεράπευσεν αὐτούς¹¹. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι
πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ
Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου].

1 (N omits) 2 (D ll ὅλην τὴν Γαλιλαίαν) 3 (N + αὐτοῦ)
4 (N ὅτι) 5 (N πᾶσαν) 6 (Γ συναρίαν) 7 (8^a omits)
8 (8^a many) 9 (ND ll + καὶ) 10 (as + He laid His hand on
each of them and) 11 (D ll as πάντας)

vi. 12 [Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις¹ ἔξελθεῖν αὐτὸν² εἰς τὸ
ὄρος προσεύξασθαι³, καὶ ἦν διανυκτερεύων ἐν⁴ τῇ προσευχῇ⁵ τοῦ
θεοῦ⁶. 13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν⁷ τοὺς μαθητάς
αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους
ὠνόμασεν⁸, 14 "Σίμωνα⁹ ὃν καὶ¹⁰ ὠνόμασεν¹¹ Πέτρον¹² καὶ Ἀνδρέαν
τὸν ἀδελφὸν αὐτοῦ καὶ¹³ Ἰάκωβον καὶ Ἰωάννην¹⁴ καὶ¹⁵ Φίλιππον
καὶ Βαρθολομαῖον¹⁶ 15 καὶ¹⁷ Μαθθαῖον καὶ Θωμᾶν¹⁸ (καὶ)¹⁹
Ἰάκωβον²⁰ Ἀλφάιν καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν 16 καὶ²¹
Ἰούδαν²² Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ²³ ὃς²⁴ ἐγένετο προδότης].

1 (D ll 8^a ἐκείναις) 2 (E ll ἐξῆλθεν) 3 (D καὶ προσεύ-
χασθαι) 4 (N ἐπὶ) 5 (D omits) 6 (D ἐφώνησεν)
7 (D ἐκάλεσεν) 8 (D + πρῶτον) 9 (ll omit) 10 (D ll ἐπ-)
11 (l omits) 12 (D + τὸν ἀδελφὸν αὐτοῦ, οὗς ἐπωνόμασεν
Βουνηργίς, 8 ἐστὶν τῶι Βροντῆς, 8^a + the sons of Zebedee)
13 (A ll omit) 14 (N † omits) 15 (D + τὸν ἐπικαλούμενον
Δίδυμον) 16 B ll omit 17 (D + τὸν τῷ) 18 (8^a + son of)
19 (2 ll omit, D ll Σκαριώθ, ll Scariotha etc.) 20 (D + καὶ)

* LXX. Deut. vi. 13, Κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις.

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v. 1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ

προσῆλθαν (αὐτῷ)¹³ οἱ μαθηταὶ αὐτοῦ· καὶ
ἀνοίξας τὸ στόμα αὐτοῦ¹⁷
ἔδιδασκεν¹⁸ αὐτοὺς λέγων¹⁴

12 B omits 18 (D ἐδίδασκεν) 14 (s^c He began to say to them)

vi. 17 καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπον πεδινόν, [καὶ ὄχλοι πολλοὶ²¹ μαθητῶν αὐτοῦ, καὶ πλῆθος πολλὸν τοῦ λαοῦ²² ἀπὸ πόσεως τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ²³ καὶ τῆς παραλλοῦ Τύρου καὶ Σιδῶνος²⁴, 18 οἱ ἦλθαν²⁵ ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοσχλοόμενοι²⁶ ἀπὸ πνευμάτων ἀκαθάρτων ἰθεράπευσοντο²⁷. 19 καὶ πᾶς²⁸ ὁ ὄχλος ἐζήτει²⁹ ἀπτεσθαι³⁰ αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἔατο πάντας.]

20 Καὶ [αὐτὸς³¹
ἐπῆρας³² τοὺς ὀφθαλμοὺς αὐτοῦ] εἰς τοὺς μαθητὰς αὐτοῦ³³
ἔλεγεν

21 (D ll s^c omit) 22 (N1 omit) 23 (N+ καὶ Ἱερουσαλὴμ, 11+et trans fretum) 24 (2 ll+et aliarum civitatum) 25 (D ἔλθον πόλεων ἐγγλυθόντων) 26 (D ὄχλ-) 27 (1+omnes) 28 (1 omits) 29 (D ll ἐζήτει) 30 (D ἀψασθαι) 31 (D1 omit) 32 (D s^c ἔπει εἶπας) 33 (D1 omit)

3. B. The Beatitudes.

Eight short Beatitudes in the third person are followed by one longer in the second person. Of the eight only three belong to the proto-Matthaeus, being found in S. Luke; the others would be added at different dates, as recollections occurred. This eighth short Beatitude seems to be an editorial compilation, for the second half of it is repeated from the first Beatitude and the commencement is an abbreviation of the ninth. In S. Luke all the Beatitudes are in the second person and they are followed by Woes. According to S. Matthew our Lord pronounced Woes on the Pharisees, on the World, on Chorasin and Bethsaida, and on the man from whom occasion for stumbling cometh. S. Luke therefore had good authority for the Woes, but these particular Woes must either be conflated from another source, or, being merely inversions of the Blessings, they may be editorial. We regard as editorial additions the words or phrases which are enclosed in square brackets and printed in small type.

3. B. 1. Eight (three) short Beatitudes.

v. 3 "Μακάριοι οἱ πτωχοὶ" [τῷ πνεύματι],
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. (1)

4 "μακάριοι οἱ πένθοῦντες",
ὅτι αὐτοὶ παρακληθήσονται. (2)

[5 μακάριοι οἱ πρᾶεῖς, (ii)
ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. (3)]

6 μακάριοι οἱ πεινῶντες [καὶ διψῶντες τὴν δικαιοσύνην],
ὅτι αὐτοὶ χορτασθήσονται. (4)

[7 μακάριοι οἱ ἐλεήμονες, (ii)
ὅτι αὐτοὶ ἐλεηθήσονται. (5)]

8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,
ὅτι αὐτοὶ τὸν θεὸν ὄψονται. (6)

9 μακάριοι οἱ εἰρηνοποιοί,
ὅτι (αὐτοὶ)⁴ υἱοὶ θεοῦ κληθήσονται. (7)

10 μακάριοι οἱ διδιωγμένοι ἕνεκεν⁵ δικαιοσύνης,
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. (8)]

1 (D omits) 2 (D ll place v. 5 before v. 4) 3 (1 omits)
4 MCD ll omit 5 (B ἕνεκα, C+τῆς) 6 (D ἐστὶν)

vi. (20) "Μακάριοι οἱ πτωχοί",
ὅτι ὑμετέρας⁶ ἐστὶν ἡ βασιλεία τοῦ θεοῦ. (1)

11 μακάριοι οἱ πεινῶντες [νῦν]⁴,
ὅτι χορτασθήσεσθε. (4)
"μακάριοι οἱ κλαίοντες [νῦν],
ὅτι γελάσετε. (5)

1 (Q 8 ll+τῷ πνεύματι) 2 (s^c ἐλεῖτε) 3 (X 2 ll s^c τῶν οὐρανῶν) 4 (ll s^c qui (±nunco) esuriant 11+et sitiunt ± iustitiam) 5 (N ll s^c χορτασθήσονται) 6 (ll s^c third person) 7 (D omits)

1 LXX. Isai. lxi. 1, Πνεῦμα Κυρίου ἐπ' ἐμέ, οὐ ἕνεκεν ἐχρίσεν με εὐαγγελισσασθαι πτωχοῖς...2 παρακαλεῖσαι πάντας τοὺς πένθοῦντας.

3 Cf. James ii. 5, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουτοῦν ἐν πίστει καὶ κληρονομήσουσι τῆς βασιλείας;

4 LXX. Ps. xxxvii. 11, οἱ δὲ πρᾶεῖς κληρονομήσουσιν τὴν γῆν.

5 Cf. James ii. 18, ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἐλεος.

6 LXX. Ps. xxiv. 4, ἀθήσεις χεῖρας καὶ καθαρὸς τῇ καρδίᾳ. Cf. James iv. 8, καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἀγρίσατε καρδίας, διψύχοι.

7 Cf. James iii. 18, καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

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3. B. 2. *One longer Beatitude.*

v. 11 "Μακάριοι ἐστε ὅταν ὀνειδίσωσιν¹ ὑμᾶς
 καὶ διώξωσιν²
 καὶ εἰπωσιν πᾶν πονηρὸν³ καθ' ὑμῶν [ψευδόμενοι]⁴
 ἕνεκεν⁵ ἐμοῦ⁶.
 12 χαίrete καὶ ἀγαλλιᾶσθε⁷,
 ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς⁸.
 οὕτως γὰρ εἰδὼσαν τοὺς προφῆτας
 [τοὺς πρὸ ὑμῶν]⁹.

1 (D †-σουσιν) 2 (ND †-ξουσιν) 3 (O1+βῆμα)
 4 (D11 s^e omit) 5 (B ἕνεκα) 6 (D11 δικαιουσίνης) 7 (D11
 singular) 8 (s^e omits, D †+ἐπαρχόντων, U11 s^e+οἱ πατέρες
 αὐτῶν, l +fratres eorum)

With Matt. v. 14 b compare the Oxyrhynchus fragment vii.

Λέγει Ἰησοῦς, "Πόλις ψυχοδομημένη ἐπ' ἄκρον ὁρους ὑψηλοῦ καὶ
 ἐστηρικμένη οὕτε πεσεῖν δύναται οὕτε κρυβῆναι."

3. C. *Two preliminary Comparisons, four Logia.*

We have in S. Matthew four independent *Logia*, worked up by conflation into two comparisons. The first we hold to have been borrowed by S. Mark from the *Logia*, and the last to have been taken from S. Mark. See notes on first Division. The phrase "Your Father which is in the Heavens" occurs with variations very frequently in S. Matthew and should probably be regarded usually as editorial. S. Luke gives two of the *Logia*, but in different contexts.

A [v. 13 "[Τμᾶς ἐστὶ] τὸ ἄλᾶς¹ [τῆς γῆς]. (ii)
 εἰ δὲ τὸ ἄλᾶς² μωρανθῇ³,
 ἐν τίνι ἀλισθησεται;
 εἰς οὐδὲν ἰσχύει ἔτι.⁴
 εἰ μὴ βληθὲν⁵ ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.]

1 (ND ἄλα) 2 (N ἄλα) 3 (11 evanuerit=μωρανθῇ)
 4 (D11 omit) 5 (D11 βληθῆται...καὶ)

|| Cf. S. Mark ix. 50^a, § 30 f., "Καλὸν τὸ ἄλᾶς· εἰ δὲ τὸ ἄλᾶς ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε;"

B [v. 14 "Υμᾶς ἐστὶ τὸ φῶς τοῦ κόσμου. (ii)
 O Οὐ δύναται πόλις κρυβῆναι ἐπάνω ὁρους κειμένη.
 D 15 Οὐδὲ καίουσιν λύχνον¹
 καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον * * *
 ἀλλ' ἐπὶ τὴν λυχνίαν,
 καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

Editorial Conclusion.

v. 16 "Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.]

¶ Cf. S. Mark iv. 21, § 13 a, "Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;"

* Cf. James i. 2, πᾶσαν χαρὰν ἡγήσασθε...ὅταν παρασμοῖς περιπέσητε τοικίους.

vi. 22 "Μακάριοι ἐστε ὅταν μισήσωσιν¹ ὑμᾶς οἱ ἄνθρωποι,
 [καὶ ὅταν ἀφορίσωσιν ὑμᾶς²] καὶ ὀνειδίσωσιν
 καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν
 ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου
 23 χάρητε [ἐν ἐκείνῃ τῇ ἡμέρᾳ] καὶ σκιρτήσατε,
 [ἰδοὺ] γὰρ³ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ⁴.
 κατὰ τὰ αὐτὰ⁵ γὰρ⁶ ἐποίουν τοῖς προφήταις
 [οἱ πατέρες αὐτῶν].

7 (D omits) 8 (D †-σουσιν) 9 (D s^e ἐτι) 10 (B 211 plural)
 11 (N11 ταῦτα) 12 (D s^e 311 omit)

Woes (Editorial?).

[vi. 24 "Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις,
 ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

25 "οὐαὶ ὑμῶν, οἱ ἐμπλεησμένοι νῦν¹, ὅτι πεινᾶσετε².
 οὐαὶ³, οἱ γελῶντες νῦν⁴, ὅτι πενθήσετε καὶ κλαύσετε.
 26 οὐαὶ⁵ ὅταν καλῶς ὑμᾶς⁶ εἰπωσιν πάντες⁷ οἱ ἄνθρωποι, κατὰ τὰ
 αὐτὰ⁸ γὰρ⁹ ἐποίουν τοῖς ψευδοπροφήταις¹⁰ [οἱ πατέρες αὐτῶν¹¹]."]

1 (D11 omit) 2 (s^e omits) 3 (D11 s^e+ὕμῶν) 4 (1 omit)
 5 (D1 s^e+ὕμῶν) 6 (D ὑμῶν, 1 omits) 7 (D s^e omit)
 8 (N11 ταῦτα) 9 (l+ol) 10 (311 †προφῆταις) 11 (B s^e omit)

xiv. 34 "Καλὸν [οἶν]¹ τὸ ἄλᾶς². ||

εἰ δὲ [καί]³ τὸ ἄλᾶς⁴ μωρανθῇ⁵,
 ἐν τίνι ἀρτυθήσεται;

35 οὕτε εἰς⁶ [γῆν οὕτε εἰς κοπρίαν] εὐθετόν ἐστιν·

ἔξω βάλλουσιν⁷ αὐτό. †

[Ὁ ἔχων ὕδα ἀκούει ἀκούει.]"

1 (D11 s^e omit) 2 (ND ἄλα) 3 (A11 s^e omit) 4 (11 evanuerit=μωρανθῇ)
 5 (D+τῆν) 6 (M 311 βαλοῦσιν)

viii. 16 "Οὐδεὶς δι' λύχνον ἄψας¹
 καλύπτει αὐτὸν σκεῦα² ἢ ὑποκάτω κλίνης τίθησιν,
 ἀλλ' ἐπὶ λυχνίας³ τίθησιν⁴,
 ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς⁵."

Doublet:

xi. 33 "Οὐδεὶς⁶ λύχνον ἄψας⁷

εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ τὸν μόδιον⁸

ἀλλ' ἐπὶ τὴν λυχνίαν,

ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν⁹."

1 (s^e+He speaks apothier parable) 2 (s^e omits) 3 (11 omit)
 4 (1 sub modium, 1 sub modio, 1 omits) 5 (ND τὴν λυχνίαν)
 6 (D τιθεῖ, 211 omit) 7 (B omits) 8 (A11+311 9 (s^e omits) 10 (N †βλέπωσιν)

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(THE SERMON ON THE MOUNT.)

3. D. *The Laws of the new Kingdom will be stricter than those of Moses.*

[v. 17 "Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον (ii)
ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πλη-
ρῶσαι· 18 ἀμὴν γὰρ¹ λέγω ὑμῖν,

ὥς ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ²,
ὥς ἂν³ ἡ μία κερία⁴ οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου
ὥς (ἂν)⁵ πάντα γένηται.

19 ὅς ἐάν⁶ οὖν⁷ λύσῃ⁸ μίαν τῶν ἐντολῶν τούτων τῶν
ἐλαχίστων⁹ καὶ διδάξῃ οὕτως¹⁰ τοὺς ἀνθρώπους, ἐλάχιστος
κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς δ' ἂν ποιήσῃ
καὶ διδάξῃ, οὗτος¹¹ μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν
οὐρανῶν¹². 20 ἵνα λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ
ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρι-
σαίων¹³, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν¹⁴
οὐρανῶν¹⁵.]

1 (ll omit) 2 (s^c omits) 3 B omits 4 (D^s omits)
5 (ll enim) 6 (D λύσει) 7 (D omits) 8 (ll οὕτως)
9 (ND l omit)

Scrap from the deutero-Matthaeus.

xvi. 17 "Εὐκοπώτερον^b δὲ ἐστω
τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν^c †
ἢ τοῦ νόμου μίαν κερίαν πεσεῖν." †

Our Lord's teaching with its boldness and novelty had evi-
dently excited the hopes of the antinomians. He therefore
seeks to crush their hopes by a decisive declaration. The
standard of morality must rise, He insists, with every new
revelation of truth, and Christianity must be better and purer
than Judaism. The declaration is made in the usual way of
Scripture without reservations. Yet it is obvious that our
Lord by reading a higher meaning into the old precepts often
set them aside in the letter while He fulfilled them in the
spirit. On the whole subject compare Mark x. 23 ('N.T.
Problems,' pp. 125—128).

3. E. *Six Illustrations of the higher Morality of the new Kingdom.*3. E. 1. *Murder.*

[v. 21 "Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ φονεύ- (ii)
σεις^a. ὅς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.
22 Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ
ἀδελφῷ αὐτοῦ¹ ἔνοχος ἔσται τῇ κρίσει.² ὅς δ' ἂν
εἴπῃ τῷ ἀδελφῷ αὐτοῦ 'Ρακά³, ἔνοχος ἔσται τῷ
συνεδρίῳ⁴. ὅς δ' ἂν εἴπῃ⁵ 'Μωρέ⁶, ἔνοχος ἔσται εἰς
τὴν γέενναν τοῦ πυρός.]

1 (D ll s^c + εἰς) 2 (ND ll 'Ρακά, 1 Racocho, 1 Rachab)
3 (l s^c + τῷ ἀδελφῷ αὐτοῦ)

'Ρακά is probably the Aramaic for נַחֲשׁוֹן 'rascal'; for
נַחֲשׁוֹן would require 'Ρακά. Possibly Μωρέ stands for מַרְדֵּי
'rebel.'

3. E. 1. a. *Logion: Seek reconciliation before offering sacrifice.*

[v. 23 "Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ (ii)
θυσιαστήριον καὶ ἐκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει
τι κατὰ σοῦ, 24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν
τοῦ θυσιαστηρίου, καὶ ὑπάγε πρῶτον διαλλάγηθι¹
τῷ ἀδελφῷ σου, καὶ τότε ἔλθὼν πρόσφερε² τὸ δῶρόν
σου.]

1 (D καταλλ-) 2 (D ll -φέρει)

The three *Logia* which are incorporated into these six
illustrations are probably later insertions, for they weaken the
argument by drawing the reader's attention to other thoughts.

^a Mark ii. 9, x. 25 with parallels in Matt. and Luke.

^b Mark xiii. 81.

^c Cf. James ii. 10, "Ὅστις γὰρ θλῶν τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος.

^d LXX. Ex. xx. 13 = Deut. v. 18, οὐ φονεύσεις.

^e Cf. 1 John iii. 15, πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτὴν ἐστίν.

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(3. E. *Six Illustrations of the higher Morality of the new Kingdom.*)

3. E. 1. b. *Second Logion: Compound a dispute rather than go to law.*

(Brought to S. Luke in Aramaic.)

[v. 25 “Ἰσθὶ εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ (ii)

ἕως¹ ὅτου εἴ μετ’ αὐτοῦ ἐν τῇ ὁδῷ,
 μή ποτέ σε παραδῶ² ὁ ἀντίδικος τῷ κριτῇ,
 καὶ ὁ κριτὴς³ τῷ ὑπηρέτῃ⁴,
 καὶ εἰς φυλακὴν βληθῇ⁵.
 26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν
 ἕως ἂν ἀποδῷς τὸν ἱσχατον κοδράντην.]

1 (D 1 omits) 2 (D παραδῶσει) 3 (D 11 + σε παραδῶσει)
 4 (s^c omits)

xii. 27 [“Ἦν δὲ¹ καὶ ἀφ’ αὐτῶν οὐ κρίνετε τὸ δίκαιον;
 28 ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου
 [ἐπ’ ἀρχοντα,]

ἐν τῇ² ὁδῷ δὲς ἐργασίαν ἀπηλλάχθαι³ (ἀπ’)⁴ αὐτοῦ,
 μή ποτε κατασύρῃ⁵ σε πρὸς τὸν κριτὴν, †
 καὶ ὁ κριτὴς σε παραδώσει τῷ πράκτορι,
 καὶ ὁ πράκτωρ σε βαλεῖ⁶ εἰς φυλακὴν. †
 29 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν
 ἕως καὶ⁷ τὸ ἱσχατον λεπτὸν⁸ ἀποδῷς. †”

1 (D 1? s^c omit) 2 (D^s † τῷ) 3 (D ἀπαλλαγῆναι) 4 B
 omits 5 (D 11 κατακλίνῃ, 11 tradat) 6 (1 † mittit) 7 (D οὐ,
 8 11 omit) 8 (D 11 τὸν ἱσχ. κοδράντην) 9 (D ἀποδοῖς)

3. E. 2. *Adultery.*

[v. 27 “Ἠκούσατε ὅτι ἐρρέθη¹ Ὁὐ μοιχεύσεις². (ii)
 28 Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα
 πρὸς τὸ ἐπιθυμῆσαι (αὐτήν)³ ἤδη ἐμοίχευσεν αὐτήν
 ἐν τῇ καρδίᾳ αὐτοῦ⁴.]

1 (L 11 s^c + τοῖς ἀρχαίοις) 2 K omits 3 (B αὐτοῦ)

In the preceding *Logion* ὁ ἀντίδικος is neither Satan, as Clement of Alexandria thought, nor God according to S. Augustine, but any opponent at law. The appeal, as in Matt. vii. 1 ff., is entirely to self-interest.

This *Logion* seems to have been brought to S. Luke in Aramaic; the ideas are the same but the Greek different.

3. E. 2. a. *Logion: If thine eye offend thee pluck it out.*

(Marcan.)

[v. 29 “Εἰ δὲ ὁ ὀφθαλμός σου [ὁ δεξιός] σκανδαλίζει σε,
 ἔξελε αὐτὸν [καὶ βάλε ἀπὸ σοῦ].
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου
 καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ¹ εἰς γένναν².
 30 καὶ εἰ ἡ [δεξιὰ] σου χεὶρ σκανδαλίζει σε,
 ἔκκοψον αὐτήν [καὶ βάλε ἀπὸ σοῦ].
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου³
 καὶ μὴ⁴ ὅλον τὸ σῶμά σου εἰς γένναν ἀπέλθῃ⁵.]

1 (11 eat) 2 (D s^c omit) 3 (K 4) 4 (E 1 βληθῇ)

This section and the next, though described as Marcian, are printed in the larger type to recognise a principle which is widely accepted, that the same section may have belonged to two sources. The latter section in particular is not so close a copy of its doublet as to exclude this view.

(For S. Matthew's doublet of this passage and S. Mark's parallels see I. § 30 e.)

² LXX. Ex. xx. 14 = Deut. v. 17, οὐ μοιχεύσεις.

S. MATTHEW.

S. LUKE.

(THE SERMON ON THE MOUNT.)

(3. E. *Six Illustrations of the higher Morality of the new Kingdom.*)3. E. 3. *Divorce.*

(Marcan.)

[v. 31 "Ἐρρέθη δέ"]

Ος ἂν ἀπολύῃ τὴν γυναῖκα αὐτοῦ,
λότῳ αὐτῇ ἀποστάσιον^b.32 Ἐγὼ δὲ λέγω ὑμῖν ὅτι^cἡ πᾶς ὁ ἀπολύων^a τὴν γυναῖκα αὐτοῦ

[παρεκτός λόγου πορνείας]

ποιεῖ αὐτὴν μοιχευθῆναι,

(καὶ ὅς ἐάν ἀπολελυμένην γαμήσῃ^d μοιχεύεται).]

1 (N omits) 2 (D II ss omit) 3 (D II ss δε ἂν ἀπολύσῃ)

4 (B ὁ ἀπολ. γαμήσας) 5 D II omit

(In a different context.)

(Scrap.)

xvi. 18 "Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ

καὶ γαμῶν ἑτέραν

μοιχεύει,

καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς^e γαμῶν μοιχεύει."

1 (N + πᾶς)

2 (D omits)

(For S. Matthew's doublet of this passage and S. Mark's parallels see I. § 31 c.)

3. E. 4. *Perjury.*[v. 33 "Πάλιν¹ ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις" (ii)]Οὐκ ἐπιορκήσεις², ἀποδώσεις δὲ τῷ κυρίῳ τοῦςὄρκους σου³. 34 Ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμῶσαι ὅλως·

μήτε ἐν τῷ ὄρανῳ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ·

35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν

αὐτοῦ^d. μήτε εἰς Ἱερουσόλυμα, ὅτι πόλις ἐστὶν τοῦμεγάλου βασιλέως^e. 36 μήτε ἐν τῇ κεφαλῇ σουὁμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα^f λευκὴν ποιῆσαι^gἢ μέλαιναν. 37 ἔστω^h δὲ ὁ λόγος ὑμῶν ναιⁱ καὶ οὐ^j,οὐ^k. τὸ δὲ περισσὸν^l τούτων ἐκ τοῦ ποιηροῦ ἐστίν.]

1 (S omits) 2 (N *ἐφορ.) 3 (N *τρίχας) 4 (D ποιεῖν)

5 B ἔσται 6 (L II + καὶ) 7 (B *περισσόν)

This passage does not forbid Christians to swear in a law court but is directed against conversational profanity; for (1) our Lord took the oath which Caiaphas offered to Him (Matt. xxvi. 63 f.). (2) S. Paul repeatedly invokes God's name to attest what he says. (3) In Heb. oaths are approved as an end of strife. (4) In Rev. an angel swears by Him that liveth.

If S. Paul had been acquainted with v. 37, he would probably have expressed himself differently in 2 Cor. i. 17—20. Our Lord's teaching about oaths is also given in Matt. xxiii. 16.

3. E. 5. *Retaliation.*

[v. 38 "Ἠκούσατε ὅτι ἐρρέθη Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ (ii)]

μοῦ καὶ ὀδόντα ἀντὶ ὀδόντος^a. 39 Ἐγὼ δὲ λέγωὑμῖν μὴ ἀντιστηναι^b τῷ ποιηρῷ^c.]ἀλλ' ὅστις σε βαπτίζει^d εἰς^e τὴν [δεξιάν]^f σιαγόνα (σου)^g,στρέψον αὐτῷ καὶ τὴν ἄλλην^h

1 (D II omit) 2 (N -σταθῆναι) 3 (D II βαπτίζει) 4 (D ἐπὶ)

5 (D I ss omit) 6 N II omit

ὁ ποιηρὸς (39) does not mean Satan, but any bad man, the indefinite use of the definite article.

vi. 39 "Τῷ¹ τύπτοντί σε ἐπὶ² τὴν³ σιαγόνα
πάρεχε⁴ καὶ τὴν ἄλλην,

1 (B † τῶν) 2 (ND εἰς) 3 (N + δεξιάν) 4 (D II + αὐτῷ)

^a LXX. Deut. xxiv. 1, ἐάν τις λάβῃ γυναῖκα καὶ συνουήσῃ αὐτῇ, καὶ ἔσται ἐάν μὴ εὖρη χάριν ἐναντίον αὐτοῦ ὅτι εὖρεν ἐν αὐτῇ ἀσχημον πρᾶγμα, καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίου, καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ.

^b LXX. Num. xxx. 8, ἀνθρώπος ἀνθρώπος ὅς ἐν εἴηται εὐχὴν Κυρίῳ ἢ ὁμῶς ὅρκον ὁρισμῶ ἢ ὁρίσθαι περὶ τῆς ψυχῆς αὐτοῦ, οὐ βεβηλώσει τὸ ῥῆμα αὐτοῦ· πάντα ὅσα ἐάν ἐξέλθῃ ἐκ τοῦ στόματος αὐτοῦ ποιήσει.

^c LXX. Is. lxvi. 1, οὕτως λέγει Κύριος "Ὁ οὐρανὸς μου θρόνος, καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου." Contrast Matt. xxii. 44.

^d LXX. Ps. xlviii. 8, ὅρη Σειῶν, τὰ πλεῦρά τοῦ βορρᾶ, ἡ πόλις τοῦ βασιλέως τοῦ μεγάλου.

^e Cf. James v. 12, πρὸ πάντων δε, ἀδελφοί μου, μὴ ὁμνέετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὅρκον· ἦτω δὲ ὑμῶν τὸ "Ναί" καὶ τὸ "Οὐ" οὐ, ἵνα μὴ ὑπὸ κρίσει πέλσῃτε. Contrast 2 Cor. i. 17—20, Ναί, καὶ...Οὐ, οὐ.

^f LXX. Ex. xxi. 23, δώσει...αὐτῷ ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος. Cf. Lev. xxiv. 20; Deut. xix. 21.

^g Cf. 1 Thess. v. 15, ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τοῖ ἀποδοῖ.

SECOND DIVISION.

S. MATTHEW.

S. LUKE.

(THE SERMON ON THE MOUNT.)

(3. E. Six Illustrations of the higher Morality of the new Kingdom.)

<p>v. 40 "καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἀφες αὐτῷ καὶ τὸ ἱμάτιον¹⁰. 41 καὶ ὅστις σε¹¹ ἀγγαρεύσει¹² μίλιον ἑν, ὑπάγει μετ' αὐτοῦ¹³ δύο. 42 τῷ αἰτοῦντί σε¹⁴ δός, καὶ τὸν θέλοντα¹⁵ ἀπὸ σοῦ¹⁶ δανίσασθαι¹⁷ μὴ ἀποστραφῆς.</p> <p>7 (D † δέλω) 8 (D ἀφῆσαι) 9 (N τοῦτο) 10 (N παρ σου) 11 (N + εἰς) 12 (D -εἰς, N ἐγγαρεύσει) 13 (D ll s^a + εἰς ἀλλα, ll s^a + ἀλλα) 14 (N † σοι) 15 (D ll τῷ θέλοντι) 16 (D 2 ll omit)</p>	<p>vi. (29) "καὶ ἀπὸ τοῦ αἵροντός σου } τὸ ἱμάτιον } † καὶ τὸν χιτῶνα μὴ κωλύσῃς.</p> <p>30 [παντί¹⁸] αἰτοῦντί σε δίδου, [καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει.]¹⁹</p> <p>5 (D ll + δέ, D + τῷ) 6 (l omits)</p>
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3. E. 6. Hating your enemies.

<p>[v. 43 "Ἐκούσατε ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλη- (ii) σίον σου²⁰ καὶ μισήσεις τὸν ἐχθρόν σου.] 44 Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν (Luke vi. 29, 30 = Matt. v. 39, 40, 42.) καὶ προσεύχεσθε ὑπὲρ τῶν²¹ διωκόντων ὑμᾶς· 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρα- νοῖς, ὅτι²² τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους²³. (Luke vi. 31 = Matt. vii. 12.) 46 εἰ δὲν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν (α) ἔχετε²⁴; οὐχὶ²⁵ καὶ οἱ τελῶναι τὸ αὐτὸ²⁶ ποιοῦσιν; 47 καὶ εἰ δὲν ἀσπάσῃτε τοὺς ἀδελφοὺς²⁷ ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἔθνικοι²⁸ τὸ αὐτὸ ποιοῦσιν²⁹;³⁰</p> <p>1 (D ll + εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς) 2 (D ll + ἐπηραζόντων καὶ) 3 (ll qui) 4 (N omits) 5 (D ll ἔχετε) 6 (N παρ σου) 7 (D 2 ll οὕτως (ll hoc, l haec) 8 (E 2 ll φιλῶν) 9 (E 2 ll τελῶναι) 10 (l s^a omit)</p>	<p>Conflate.</p> <p>vi. 27 "Ἀλλὰ ὑμῖν λέγω [τοῖς ἀκούουσιν], † ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, [καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ³¹ τῶν ἐπηραζόντων ὑμᾶς. [29 τῷ³² τύποντί σε ἐπὶ³³ τὴν³⁴ σιαγόνα πάρεχε³⁵ καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς. 30 "παντί³⁶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει³⁷. 31 καὶ καθὼς θέλετε ἵνα ποιῶσιν³⁸ ὑμῖν οἱ ἄνθρωποι³⁹, ποιεῖτε αὐτοῖς ὁμοίως⁴⁰.] 32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν⁴¹; καὶ γὰρ οἱ ἁμαρτωλοὶ⁴² τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν⁴³. 33 καὶ (γὰρ) εἰ δὲν⁴⁴ ἀγαθοποιῇτε⁴⁵ τοὺς ἀγαθοποιούντας ὑμᾶς⁴⁶, ποία ὑμῖν⁴⁷ χάρις ἐστίν; καὶ⁴⁸ οἱ ἁμαρτωλοὶ τὸ αὐτὸ⁴⁹ ποιοῦσιν. [34 καὶ εἰ δὲν δανίσῃτε⁵⁰ παρ' ὧν ἐλπίζετε λαβεῖν⁵¹, ποία ὑμῖν χάρις ἐστίν⁵²; καὶ⁵³ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίσουσιν ἵνα ἀπολάβωσιν τὰ ἴσα⁵⁴. 35 πληρὸν⁵⁵ ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθο- ποιεῖτε καὶ δανίζετε⁵⁶ μηδὲν⁵⁷ ἀπελπίζοντες⁵⁸. καὶ ἔσται ὁ μισθός (α) ὑμῶν πολὺς⁵⁹.]</p> <p>1 (D ὑπὲρ) 2 (B † τῶν) 3 (ND εἰς) 4 (N + δεξιάν) 5 (D ll + αὐτῷ) 6 (D ll + δέ, D + τῷ) 7 (l omits) 8 (s^a + good) 9 (ND l + καὶ ὑμεῖς) 10 (D l omits) 11 (D + τοῦτο ποιοῦσιν) 12 (s^a omits) 13 (D ll εἰ) 14 (D -εἰτε) 15 (s^a ye do good that ye may be repaid by...illegible) 16 (D ll + γὰρ) 17 (D ll τοῦτο, ll haec) 18 (D † δανίζετε) 19 (D ἀπολ.) 20 (B l omit) 21 (D ll omits) 22 (l + δίωκο) 23 (N μηδένα) 24 (D * ἀφελ., ll desperantes) 25 (A l s^a + ἐν τοῖς οὐρανοῖς 2 ll + in caelo)</p>
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^a Matt. v. 42 = Luke vi. 35.

^b LXX. Lev. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

S. MATTHEW.

S. LUKE.

(THE SERMON ON THE MOUNT.)

(3. E. *Six Illustrations of the higher Morality of the new Kingdom.*)

(Luke vi. 35 = Matt. v. 45.)

v. 48 "Εσεσθε οὖν ὑμεῖς τέλειοι^a
ὡς" ὁ πατὴρ ὑμῶν ὁ οὐράνιος" τέλειός ἐστιν.

11 (D ὡςπερ) 12 (D ll ἐν οὐρανοῖς)

vi. (35) "καὶ ἔσεσθε υἱοὶ Ὑψίστου,
ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ
πονηροὺς." (.)

36 Γίνεσθε³⁶ οἰκτεῖρμονες
καθὼς³⁷ ὁ πατὴρ ὑμῶν οἰκτεῖρμων ἐστίν^a."

26 (A ll + οὐ) 27 (D^a ll + καὶ)

3. F. *Beware of Hypocrisy in your various Acts of Righteousness.*

[vi. 1 "Προσέχετε¹ (δὲ)² τὴν δικαιοσύνην³ ὑμῶν μὴ (ii)
ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι
αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ
ὑμῶν τῷ ἐν τοῖς⁴ οὐρανοῖς.]

1 (a omits) 2 BD ll s^a omit 3 (E 2 ll ἐλεημοσύνην,
K † δοσεῖννη) 4 (ND omit)

This part appears to be much weakened by the introduction of foreign matter, for Matt. vi. 7—15 is entirely out of place and disturbs the argument. The simple fact seems to be that having given one of our Lord's precepts about Prayer, S. Matthew has appended to it all the other precepts in which the word 'pray' occurs, in order that he might collect into one passage all our Lord's teaching on that important subject. And this lets us into a secret. S. Luke likewise has gathered into a much more striking conflation (xi. 1—18) all that he has to tell us about our Lord's teaching on Prayer. One of his sections is new: another occurs in Matt. vii. 7 ff. Why has not S. Matthew put it here? Simply because the word 'pray' does not occur in it and so it passed into a different category. The eye rather than the mind was used by the redactor in conflating.

3. F. 1. *In almsgiving.*

[vi. 2 "Ὅταν οὖν¹ ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης (ii)
ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς
συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὥπως δοξασθῶσιν ὑπὸ
τῶν ἀνθρώπων· ἀμὴν² λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν
αὐτῶν³. 3 σοὺ δὲ ποιούντος ἐλεημοσύνην μὴ γινώτω
ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, 4 ὥπως ἡ σου ἡ
ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου⁴ ὁ βλέπων
ἐν τῷ κρυπτῷ⁵ ἀποδώσει σοι⁶.]

1 (a omits) 2 (K + ἀμὴν) 3 (D 2 ll + αὐτοῖς) 4 (E ll
+ ἐν τῷ φανερώ)

^a Cf. James i. 4, ἡ δὲ ὑπομονὴ ἔργον τέλειον ἔχεται, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ ἁλιπόμενοι. Cf. James iii. 2.

^b LXX. Deut. xviii. 18, τέλειος ἐστὶ ἐναντίον Κυρίου τοῦ θεοῦ σου.

^c LXX. Ps. ciii. 8, οἰκτεῖρμων καὶ ἐλεήμων ὁ κύριος. Cf. Ps. cxi. 4. James v. 11, πολὺς πλεγμαγμένος ἐστὶν ὁ κύριος καὶ οἰκτεῖρμων.

^d This refrain is repeated in vi. 2, 5, 16.

^e This refrain is repeated in vi. 4, 6, 18.

U lacks Matt. v. 16—vii. 4.
 s^a — Matt. vi. 10—viii. 2.
 s^a — Luke iii. 16 b—vii. 83 a.

SECOND DIVISION.

S. MATTHEW.

S. LUKE.

(THE SERMON ON THE MOUNT.)

(3. F. Beware of Hypocrisy in your various Acts of Righteousness.)

3. F. 2. In prayer.

(Conflate with three *Logia*.)

[vi. 5 “Καὶ ὅταν προσεύχησθε¹, οὐκ ἔσεσθε² ὡς οἱ (ii) ὑποκριταί· οἱ φιλοῦσιν³ ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυνάϊς τῶν πλατειῶν ἵστῶτες προσεύχασθαι⁴, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν⁵ λέγω ὑμῖν⁶, ἀπέχουσι τὸν μισθὸν αὐτῶν⁷·” 6 σὺ⁸ δὲ ὅταν προσεύχη⁹, εἰσελθε⁹ εἰς τὸ ταμεῖόν σου⁹, καὶ κλείσας⁹ τὴν θύραν σου¹¹ πρόσεξαι^{9b} τῷ πατρὶ σου⁹ τῷ¹⁰ ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου⁹ ὁ βλέπων ἐν τῷ κρυπτῷ¹³ ἀποδώσει σοι^{9c14}.]

1 (N+D1 s^a προσεύχη) 2 (D1 s^a ἔση) 3 (D11+σῆμαι, 1+salutare) 4 (D1 †καὶ προσευχόμενοι) 5 (s^a omits) 6 (E1+στι) 7 (D αὐτῶν) 8 (s^a omits) 9 (l plural) 10 (N *προσεύχη) 11 (l omits) 12 (D s^a omit) 13 (l +ipse) 14 (l1 s^a +openly)

3. F. 2. a. First Logion: Use not vain repetitions.

[vi. 7 “Προσευχόμενοι δὲ μὴ βατταλογήσητε¹ ὥσπερ (ii) οἱ ἔθνηκα², δοκοῦσιν γὰρ οἱ ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· 8 μὴ οὖν δμοιωθῆτε αὐτοῖς, οἵδεν γὰρ (ὁ θεός)³ ὁ πατήρ ὑμῶν ὃν χρειαίαν ἔχετε πρὸ τοῦ ὑμᾶς⁴ αἰτῆσαι αὐτόν·”]

1 (D βαττα-) 2 (B s^a ὑποκριταί) 3 ND11 s^a omit, but N adds the words in small letters 4 (D1 ἀνοῖξαι τὸ στόμα)

3. F. 2. β. Second Logion: The Lord's Prayer.

The fact that John taught his disciples a form of prayer was probably made known to S. Luke by Apollos or some other of John's followers. S. Matthew probably gives the Lord's prayer as it was recited in the East, S. Luke as it was recited in the West, but there is reason to think that the two omitted petitions were used in many Western Churches.

The abrupt *Πάτερ* with which S. Luke begins is softened down in S. Matthew by an editorial commonplace. In the West there is evidence that the abruptness was removed by prefixing the original Aramaic word *Abbā* (not 'Abūnā (Aramaic) nor 'Abūnan (Galilean), 'Our Father'). So Rom. viii. 15, ἐν ᾧ κρᾶζομεν “Ἀββᾶ, ὁ πατήρ,” Gal. iv. 6, κρᾶζον “Ἀββᾶ ὁ πατήρ,” Mark xiv. 36, “Ἀββᾶ ὁ πατήρ.”

The interesting variant “Let Thy Holy Spirit come upon us and cleanse us” was probably in use locally.

WH. arrange the prayer so that the clause “As in heaven so on earth” shall belong equally to the three preceding petitions. I have not followed them in this.

The fourth petition may be rendered ‘Give us to-day,’ or ‘day by day,’ ‘our bread for the coming day.’ If the prayer be offered at early dawn, this will mean ‘our bread for to-day’; if at night ‘our bread for to-morrow.’ Now if we retranslate this into Biblical Greek we get ‘τὸν ἄρτον ὑμῶν τὸν τῇ ἐπιούσῃ ἡμέρᾳ,’ in which ἐπιούσα is the present participle of *ἐπιμι* *ido*, which was frequently used of time in classical authors and in the LXX. It occurs five times in S. Luke, viz.

Acts vii. 26. τῇ τε ἐπιούσῃ ἡμέρᾳ.
 xvi. 11. τῇ δὲ ἐπιούσῃ.
 xx. 15. τῇ ἐπιούσῃ.

Acts xxi. 18. τῇ δὲ ἐπιούσῃ.
 xxiii. 11. τῇ δὲ ἐπιούσῃ νυκτί.

But so cumbersome a rendering is just as intolerable in Greek as its equivalent is in English; at any rate it was quite unsuited for daily prayer, and we cannot wonder if S. Matthew or one of his fellow-workers sought to simplify it by coining the adjective *ἐπιούσιος*. It must be confessed that this was not a legitimate formation, for *ἐπιούσα* is not a substantive and can only stand for ‘to-morrow’ when it has the article, with *ἡμέρα* expressed or understood; but *ἡμέρα* cannot be supplied to *ἐπιούσιος* nor is the article contained in it. Nevertheless, as Bishop Lightfoot has shown (‘On a Fresh Revision’), the evidence indicates that for more than a century the word was understood to mean ‘for the coming day’ or ‘for the

* This refrain is repeated in vi. 2, 5, 16.

† LXX. Is. xvi. 20, βάβυζε, λαβε μου, εἰσελθε εἰς τὰ ταμεῖά σου, ἀπέκλεισον τὴν θύραν σου, ἀποκρόβηθι μὲρὸν ὕπνου σου, ὅτι οὐ παρέλθῃ ἡ ἔργη Κυρίου.

* This refrain is repeated in vi. 4, 6, 18.

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(3. F. *Beware of Hypocrisy in your various Acts of Righteousness.*)

morrow.' S. Jerome tells us that he found 'מָחָר' 'to-morrow' in the Gospel according to the Hebrews, and in all the Old Latin versions *quotidianum* appears. This last rendering may well be called brilliant, for while it preserves the root meaning *die*, it substitutes a very simple and natural phrase for an exceedingly cumbrous one, and we may be thankful that our translators adhered to it, not being misled by the criticisms of scholars. The Old Syriac rendering [ܡܚܪܐ] 'continual' is discussed by Dr Chase in 'Texts and Studies.' But there is a saying in the Talmud that if a man who has bread enough in his basket for to-day prays for more he lacks faith, and it seems to me that this is a sneer at the Christians, and if so it considerably confirms the traditional rendering. For further discussion see my 'S. Luke' *ad loc.* and Nestle, *Encycl. Biblica*, p. 2819.

As soon as the church was served by Greek scholars of note, objection was inevitably taken to the traditional rendering. Origen connected the word with *οὐρία* and *περιοίσιος*. Most scholars followed him, but in a case like this, where the prayer had been daily recited so long, we dare not set aside the traditional rendering even if the new proposals were more satisfactory than they are.

(In a different context.)

[xi. : Καὶ ἐγένετο ἐν τῷ αὐτῷ αὐτὸν ἐν τῷ τῷ τῷ προσευχόμενον,
 ὡς ἐπαύσατο, εἰπὼν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν "Κύριε,
 διδάξον ἡμᾶς προσευχέσθαι, καθὼς καὶ Ἰωάννης" ὁ δὲ διδάσκει τοὺς
 μαθητὰς αὐτοῦ." α' εἶπεν δὲ αὐτοῖς"β']

"Ὅταν προσεύχησθε, λέγετε"

Πάτερ,

ἀγιασθήτω τὸ ὄνομά σου^α

ἔλθέτω ἡ βασιλεία σου^β.

10

3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον

δίδου¹¹ ἡμῖν τὸ καθ' ἡμέραν¹²

4 καὶ ἄφεσις ἡμῖν τὰς ἁμαρτίας¹³ ἡμῶν,

καὶ γὰρ¹⁴ αὐτοὶ¹⁵ ἀφίμεν¹⁶ παντὶ ὀφειλοντι ἡμῖν¹⁷.

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.¹⁸

18

vi. 9 "Οὕτως οὖν προσεύχεσθε ἑαυτοὶς
 Πάτερ [ἡμῶν δ' ἐν τοῖς οὐρανοῖς].
 ἀγιασθήτω τὸ ὄνομά σου,
 10 ἔλθέτω ἡ βασιλεία σου,
 γενηθήτω τὸ θέλημά σου^α, ὡς ἐν οὐρανῷ καὶ ἐπὶ^β γῆς
 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον
 δός ἡμῖν σήμερον^γ
 12 καὶ ἄφεσις ἡμῖν τὰ ὀφειλήματα ἡμῶν,
 ὡς καὶ ἡμεῖς ἀφήκαμεν^δ τοῖς ὀφειλέταις ἡμῶν
 13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
 ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ^ε.

1 (N omits) 2 (D II omit) 3 (D + τῆς) 4 (D ἀφί-
 μεν, G II ἀφίμεν, α' subjunctive) 5 (E II α' + ὅτι σου ἐστὶν
 ἡ βασιλεία, E II + καὶ ἡ δόξα εἰς τοὺς αἰῶνας,
 α' ἀμήν)

1 (D II + καὶ) 2 (N † omits) (D I δὲ εἶπεν [I + III])
 4 (C † -χεσθε, D + μὴ βαττολογεῖτε ὡς οἱ λαοὶ· δοκοῦν γὰρ
 τινα εἶναι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· ἀλλὰ προσ-
 ευχόμενοι) 5 (N + οὕτω) 6 (CD II α' + ἡμῶν [II sanotes] δ' ἐν
 τοῖς οὐρανοῖς) 7 (D omits) 8 (D + ἐφ' ἡμᾶς) 9 (Greg.
 Nym. ἐλθέτω τὸ ἄγιον πνεῦμά σου ἐφ' ἡμᾶς καὶ καθαρισάτω ἡμᾶς)
 10 (MOD II + γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ (N + οὕτω)
 καὶ ἐπὶ γῆς) 11 (KD αα? δός) 12 (D II σήμερον, N omits τὸ
 13 (D II τὰ ὀφειλήματα, I debita et peccata) 14 (KD II ὡς καὶ)
 15 (D II ἡμεῖς) 16 (N ἀφίμεν) 17 (D II τοῖς ὀφειλέταις
 ἡμῶν) 18 (CD II α' + ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ)

3. F. 2. γ. *Third Logion: Apology for one of the petitions in the Lord's Prayer.*

[vi. 14 "Ἐὰν γὰρ¹ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώ- (ii)
 ματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·
 15 ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις (τὰ παραπτώματα
 αὐτῶν)², οὐδὲ ὁ πατὴρ ὑμῶν³ ἀφήσει⁴ τὰ παραπτώματα
 ὑμῶν⁵."]

1 (D omits) 2 KD II omit 3 (N 2 II α' ὑμῖν) 4 (D II
 + ὑμῖν)

¶ Cf. S. Mark xi. 25, § 77, "[Καὶ ὅταν στήκετε προσευχόμενοι,] ἀφίετε εἰ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ
 πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν."

SECOND DIVISION.

S. MATTHEW.

S. LUKE.

(THE SERMON ON THE MOUNT.)

(3. F. *Beware of Hypocrisy in your various Acts of Righteousness.*)

3. F. 3. *In fasting.*

[vi. 16 "Όταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν" λέγω ὑμῖν, ἀπέχουσιν τὸν μωθὸν αὐτῶν. 17 οὐ δὲ νηστεύων ἀλειψαί¹ σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, 18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ¹⁰ κρυφαίῳ¹¹. καὶ ὁ πατὴρ σου¹² ὁ βλέπων ἐν τῷ¹⁰ κρυφαίῳ ἀποδώσει σοι¹².]

1 (K + Kal) 2 (K omits) 3 (s^a omits) 4 (K1 singular)
 5 (B εαυτῶν) 6 (K + γὰρ) 7 (K11 + ετι) 8 (D ἀλειψόν)
 9 (D να) 10 (D omits) 11 (D κρυφαίῳ) 12 (K s^a omit)
 13 (K11 + ἐν τῷ φανερω)

Our Lord's teaching about fasting is also to be found in Mark ii. 18 ff., p. 22.

Of Oxyrhynchus Fragment No. 2. Λέγει Ἰησοῦς "Ἐάν μὴ νηστεύητε τὸν κόσμον, οὐ μὴ εὐρητε τὴν βασιλείαν τοῦ θεοῦ καὶ ἐάν μὴ σαββατίσητε τὸ σάββατον, οὐκ ὀφέσθε τὸν πατέρα." The rendering "Except ye fast to the world" (Grenfell and Hunt) is untenable, as those editors admit. Dr Swete's rendering "Except ye fast the world-long fast" does not commend itself. Perhaps the author—who may have been a 'barbarian'—meant 'Except ye fast in the normal manner' or 'regularly' (κοσμίως).

3. G. *Warnings and Encouragements to seek the higher Life.*

3. G. 1. *Things eternal are lasting.*

It will be noticed that S. Luke represents our Lord as counselling the sale of property and disposal of it in gifts to the poor, while S. Matthew merely counsels us to think more of the treasure in heaven than of that upon earth (ὁ οὐρανός). S. Luke has often been accused of a tendency towards Ebionitism. He is clearly alluding to the community of goods, as described in the Acts. S. Matthew's vaguer wording seems more original.

(In a different context.)

vi. 19 "Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρώσις¹ ἀφανίζει², καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὐτε σὴς οὐτε βρώσις³ ἀφανίζει⁴, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν⁵. 21 ὅπου γὰρ ἐστὶν ὁ θησαυρός σου⁶, ἐκεῖ ἔσται (καὶ)⁷ ἡ καρδιά σου⁸.

1 (D + θησαυρίζετε) 2 (s^a omits) 3 (D -βρωσις) 4 (D + σὴς)
 5 (I omits, K11 καὶ κλ.) 6 (s^a ὑμῶν) 7 B1 8 (D + οὐρανῷ)

xii. 32 ["Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι ἡ ἐκδοθήσας ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιόμενα.]

θησαυρὸν [ἀνέκλιπτον¹] ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἔργει², οὐδὲ σὴς διαφθείρει³. } †
 34 ὅπου γὰρ ἐστὶν ὁ θησαυρός ὑμῶν⁴, ἐκεῖ καὶ ἡ καρδιά ὑμῶν⁵ ἔσται⁶. } †

1 (D1 + ἐν αὐτῷ) 2 (D ἀνέκλιπτον) 3 (D^a -φθέρει)
 4 (211 tuus) 5 (D^a + ὑμῶν, 211 tuum) 6 (D ἔται)

3. G. 2. *Spiritual blindness involves the whole being.*

In an age when the laws of optics were unknown it was natural to speak of the eye as the lamp or window of the body, admitting light into the interior till it reached the tips of the toes, illuminating the whole body. The same idea lies at the base of the language of John xi. 10, "If a man walk in the night he stumbleth because the light is not in him."

(In a different context.)

(Luke xi. 33 = Luke viii. 16 = Mark iv. 21 = Matt. v. 15.)

vi. 22 "Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός¹. ἐὰν οὖν² ᾗ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· 23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾗ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

1 (B11 + σου) 2 (K11 s^a omit, 1 enim)

xi. 33 ["Οὐδεὶς λύχνον ἀψας εἰς κρύπτην τίθει· οὐδὲ ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.]

34 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός [σου]. ὅταν³ ὁ ὀφθαλμός σου ἀπλοῦς ᾗ, † [καὶ]⁴ ὅλον⁵ τὸ σῶμά σου φωτεινὸν ἔσται⁶. ἐπὰν⁷ δὲ πονηρὸς ᾗ⁸, [καὶ]⁹ τὸ σῶμά σου¹⁰ σκοτεινόν¹¹.

35 [ἐκσπεί¹² οὖν μὴ] τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν¹³. [36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι¹⁴ σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ¹⁵ λύχνος¹⁶ τῇ ἀστραπῇ φωτίσῃ σε¹⁷.]"]
 1 (D11 + σου) 2 (Oss + οὖν) 3 (OD11 omit) 4 (D πᾶν)
 5 (K11 ἔσται) 6 (D ὅταν) 7 (I s^a + ὁ ὀφθαλμός σου)
 8 (I s^a + ὅλον) 9 (O + σου) 10 (D1 + ἐστίν) 11 (K11 + ἔσται, D + ἐστίν)
 12 (U + ἐκσπεί) 13 D11 εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος, τὸ σκότος πόσον 14 O omits 15 (K omits)
 16 B + ἐν 17 D11 s^a omit

^a This refrain is repeated in vi. 2, 5, 16.

^b Cf. James v. 2, ὁ πλοῦτος ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σπηλιδώματα γέγονεν κ.τ.λ.

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S. LUKE.

(THE SERMON ON THE MOUNT.)

3. G. 3. *It is impossible to divide our allegiance.*

The word *Mamon* occurs also in the parable of the Unjust Steward; S. Luke therefore places this *Logion* immediately after that parable.

(In a different context.)

vi. 24 "Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν·
ἢ γὰρ τὸν ἑνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει,
ἢ ἐνὸς ἀντίκειται καὶ τοῦ ἑτέρου καταφρονήσει·
οὐ δύνασθε θεῷ δουλέειν καὶ μαμωνᾷ^a·

1 (N et)

xvi. 13 "Οὐδεὶς [οικέτης] δύναται δυσὶ κυρίοις δουλεύειν·
ἢ γὰρ τὸν ἑνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει,
ἢ ἐνὸς ἀντίκειται καὶ τοῦ ἑτέρου καταφρονήσει·
οὐ δύνασθε θεῷ δουλέειν καὶ μαμωνᾷ^a·

1 (N et)

3. G. 4. *Wordly anxiety is folly.*

This striking *Logion* seems quite out of place here in S. Matthew. S. Luke has put it next after the story of the Rich Fool, perhaps because in both sections the *ψυχή* is said to eat (and drink). Probably neither Evangelist has preserved the true connexion. See 'N. T. Problems' pp. 80—89.

(In a different context.)

vi. 25 "Διὰ τοῦτο λέγω ὑμῖν,
μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε (ἢ τί πίητε)¹,
μηδὲ τῷ σώματι ὑμῶν² τί ἐνδύσθησθε·
οὐχὶ ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς
καὶ τὸ σῶμα τοῦ ἐνδύματος;
26 ἐμβλέψατε εἰς τὰ πετεινὰ (1) τοῦ οὐρανοῦ
ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν
οὐδὲ συναγούσιν εἰς ἀποθήκας,
καὶ ὁ πατὴρ ὑμῶν [ὁ οὐράνιος] τρέφει αὐτά·
οὐχὶ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
27 τίς δὲ ἐξ ὑμῶν μεριμνῶν³ δύναται
προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἑνα;

28 καὶ

περὶ ἐνδύματος τί μεριμνᾶτε;⁴
καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν·
οὐ κοπιῶσιν⁵ οὐδὲ νήθουσιν· 29 λέγω δὲ ὑμῖν ὅτι
οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
περιεβάλετο ὡς ἐν τούτων.
30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα
καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ θεὸς οὕτως ἀμφιένυσιν,
οὐ πολλῶν⁷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
31 μὴ οὖν μεριμνήσητε λέγοντες
'Τί φάγωμεν;' ἢ 'Τί πίωμεν;' ἢ 'Τί περιβαλώμεθα;'

1 N II^o omit 2 (N omits) 3 (II^o omit) 4 (N^o one
cubit, that ye are anxious about raiment?) 5 (B^o κοπιῶσιν)
6 (N^o + ἀμην) 7 (II quanto)

xii. 22 [Εἶπεν δὲ πρὸς τοὺς μαθητὰς (αὐτοῦ)]¹
"Διὰ τοῦτο λέγω ὑμῖν²,
μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε,
μηδὲ τῷ σώματι (ὑμῶν)³ τί ἐνδύσθησθε.
23 ἢ γὰρ⁴ ψυχὴ πλείον⁵ ἐστιν τῆς τροφῆς
καὶ τὸ σῶμα τοῦ ἐνδύματος.
24 κατανοήσατε τούτους κόρυμβας⁶
ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν,
οἷς οὐκ ἔστιν⁸ [ταμίον οὐδὲ⁹] ἀποθήκη,
καὶ ὁ θεὸς τρέφει αὐτούς¹⁰.
'πόσῳ μᾶλλον¹¹ ὑμεῖς διαφέρετε τῶν πετεινῶν. (1)
25 τίς δὲ ἐξ ὑμῶν μεριμνῶν¹² δύναται
ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν¹³; †
26 [εἰ οὖν οὐδὲ ἐλάχιστον¹⁴ δύνασθε]¹⁵,
τί¹⁶ περὶ τῶν λοιπῶν μεριμνᾶτε; †
27 κατανοήσατε τὰ κρίνα¹⁷ πῶς αὐξάνει¹⁸.
'οὐ κοπιᾷ οὐδὲ νήθει¹⁹· λέγω δὲ ὑμῖν²⁰,
οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
περιεβάλετο²¹ ὡς ἐν τούτων.
28 εἰ δὲ²² ἐν ἀγρῷ τὸν χόρτον²³ ὄντα σήμερον †
καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ θεὸς οὕτως ἀμφιάζει²⁴,
πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι.
29 καὶ ὑμεῖς μὴ²⁵ ζητεῖτε
τί φάγητε καὶ²⁶ τί πίητε²⁷, καὶ μὴ μεμευρησθε²⁸,

1 B 2 II omit 2 (I omits) 3 K D II omit 4 (A II omits)
5 (D πλέον) 6 (D II τὰ πετεινὰ τοῦ οὐρανοῦ) 7 K D I οὐτε
8 (D + οὐτε) 9 (D οὐτε) 10 (D αὐτὰ) 11 (D II οὐχί)
12 (D omits) 13 (A II + ἑνα) 14 (N + τι) 15 (D II καὶ)
16 (X II + τοῦ ἀγροῦ) 17 (D I as omits, I + et florescent) 18 (4 II
+ neque luxuriat, D 2 II as οὐτε νήθει οὐτε ἀφάνει) 19 (K D II
+ εἶσι) 20 (X II - ἐβάλετο) 21 (2 II αὐτὶ videte... quod or
quomodo) 22 (D I as τὸν χόρτον τοῦ ἀγροῦ, N^o + ἐν ἀγρῷ) 23 (N
ἀμφιένυσιν, D - εἶσι) 24 (N † omits, corrector addit) 25 (D II
ἢ) 26 (N † + μηδὲ τῷ σώματι) 27 (as with what ye shall
be covered)

^a Luke xvi. 9, 11.

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vi. 32 "πάντα γὰρ ταῦτα
τὰ ἔθνη^a ἐπιζητοῦσιν·
οἶδεν γὰρ^b ὁ πατὴρ ὑμῶν [ὁ οὐράνιος]¹⁰
ὅτι χρῆζετε¹¹ τούτων [ἀπάντων]¹².
33 ζητεῖτε δὲ πρῶτον¹³ τὴν βασιλείαν¹⁴
καὶ τὴν δικαιοσύνην αὐτοῦ,
καὶ ταῦτα [πάντα] προστεθήσεται ὑμῖν¹⁵.
8 (E + of the world) 9 (ll δὲ, N + ὁ θεός) 10 (N ll omit)
11 (B "χρῆτε) 12 (E omits) 13 (l omits) 14 (E ll
+ τοῦ θεοῦ) 26 (ll omit) 27 (l omits, E of the earth) 28 (D
ζητεῖ) 29 (D ll γὰρ) 30 (X ll + ἀπάντων) 31 (D l ζητεῖτε
δὲ, l + πρῶτον) 32 (A ll as τοῦ θεοῦ) 33 (D ll + πάντα)

¶ S. Mark iv. 24^a, "καὶ προστεθήσεται ὑμῖν."

3. G. 4. a. Logion.

vi. 34 "Μὴ οὖν μεριμνήσητε^a εἰς τὴν αὔριον^b, ἡ γὰρ αὐ-
ριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

3. H. Various Rules of Life enforced by Appeals to Self-interest.

3. H. 1. Do not be censorious.

(Conflate.)

vii. 1 "Μὴ κρίνετε^a, ἵνα μὴ κριθῆτε."

ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε,
καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται¹ ὑμῖν².

(Luke vi. 39=Matt. xv. 14.)

(Luke vi. 40=Matt. x. 24 f.)

1 (ll remetietur)

vi. 37 "Καὶ¹ μὴ κρίνετε^a, καὶ οὐ^b μὴ κριθῆτε·
[καὶ² μὴ καταδικάζετε³, καὶ οὐ⁴ μὴ καταδικασθῆτε⁵. ἀπολύετε,
καὶ ἀπολυθήσεσθε· 38 διδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν
πεπιεσμένον⁶ σεσαλευμένον⁷ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν
κόλπον⁸ ὑμῶν·]
ᾧ γὰρ⁹ μέτρῳ¹⁰ μετρεῖτε [ἀντι-]μετρηθήσεται¹¹ ὑμῖν." ¶
[39 Εἰπεν¹² δὲ καὶ παραβολὰν αὐτοῖς "Μήτι δύναται τυφλὸς τυφλὸν
ὁδηγεῖν; οὐχί¹³ ἀμφοτέρω εἰς βόθυνον ἐμπεσοῦνται¹⁴; 40 "οὐκ
ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον¹⁵, κατηρτισμένος δὲ πᾶς¹⁶
ἐσται¹⁷ ὡς ὁ διδάσκαλος αὐτοῦ¹⁸."]

1 (D ll omit) 2 (D ll E + a) 3 (OD ll omit)
4 (B κρίνετε) 5 (B καταδικάζετε) 6 (N πεπιεσμένον, C1 + καὶ
7 (C + καὶ) 8 (D ὑπερεκχυνόμενον) 9 (ll omit) 10 (C ll τῷ
γὰρ αὐτῷ μέτρῳ) 11 (B ll μετρηθήσεται) 12 (D ll "Εἰπεν")
13 (N οὐκ) 14 (NO ll πεσοῦνται) 15 (C + αὐτοῦ)
16 (N ll omit) 17 (N ἐστω, 4 ll + εἰ sit, 2 ll + ut sit) 18 (E
There is no disciple that is perfect as his master in teaching)

¶ S. Mark iv. 24^b, § 13a, "ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν."

3. H. 1. a. Logion: Reform yourself before you reform others.

vii. 3 "Τί δὲ βλέπεις τὸ κάρφος
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
τὴν δὲ ἐν τῷ σφὶ ὀφθαλμῷ δοκὸν¹ οὐ κατανοεῖς;
ἡ πῶς² εἰρεῖς³ τῷ ἀδελφῷ σου
ἅ· "Ἀφες ἐκβάλω τὸ κάρφος
ἐκ τοῦ ὀφθαλμοῦ σου,
καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;
5 ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν
δοκόν,

καὶ τότε διαβλέψεις

ἑκβαλεῖν⁴ τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.⁵

1 (N δοκὸν τὴν ἐν τ. σ. δ.) 2 (N ll λέγεις, E δύνασαι λέγειν)
3 (N + ἁδελφε,) 4 (N ἐκβάλλειν) 5 (The Oxyrhynchus
fragment I. agrees with S. Matthew's order but with S. Luke's
wording)

^a Cf. Philipp. iv. 6, μηδὲν μεριμᾶτε.

^b Cf. James iv. 12, σὺ δὲ τίς εἶ, ὁ κρίνων τὸν πλησίον; Rom. ii. 1, διὸ ἀναπολόγητος εἶ, ὃ ἄνθρωπε πᾶς ὁ κρίνων.

vi. 41 "Τί δὲ βλέπεις τὸ κάρφος
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ¹ ὀφθαλμῷ οὐ κατανοεῖς; †
42 πῶς² δύνασαι λέγειν τῷ ἀδελφῷ σου
ἅ· [Ἀδελφε³,] ἄφες ἐκβάλω τὸ κάρφος
ἐκ τοῦ ὀφθαλμοῦ σου,
αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων;⁴ †
ὑποκριτά, ἐκβαλε πρῶτον τὴν⁵ δοκὸν ἐκ τοῦ ὀφθαλμοῦ
σου, †

καὶ τότε διαβλέψεις

τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ⁶ τοῦ ἀδελφοῦ σου ἢ
βαλεῖν."

1 (D ll omit) 2 (D ll σφί) 3 (CD ll ἡ πῶς, N ll πῶς δὲ,
4 (D ll εἰς ἐκ τοῦ ὀφθαλμοῦ) 5 (D ll εἰ καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ σφί
ὀφθαλμῷ ὑπόκειται) 6 (C omits)

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3. H. 2. *Do not be sacrilegious.*

[vii. 6 "Μὴ δώτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε (ii) τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μή ποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες βήξουσιν ὑμᾶς.]

1 (N -ουσιν)

It has been pointed out that $\aleph\psi\gamma\rho$ = 'holiness' but $\aleph\psi\gamma\rho$ = 'a signet ring.' The latter pointing would restore sense to the passage, in which the rhetorical figure of *Chiasmus* should be observed, for the swine trample, the dogs bite.

3. H. 3. *Persevere in prayer.*

(On this section see Matt. vi. 1 note, p. 197.)

(From the conflation on Prayer.)

vii. 7 "Αἰτεῖτε, καὶ δοθήσεται ὑμῖν
ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

8 πῶς γὰρ ὁ αἰτῶν λαμβάνει
καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται.¹
9 ἢ τίς ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ
ἄρτον—μὴ λίθον ἐπιδώσει αὐτῷ;
10 ἢ καὶ¹⁴ ἰχθὺν αἰτήσῃ—μὴ ὄφιν ἐπιδώσει αὐτῷ;

11 εἰ οὖν ὑμεῖς ποιητοὶ ὄντες
οἴδατε δόματα² ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

1 B ἀνοίγεται 2 (NCD + ἐστιν) 3 (E || ἐὰν αἰτήσῃ)
4 (|| αὐτὸς) 5 (L || omit)

xi. 9 "[Ἐὰν ὑμῖν λέγω], αἰτεῖτε, καὶ δοθήσεται ὑμῖν
ζητεῖτε, καὶ εὕρησεται¹⁵. κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

10 πῶς γὰρ ὁ αἰτῶν λαμβάνει,
καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγήσεται.⁴
11 τίνα⁸ δὲ ἐξ ὑμῶν τὸν πατέρα¹⁶ αἰτήσῃ ὁ υἱὸς⁷ }
ἰχθύν⁹, μὴ⁹ [ἀντὶ ἰχθύος] ὄφιν αὐτῷ ἐπιδώσει;
12 ἢ καὶ¹⁰ αἰτήσῃ ψόν¹¹, ἐπιδώσει αὐτῷ σκορπίον⁶; }
13 εἰ οὖν ὑμεῖς ποιητοὶ ὑπάρχοντες¹²
οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
πόσῳ μᾶλλον ὁ πατὴρ¹³ ὁ (δ)¹⁴ ἐξ οὐρανοῦ¹⁵
δώσει πνεῦμα ἅγιον¹⁶ τοῖς αἰτοῦσιν αὐτόν."

1 (B † + ὑμῖν λέγω) 2 (s^o omits) 3 (D ἀνοιγήσεται,
N ἀνοίγεται) 4 BD^s ἀνοίγεται (N ἀνοίγεται) 5 (ND1
tis) 6 (lms omits) 7 (N l omits) 8 NCD || s^o ἄρτον, μὴ
λίθον ἐπιδώσει αὐτῷ; ἢ (± καὶ) ἰχθύν (D 2 || + αἰτήσῃ ± filius
tuus) 9 (B καὶ) 10 (D ἐὰν δὲ καὶ, C καὶ ἐὰν, || αὐτὸς si)
11 (NCD + μὴ) 12 (ND ὄντες) 13 (C || + ὑμῶν) 14 N ||
omits 15 (l omits) 16 (D || s^o ἀγαθόν, D || + δόματα)

3. H. 4. *Rule for the treatment of others.*

vii. 12 "Πάντα οὖν¹ ὅσα ἐὰν θέλητε
ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι,
οὕτως² καὶ ὑμεῖς ποιεῖτε αὐτοῖς
[οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται³.]

1 (N omits) 2 (C † ποιῶσιν) 3 (|| s^o omits)

vi. 31 "Καὶ καθὼς θέλετε
ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι,¹
ποιεῖτε αὐτοῖς ὁμοίως².[†]

1 (s^o + what is good) 2 ND1 + καὶ ὑμεῖς 3 (D l omits)

⁴ Cf. James i. 5, iv. 8.[†] Cf. Matt. xxii. 40, "ἐν ταύταις ταῖς διωκτικαῖς ἐντολαῖς ὅλοι οἱ νόμοι κρέμονται καὶ οἱ προφῆται."⁵ Luke x. 19.

O lacks Luke xii. 4—xix. 41.
D — Matt. vi. 20 b—ix. 2 a.
s^a — Matt. vi. 10—viii. 2.
s^a — Luke iii. 16 b—vii. 38 a.

SECOND DIVISION.

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3. I. The Danger of Self-delusion.

3. I. 1. The narrow gate.

From this point the tone of the Sermon changes. Instead of the utilitarian precepts in § H eternal issues are presented.

(From the last journey.)

vii. 13 "Εἰσελθατε διὰ τῆς στενῆς πύλης· ὅτι ἡ πλατεῖα καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσέρχόμενοι δι' αὐτῆς· ἡ δὲ στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν."

[xiii. 28 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορεύων ποιούμενος εἰς Ἱερουσόλυμα. 29 Εἶπεν δὲ τις αὐτῷ "Κύριε, εἰ ὀλίγοι οἱ σφιδάμενοι;" ὁ δὲ εἶπεν "πρὸς αὐτοὺς" 30 "[Ἀγωνίζεσθε]" εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοὶ, [λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύουσιν] 31 ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδομητής καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃ σθε εἰσελθεῖν καὶ κρούειν τὴν θύραν λέγοντες "Κύριε, ἀνοίξον ἡμῖν." καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν "Οὐκ οἶδα ὑμᾶς ποθεν ἐστέ."]

(Continued in § 3, K. 2.)

1 (ll quam or quid) 2 BCl s^a + ἡ πύλη 3 (K omits) 4 (Cl s^a + τι, B + δὲ) 5 (4 ll omit)

1 (H ll ἐπορ.) 2 (B + πορεύων) 3 (l omits) 4 (B "Εροσδλ., D ll 'Ιερουσαλήμ) 5 (D ll + εἰσιν) 6 (D + ἀποκλείς) 7 (as singular) 8 (D omits) 9 (A πύλη, ll portam, ianuum, or ostium) 10 (D εὐρύχουσιν) 11 (D θρου) 12 (D ll εἰσελθῇ, l inaspiet surgere) 13 (K omits) 14 (2 ll omit) 15 (D 4 ll omit) 16 (D ll s^a + κύριε) 17 (ll omit)

3. I. 2. The false prophets.

[vii. 15 "Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες (ii) ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων ἰσχυοὶ δὲ εἰσὶν λύκοι ἀρπαγες.]"

1 (Cl + δὲ)

3. I. 3. The test of sincerity.

vii. 16 "Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσκεσθε αὐτούς· μήτι' συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς; ἢ ἀπὸ τριβύλων σῖκα;" 17 οὕτως πάντῃ δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. 18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν." Doublet: xii. 33 "Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. 34 γενήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες;

(Continued from § 3, H. 1. a.)

S. Luke's arrangement here seems to be the more primitive.

vi. 43 "Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ [τρίβλιν] δένδρον σαπρὸν ποιοῦν καρπὸν καλόν."

44 ἕκαστον γὰρ δένδρον ἐκ τοῦ [ἰδίου] καρποῦ γινώσκεται· ὃ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῖκα, οὐδὲ ἐκ βάτου σταφυλὴν [τριβύλιν].

1 (s^a οὐ γὰρ) 2 (C? *σταφυλῆσαι) 3 KO οὕτω WH. (s^a omits) 4 (K? C ποιῶν) 5 (K ἐνεγκεῖν) 6 (s^a ποιῶν) 7 (D + τὸν) 8 (B *ἀπρὸν) 9 (K γέννημα, corresponding to plural)

1 (Dl Οὐκ) 2 (D ll plural) 3 (OD ll s^a omits) 4 (D ll omits) 5 (D καρποῦ αὐτοῦ) 6 (D ll ἐκλέγουσιν) 7 (l πνα) 8 (K + βαατοῦ)

* Acts xx. 29, "λύκοι βαρεῖς...μὴ φειδόμενοι τοῦ ποιμνίου."

* Cf. James iii. 12, μὴ δύναται...σικη ἐλαίας ποιῆσαι ἢ ἀμπελος σῖκα;

* Luke vi. 41, x. 84.

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xii. (34) "ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας
τὸ στόμα λαλεῖ¹⁰. (2)
35 δ' ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ¹⁰
ἐκβάλλει¹⁵ ἀγαθά,
καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ¹⁴
ἐκβάλλει¹⁵ πονηρά."

10 (ss ἐκβάλλει, D + ἀγαθὰ, l + mala) 11 (D omits) 12 (L
2 ll s^a + τῆς καρδίας + αὐτοῦ) 13 NC + τὰ 14 (L s^a + τῆς
καρδίας αὐτοῦ) 15 (ss λαλεῖ)

Editorial Conclusion.

[vii. 19 "Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται
καὶ εἰς πῦρ βάλλεται. οὐδ' ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν
ἐπιγνώσεσθε αὐτούς.]

1 (ll s^a + αὐτῶν) 2 (Cl ll ἐκ)

vi. 45 "ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ⁹
[τῆς καρδίας]
προφέρει τὸ¹⁰ ἀγαθόν,
καὶ ὁ πονηρὸς¹¹ ἐκ τοῦ πονηροῦ¹⁰
προφέρει τὸ πονηρόν
ἐκ γὰρ¹² περισσεύματος¹⁴ καρδίας
λαλεῖ¹⁵ τὸ στόμα [αὐτοῦ]¹⁶. (2) †

9 (CD^a ll + αὐτοῦ) 10 (D omits) 11 (Cl ll s^a + ἄνθρωπος)
12 (Cl ll + θησαυροῦ τῆς καρδίας αὐτοῦ, ss + θησαυροῦ) 13 (C
+ τοῦ) 14 (C + τῆς) 15 (D^a καλεῖ) 16 (Cl omit) 17 (l
malum)

We regard Matt. vii. 19 as an editorial conclusion to round
off the passage for Church reading, for there is nothing new in
it. The first clause is borrowed from Matt. iii. 10, the latter
from vii. 16.

3. K. Warning to false prophets.

3. K. 1. Deeds demanded, not Words.

vii. 21 "Οὐ πᾶς ὁ λέγων μοι 'Κύριε, κύριε,'
εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν,
ἀλλ' ὁ ποιῶν
τὸ θέλημα¹ τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς².
1 (K τὰ θελήματα) 2 (ll s^a + οὗτος εἰσελεύσεται εἰς τὴν
βασιλείαν τῶν οὐρανῶν)

vi. 46 "Τί δέ με καλεῖτε 'Κύριε, κύριε,'
καὶ οὐ ποιεῖτε
δ³ λέγω;"
1 (D λέγετε) 2 B18

3. K. 2. Depart, ye workers of iniquity.

(In a different context.)

vii. 22 "Πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ 'Κύριε,
κύριε, ὅτι τῷ¹ κυ² ὀνόματι³ ἐπροφητεύσαμεν⁴, καὶ
τῷ⁵ κυ⁶ ὀνόματι δαιμόνια⁷ ἐξεβάλομεν⁸, καὶ τῷ⁹ κυ¹⁰ ὀνόματι
δυνάμεις πολλὰς ἐποιήσαμεν;"
23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι
'Οὐδέποτε ἔγνω ὑμεῖς.
ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν⁹.
1 (C ἰούνης) 2 (Justin, Origen s^a + ἐφάγομεν καὶ ἐπίομεν
καὶ τῷ⁵ κυ⁶ ὀνόματι) 3 (K + πολλὰ) 4 (K ἐξεβάλομεν)

xiii. 26 "Τότε ἄρξεσθε¹ λέγειν² 'Ἐφάγομεν ἐνώπιόν σου
καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐβίβαζες³.'
27 καὶ ἐρεῖ⁴ λέγων⁵ ὁ κύριος
'Οὐκ οἶδα⁶ [πότεν ἐστέ]⁷.
ἀπόστητε ἀπ' ἐμοῦ, [πάντες] ἐργάται ἀδικίας⁸.'
1 ND † ἄρξεσθε 2 (D + Κύριε,) 3 (s^a Τῶν ἡμεῶν walked)
4 (ss + Verily) 5 (K ll omit, D ss λέγω) 6 (K ll + ὁ κύριος)
7 (D1 Οὐδέποτε εἶδον ὑμᾶς) 8 (D ἀνομίας)

(For the continuation see IV. § 1.)

⁴ LXX. Jer. xiv. 14, Ψευδὴ οἱ προφῆται προφητεύουσιν ἐπὶ τῷ ὀνόματί μου, οὐκ ἀπέστειλα αὐτοὺς καὶ οὐκ ἐνετειλάμην
αὐτοῖς. Cf. Jer. xxvii. 15.

⁵ LXX. Ps. vi. 9, ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν.

(THE SERMON ON THE MOUNT.)

3. L. *Concluding Similitude.*

In S. Matthew the metaphor is taken from a Palestinian wady, dry in summer and presenting a tempting site for a house; the winter rains however fill the wady with a roaring torrent against which no structure could stand; the only safety lies in building on the rock which towers above. In S. Luke the floods are not nearly so serious; if the house has a good foundation it will be able to defy them all. Here therefore we have a good example of how Gospel sections were altered to be more intelligible to local congregations. S. Matthew's wording is much more likely to be primitive.

vii. 24 "Πᾶς οὖν ὅστις
 ἀκούει μου τοὺς λόγους (τούτους)¹
 καὶ ποιᾷ αὐτούς²,
 ὁμοιωθήσεται³ ἀνδρὶ φρονίμῳ,
 ὅστις ᾠκοδόμησεν⁴ αὐτοῦ τὴν οἰκίαν
 ἐπὶ τὴν πέτραν⁵.
 25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ
 καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεισαν⁶ τῇ οἰκίᾳ ἐκείνῃ,
 καὶ οὐκ ἔπεσεν,
 τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν⁷.
 26 Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους⁸
 καὶ μὴ ποιῶν αὐτοὺς
 ὁμοιωθήσεται ἀνδρὶ μωρῷ,
 ὅστις ᾠκοδόμησεν⁹ αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον.
 27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ
 καὶ ἔπνευσαν οἱ ἄνεμοι¹⁰ καὶ προσέκοψαν¹¹ τῇ οἰκίᾳ ἐκείνῃ,
 καὶ ἔπεσεν,
 καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη."
 1 (Sll omit) 2 Bll omit 3 (Cll * ὁμοίωσεν αὐτὸν)
 4 (Cll ᾠκοδόμησεν) 5 (Nl ἔπεισαν) 6 (Sll omit) 7 (Nl omit)
 8 (Cll προσέφησαν)

vi. 47 "Πᾶς ὁ [ἐρχόμενος πρὸς με καὶ]
 ἀκούων μου τῶν λόγων¹
 καὶ ποιῶν αὐτούς,
 [ἐποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος]
 48 ὁμοίός ἐστιν ἀνθρώπῳ
 οἰκοδομοῦντι οἰκίαν
 [ὅς ἐσκαψεν καὶ ἐβάθυνεν καὶ ἐθήκεν θεμέλιον]
 ἐπὶ τὴν πέτραν²
 ἡ πλημμύρης³ δὲ γενομένης
 προσέφησεν ὁ ποταμὸς⁴ τῇ οἰκίᾳ ἐκείνῃ,
 καὶ οὐκ ἴσχυσεν σαλευθῆναι αὐτήν
 διὰ τὸ καλῶς οἰκοδομηθῆναι αὐτήν⁵.
 49 ὁ δὲ ἀκούσας
 καὶ μὴ ποιήσας
 ὁμοίός ἐστιν ἀνθρώπῳ
 οἰκοδομήσαντι⁶ οἰκίαν ἐπὶ τὴν γῆν [χωρὶς θεμελίου],
 ἣ⁷ προσέφησεν ὁ ποταμὸς,
 καὶ [εὐθὺς⁸] συνέπεσεν⁹,
 καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα."
 1 (Cll τοὺς λόγους, N+μον, X Sll+τούτους) 2 (Cll πλημ-
 μύρας, D πλημύρας) 3 (* and when there were floods and the
 river was full, they beat) 4 (Cll τεθεμελίωτο γὰρ ἐπὶ τὴν
 πέτραν, * omits) 5 (Cll οἰκοδομοῦντι) 6 (Dl omit)
 7 (D συν-) 8 (D Sll omit) 9 (Cll ἔπεσεν)

3. M. *Independent Editorial Conclusions.*

vii. [28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους,
 ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· 29 ἦν γὰρ δι-
 δάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν¹.
 viii. 1 καταβάλλων δὲ αὐτοῦ² ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ
 ὄχλοι πολλοί.]
 9 (Cll * καὶ οἱ Φαρισαῖοι) 10 (Nl καταβάντι δὲ αὐτῷ)
 (Here follow THE CLEANSING OF A LEPER (I. § 5) and
 THE HEALING OF THE CENTURION'S SERVANT.
 IV. § 1.)

[vii. 1 Ἐπειδὴ³ ἐπλήρωσεν⁴ πάντα⁵ τὰ ῥήματα αὐτοῦ⁶ εἰς
 τὰς ἀκοὰς τοῦ λαοῦ⁷, ἐσῆλθεν⁸ εἰς Καφαρναούμ.]
 (Matt. vii. 28, 29 = Mark i. 22 = Luke iv. 32.)
 10 Nll Ἐπεὶ δὲ (Dll Καὶ ἐγένετο ὅτε) 11 (D Sll ἐτέ-
 λειπεν) 12 (Nl omit, D ταῦτα) 13 (Il * omit)
 14 (D λαλῶν) 15 (D ἦλθεν)
 (Here follows THE HEALING OF THE CENTURION'S
 SERVANT. IV. § 1.)

* Cf. James i. 22, γίνεσθε δὲ ποιῆται λόγων καὶ μὴ ἀκροαταὶ μόνον. Rom. ii. 13, οὗ γὰρ οἱ ἀκροαταὶ νόμου δικαιῶται παρὰ (τῷ) θεῷ, ἀλλ' οἱ ποιῆται νόμου δικαιωθήσονται.
 * Cf. Coloss. ii. 7, ἑρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ. Eph. iii. 17, ἐν ἀγάπῃ ἑρριζωμένοι καὶ τεθεμελιωμένοι.

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4. THE TWO (THREE) ASPIRANTS.

If S. Matthew is right in putting these incidents near the beginning of our Lord's Ministry and before the appointment of the Twelve, it is not improbable that we have here the call of three apostles—presumably Judas Iscariot, St. Thomas and Matthew. S. Luke however puts them near the close of the Ministry, just before our Lord's last journey to Jerusalem. In truth we are little inclined to trust either of these arrangements, especially as there is much misplacement in this part of S. Matthew. It seems more probable that the incidents happened on different occasions and have been brought together for convenience of teaching.

(In a different context.)

viii. 18 [Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλους¹ περὶ αὐτὸν ἐκέλευσεν² ἀπελθεῖν
εἰς τὸ τέραν.] 19 Καὶ
προσελθὼν εἰς γραμματεῖς εἶπεν αὐτοῖς
“Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.”
20 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς
“Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει,
ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει
τοῦ τὴν κεφαλὴν κλίνῃ.”
21 Ἄλλοι δὲ τῶν μαθητῶν³ εἶπεν αὐτοῖς “Κύριε,
ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν
καὶ θάψαι τὸν πατέρα μου.”
22 ὁ δὲ Ἰησοῦς λέγει αὐτοῖς “Ἀκολουθεῖτε μοι, (1)
καὶ ἄφετε τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.”

1 (2 ll ss + πολλῶν), N ὄχλους, Oll πολλοὺς ὄχλους 2 (ll ss
+ His disciples) 3 (O ἱ μαθητῶν μαθητῶν, Oll ss + αὐτοῦ) 4 (ss
omits) 5 (ss + and I will come) 6 (ss omits)

(Here follows THE STORM ON THE LAKE and other
Marcian sections much displaced. I. § 14.)

ix. 57 Καὶ [πορευομένων αὐτῶν ἐν τῇ ὁδῷ]

εἶπεν τις πρὸς αὐτόν †
“Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.”
58 καὶ εἶπεν αὐτοῖς (ὁ) Ἰησοῦς
“Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει,
ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει
τοῦ τὴν κεφαλὴν κλίνῃ.”
59 Εἶπεν δὲ πρὸς ἕτερον “Ἀκολούθει μοι.” (1) ὁ δὲ εἶπεν
“Ἐπίτρεψόν μοι πρῶτον ἀπελθόντι⁴
θάψαι τὸν πατέρα μου.”
60 εἶπεν δὲ αὐτοῖς
“Ἄφετε τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς,
[σὺ δὲ ἀπελθὼν⁵ διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.”
61 εἶπεν δὲ καὶ ἕτερος “Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπι-
τρέψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν⁶ οἶκόν μου.” 62 εἶπεν δὲ
(πρὸς αὐτόν)⁷ ὁ Ἰησοῦς “Οὐδεὶς ἐπιβάλλων⁸ τὴν χεῖρα⁹ ἐν
ᾧ ὀροτρον καὶ βλέπων εἰς τὰ ὀπίσω ἐσθιέτω¹⁰ ἐστὶν τῇ βασιλείᾳ¹¹
τοῦ θεοῦ.”

1 (D ll + ἐγένετο) 2 (D + ὑπάγει, Oll + κύριε) 3 B
omits 4 (Oll ss + Κύριε 5 (D - ὅτι) 6 (D ὁ δὲ εἶπεν)
7 (D πορευθείς) 8 (D omits) 9 (ss + and I will come)
10 B omits (D¹ αὐτοῦ) 11 (D ἐπιβάλλων) 12 (NCD ll ss
+ αὐτοῦ) 13 (CD εἰς τὴν βασιλείαν) 14 (l omits)

5. THE CHARGE TO THE TWELVE (AND THE SEVENTY).

5. A. Introduction.

S. Mark's charge to the Twelve consists of five verses which are reproduced with but few alterations and no additions in S. Luke. S. Matthew however, as usual, increases them by the addition of new matter till they fill a long chapter, which may be described as a great conflation setting forth all that was remembered of our Lord's teaching about the duties of the clergy. Much of this teaching is ill adapted to the beginning of the Ministry, when His popularity was so great that He could not find time to eat. It speaks of desertion, persecution and martyrdom. S. Luke's charge to the Seventy contains little that is not found in S. Matthew's charge to the Twelve or in other parts of his Gospel. Some have inferred from this and from other considerations that the mission of the Seventy was unhistorical. But S. Luke could hardly be misinformed on so important a point. All these charges we regard as conflations, and it is the very nature of a conflation to contain things which were spoken on diverse occasions.

[ix. 35 Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας¹ καὶ τὰς κώμας,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ² κηρύσσων τὸ εὐαγγέλιον
τῆς βασιλείας καὶ θεραπεύων πάσαν νόσον καὶ πᾶσαν μαλακίαν.³
36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσकु-
μένοι καὶ ἐρμυμένοι⁴ ὥσει⁵ πρόβατα μὴ ἔχοντα ποιμένα⁶.]

1 (ss omits) 2 (N omits) 3 (N ll + ἐν τῷ λαῷ· καὶ
ἠκολούθησαν αὐτῷ) 4 (D βεριμμένοι) 5 (CD ὡς)

* LXX. Num. xxvii. 17, καὶ οὐκ ἔσται ἡ συναγωγή Κυρίου ὥσει πρόβατα οἳ οὐκ ἔστιν ποιμήν.

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5. B. *The Harvest plentiful, the Labourers few.*

(To the Seventy.)

[x. 1. Μετὰ δὲ ταῦτα ἀπέδειξεν¹ ἃ κύριοι² ἑτέροις ἐβδομήκοντα (δύο)³ καὶ ἀπέστειλεν αὐτοὺς⁴ ἀπὸ δύο (δύο)⁵ πρὸ προσώπου αὐτοῦ εἰς ἅσας πόλιν καὶ τόπον⁶ οὗ ἤμελλεν αὐτοὶ⁷ ἔρχεσθαι⁸.]

“Ἐλεγεν δὲ πρὸς αὐτούς

“Ὁ μὲν⁹ θερισμὸς πολὺς¹⁰, οἱ δὲ ἐργάται ὀλίγοι·

δεήθητε οὖν¹¹ τοῦ κυρίου τοῦ θερισμοῦ

ὥπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.” †

1 (D ll 'Απέδειξεν δὲ) 2 (D ll ss omit, NCD ll s^a + καὶ, s^a + from His disciples) 3 NO ll omit 4 (B omits) 5 NCD omit 6 (D ll ss πάντα τόπον καὶ πόλιν) 7 (D ll omit) 8 (A 2 ll εἰσέρχ.) 9 (D ll ss omit) 10 (D s^a omit)

ix. 37 Τότε λέγει τοῖς μαθηταῖς αὐτοῦ
 “Ὁ μὲν θερισμὸς πολὺς¹, οἱ δὲ ἐργάται ὀλίγοι·
 38 δεήθητε οὖν² τοῦ κυρίου³ τοῦ θερισμοῦ
 ὥπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.”

6 (D † τὸν κύριον)

5. C. *The Mission of the Twelve (Matt. x. 1—4 is Murcuni).*

[x. 1. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν¹ αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν². 2. Τῶν δὲ³ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος⁴ Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ καὶ⁵ Ἰάκωβος ὁ⁶ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ⁷, 3. Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ⁸ Θαδδαῖος⁹, 4. Σίμων ὁ Καναναῖος¹⁰ καὶ¹¹ Ἰούδας ὁ¹² Ἰσκαριώτης¹³ ὁ καὶ παραδὼν αὐτόν. 5. Τοῦτον τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγέλλας αὐτοῖς¹⁴ λέγων· “Εἰς ὁδὸν ἐθνῶν¹⁵ μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν¹⁶ μὴ εἰσέλθῃτε· 6. πορεύεσθε¹⁷ δὲ μᾶλλον¹⁸ πρὸς τὰ πρόβατα τὰ ἀπολωλῶτα οἴκου Ἰσραὴλ.]

1 (CD ἐκβαλεῖν) 2 (L 2 ll + ἐν τῷ λαῷ) 3 (D s^a omits) 4 (CD s^a ll omit) 5 (s^a James and John the sons of Z.) 6 (N omits) 7 (C illegible, D Λεββαῖος, I Iebbaeus, E Arm. Leth. Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος, ll Judas Zelotes, s^a omits) 8 (D ll s^a + καὶ) 9 (N Κανανίτης, D ll Καναναῖος, s^a + Judah the son of James) 10 (N + δ) 11 (C omits) 12 (D ll * Σκαριώτης, U Ἰσκαριώθ, ll Scarioth &c.) 13 (N † omits) 14 (D ll Σαμαριτανῶν) 15 (D ὑπάγετε)

[ix. 1. Συνκαλεσάμενος δὲ τοὺς δώδεκα¹ ἔδωκεν² αὐτοῖς δόναμιν καὶ ἐξουσίαν³ ἐπὶ πάντα τὰ δαιμόνια⁴ καὶ νόσους θεραπεύειν.]

1 (NO ll + ἀποστόλους, ll + discipulos eius) 2 (N † ἔδωκεν) 3 (C * ἐξουσιαν) 4 (D † πᾶσαν δαιμόνιον)

(v. 5 belongs to the fourth Division, § 82.)

5. D. *Preach and heal.*

x. 7. “Πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι· “Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν.” 8. ἀσθενοῦντας θεραπεύετε¹, νεκροὺς ἐγείρετε², λεπροὺς καθαρίζετε³, δαιμόνια ἐκβάλλετε⁴. δωρεὰν ἐλάβετε, δωρεὰν δότε.

1 (B omits) 2 (D θεραπεύσατε) 3 (I omits, D v. ἐγείρατε) 4 (D καθαρῖσατε) 5 (D ἐκβάλετε)

ix. 2. Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι¹.

1 (ND ll + τοὺς ἀσθενεῖς, O + τοὺς ἀσθενοῦντας, l + omnes infirmitates)

* Cf. John iv. 85, 86.

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5. E. *Take no money (Marcan).*

[x. 9 "Μὴ κτήσασθε χρυσὸν ἢ ἀργύρον ἢ μὲν χαλκὸν εἰς τὰς ψύχας ὑμῶν, οὐ μὴ πῆραν εἰς ὁδὸν μηδὲ δύο χιτῶνας ἢ μὲν ὑποδήματα μηδὲ ῥάβδον.]"

1 (D μήτε) 2 (N omits) 3 (D *χειθῶνας) 4 (Oll ῥάβδον, ll + in manibus vestris)

(In Luke xxii. 35 Luke x. 4 is said to have been addressed to the Twelve.)

[ix. 3 Καὶ εἶπεν πρὸς αὐτοὺς "Μηδὲν αἴρετε εἰς τὴν ὁδὸν, μήτε ῥάβδον μήτε πῆραν ἢ μήτε ἀρτον μήτε ἀργύριον, μήτε δύο χιτῶνας ἔχουσιν."]

(To the Seventy.)

[x. 4 "Μὴ βαστάζετε βαλλάντιον, μὴ πῆραν, μὴ ὑποδήματα, καὶ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσασθε."]

1 (O omits) 2 (ll + neque calciamenta) 3 (N μὲν)
4 (D + ἀνὰ) 5 (N omits) 6 (Mll μήτε) 7 (O μὲν, Mll μήτε)

5. F. *The Workman is worthy of his Food (Wages).*

(To the Seventy.)

x. (10) "Ἀξίος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ."

5 (D ll + ἐστίν) 6 (K ll τοῦ μισθοῦ)

x. (7) "Ἀξίος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ α.β."

1 (s food) 2 (Oll + ἐστίν)

5. G. *Salute the House on entering.*

(Conflate on a Marcan basis.)

[x. 11 "Εἰς τὴν οἰκίαν ἢ ἐν πόλει ἢ ἐν κώμῃ εἰσελθόντες, εἰσαγγαλίετε τὴν οἰκίαν ἐν ᾗ ἔστιν ὁ ἀσπασθῆναι ἡμῶν."]

(Luke ix. 5 = Matt. x. 14 = Luke x. 11.)

[ix. 4 "Καὶ εἰς τὴν οἰκίαν εἰσελθόντες, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι ἀν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκεῖθεν τὸν κοινοῦ τὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτοὺς." 6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.]

1 (N μένετε) 2 (ll + ne) 3 (D ll δέχωνται) 4 (N D ἐκ, ll de) 5 (A ll + καὶ) 6 (D l omit) 7 (l omits)
8 (D ἐκ, OD -τινάσσετε) 9 (N ll αὐτοῖς, s ὑμῶν) 10 (D καὶ ἔρχοντο) 11 (D πόλεις, ll + εἰς αἰνιγματικές)

(To the Seventy.)

x. 12 "Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπασασθε αὐτήν."
13 καὶ ἐὰν μὲν ἦ ὁ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν·
ἐὰν δὲ μὴ ἦ ἀξία, ἡ εἰρήνη ὑμῶν ἐφ' ὑμᾶς ἐπιστραφήτω.

(Marcan.)

[14 καὶ ὅτι ἀν μὴ δέξεται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἐξ αὐτῆς τῆς οἰκίας ἢ τῆς πόλεως ἐκεῖθεν ἐκτινάσσετε τὸν κοινοῦ τὸν ἀπὸ τῶν ποδῶν ὑμῶν.]

1 (ll + omits) 2 (D + ll πόλεις εἰς τὴν οἰκίαν εἰσελθόντες εἰς αὐτήν)
3 (s omits) 4 (l omits, ND ll + λέγοντες 'Εἰρήνη τῇ οἰκίᾳ τούτῃ') 5 (D omits) 6 (O + ἦ) 7 (D s ἐστίν)
8 (D s εἰ δὲ μήτε) 9 (OD ll πρὸς) 10 (ll plurals, B + omits μὴ δέξεται ὑμᾶς) 11 (O omits) 12 (N πόλεις ἢ κώμας)
13 (D ll omits) 14 (N ll + ἐκ)

x. 5 "Εἰς τὴν οἰκίαν εἰσελθόντες οἰκίαν πρῶτον λέγετε 'Εἰρήνη τῇ οἰκίᾳ τούτῃ'.
6 καὶ ἐὰν ἐκεῖ ἦ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν·
εἰ δὲ μήτε, ἐφ' ὑμᾶς ἀνακάμψει."

[7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίετε καὶ πίνετε τὰ παρ' αὐτῶν, ἀξίος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ α.β. μὴ μεταβαλίνετε ἐξ οἰκίας εἰς οἰκίαν. 8 καὶ εἰς τὴν οἰκίαν εἰσελθόντες καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς "Ἐγγικεν ἡ ὑμῶν βασιλεία ἢ βασιλεία τοῦ θεοῦ." 10 εἰς τὴν οἰκίαν εἰσελθόντες καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἰπατε 11 "Καὶ τὸν κοινοῦ τὸν ἀπὸ τῶν ποδῶν ὑμῶν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσομένοισιν ὑμῖν· πληρὸν τοῖτο γινώσκετε 12 ὅτι ἔγγικεν ἡ βασιλεία τοῦ θεοῦ."]

1 (l omits, l primam...primum, D ll + read πρῶτον before οἰκίαν) 2 (s omits) 3 (N + δ) 4 (OD -παύσεται)
5 (D ἐπιστρέψαι ἢ εἰρήνη ὑμῶν) 6 (N D ἐσθίετε) 7 (s food)
8 (Oll + ἐστίν) 9 (D ἀπὸ, ll de) 10 (D s τούτῃ) 11 (D ll ἀσθενεῖς) 12 (s omits) 13 (l omits) 14 (D ll δέξεται)
15 (s + ἐκ ἐκ) 16 (N + ὑμῶν) 17 (Oll + ὑμῶν) 18 (l nobis, s omits) 19 (N + ὑμῶν) 20 (Oll + ἐφ' ὑμῶν)

^b 1 Tim. v. 18, λέγει γὰρ ὁ γραφὴ... "Ἀξίος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ."

SECOND DIVISION.

S. MATTHEW.

S. LUKE.

(THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. H. *It will be more tolerable for Sodom than for the Cities which reject you.*

The phrase *ἡμέρα κρίσεως* occurs four times in S. Matthew, twice in 2 Peter and once in 1 John, but not in the other Gospels. Compare with it the similar idea *ἡ ἐσχάτη ἡμέρα* in S. John. Gomorrah is coupled with Sodom in 2 Pet. ii. 6, Jude 7.

(To the Seventy.)

x. 15 "Ἀμὴν λέγω ὑμῖν,
 ἀνεκτότερον ἔσται γῇ Σοδόμων [καὶ Γομόρρας] ἐν ἡμέρᾳ
 κρίσεως

x. 15 "Ἀλέγω ὑμῖν [ὅτι]
 Σοδόμους ἐν τῇ ἡμέρᾳ ἐκείνῃ" ἀνεκτότερον ἔσται †

ἢ τῇ πόλει ἐκείνῃ.

ἢ τῇ πόλει ἐκείνῃ."

1 (NC+γῇ) 2 (Oll Γομόρρας, D Γομόρας)

1 (NDll+δὲ) 2 (Dl βασιλεῖς τοῦ Θεοῦ, las die iudicii)

Here follows *WOE UNTO THEE, CHORAZIN*, II. § 7.

5. I. *Lambs in the midst of Wolves.*

(To the Seventy.)

x. 16 "Ἴδού ἐγὼ ἀποστέλλω ὑμᾶς
 ὡς πρόβατα ἐν μέσῳ λύκων·
 γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις" καὶ ἀκέραιοι ὡς αἱ
 περισσεραί^α.

x. 3 "[Ἵπάγετε] ἰδοὺ ἀποστέλλω ὑμᾶς
 ὡς ἀρνας ἐν μέσῳ λύκων."

1 (ODll+ἐγὼ) 2 (D μέσῳ)

1 (B eis μέσῳ, C ἐμμέσῳ) 2 K Origēn ὁ ὄφις 3 (D
 ἀπλούστατοι, ll simplices)

[x. 17 "προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδόνουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε· ἵνα ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 19 ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεμνησθῆτε πῶς ἦν τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρῇ τί λαλήσητε." 20 οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21 παραδόναι δὲ ἀδελφοὶ ἀδελφῶν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. 22 καὶ ἴσατε μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὄνομα μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.] [23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἐτέραν. ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις (τοῦ) Ἰσραὴλ ἕως ἢν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.]

Matt. x. 17—22 is Marcan. The parallels to it and a doublet may be seen on p. 128. x. 23 belongs to the fourth Division § 83.

1 (D ll omit) 2 (C omits) 3 (D eis τὰς συναγωγὰς)
 4 (D ἡγεμόνων) 5 (D ll σὺ σταθήσεσθε) 6 (D ll -δόνουσιν,
 C -διδόνουσιν) 7 (ll σὺ omit) 8 (C ἡμέρα) 9 (D l omit)
 10 (K † ἀδελφῶν) 11 B -στήσεται 12 (D † διώκουσιν)
 13 (CD^s ἀλλῃ, D ll σὺ+ἐάν δὲ ἐν τῇ ἀλλῇ † διώκουσιν ὑμᾶς,
 φεύγετε εἰς τὴν ἀλλῃν) 14 (C+στι) 15 (σ+all)
 16 BD omit (σ of the house of) 17 (CD+ἀν)

5. K. *The Servant not greater than his Lord.*

(From the Sermon on the Mount [Plain].)

x. 24 "Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον·
 οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ. ¶
 25 ἄρκετον τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ,
 καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

vi. 40 "Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον,

κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ."

1 (K+αὐτοῦ) 2 (ll omit) 3 (L ll τῷ δούλῳ) 4 B dative
 5 (Oll Βεελζεβούλ, D ll Βελζεβούλ, 2 ll σ- bub) 6 (K -εσαντο,
 D καλοῦσιν)

1 (C+αὐτοῦ) 2 (K l omit) 3 (K ἔστω, ll+ei sit or ut sit)
 4 (σ There is no disciple that is perfect as his master in teaching)

¶ John xiii. 16, xv. 20, "οὐκ ἔστιν δούλος μεῖζον τοῦ κυρίου αὐτοῦ."

• Rom. xvi. 19, θέλω δὲ ὑμᾶς σοφοὺς (μεν) εἶναι εἰς τὸ ἀγαθόν, ἀκεραλοὺς δὲ εἰς τὸ κακόν.

S. MATTHEW.

S. LUKE.

(THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. L. *What ye hear (say) in secret proclaim (will be proclaimed) on the Housetop.*

(x. 26 is Marcan.)

[x. 26 "Μὴ οὖν φοβηθῆτε αὐτοὺς οὐδὲν γὰρ ἐστὶν κεκαλυμμένον δὲ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν δὲ οὐ γνωσθήσεται.]

27 δὲ λέγω ὑμῖν ἐν τῇ σκοτίᾳ,
εἴπατε ἐν τῷ φωτί·
καὶ δὲ εἰς τὸ οὐς ἀκούετε,¹
κηρύξατε² ἐπὶ τῶν δωματίων.

1 (l Origen ἀκηκόατε)

2 (D κηρύσσετε)

(From a conflate speech to the Twelve.)

(Matt. x. 26—Mark iv. 22=Luke viii. 17, xii. 2.)

xii. 3 "«[Ἄνθ' ὧν] ὅσα ἐν τῇ σκοτίᾳ εἴπατε
ἐν τῷ φωτί ἀκουσθήσεται¹,
καὶ δὲ πρὸς τὸ οὐς θαλήσεται [ἐν τοῖς ταμίαις]
κηρυχθήσεται ἐπὶ τῶν δωματίων.

1 (l homo qui...locutus est...audietur)

5. M. *Fear not them that kill the Body.*

It may be that during the oral period some Platonist who held the absolute indestructibility of the human soul altered the wording of this passage in S. Luke. Only of late years have we begun to doubt whether the Bible agrees with Plato in this particular. It certainly teaches that death never ends human existence, for all souls come up for judgement; but whether judgement results in the purification of some and the destruction of others, is a more difficult question, and S. Matthew's words here make strongly for destruction. Similarly the Stoics seem to have affected the Gospel tradition sometimes, e.g. in Luke xxii. 89—46.

(Continuation of the above.)

x. 28 "Καὶ

μὴ φοβηθῆτε¹ ἀπὸ τῶν ἀποκτεινόντων² τὸ σῶμα
τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι³.
φοβεῖσθε⁴ δὲ μᾶλλον
τὸν δυνάμενον καὶ⁵ ψυχὴν καὶ⁶ σῶμα
ἀπολέσαι⁷ ἐν γέννῃ⁸.

1 (NC φοβεῖσθε) 2 (NOD ἀποκτεινόντων) 3 (D σφάζει)
4 (D φοβήθητε) 5 (ll omitt) 6 (K + τὸ) 7 (S to cast)
8 (D ll εἰς γένναν)

xii. 4 "Ἀλέγω δὲ ὑμῖν τοῖς φίλοις μου¹

μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων² τὸ σῶμα
καὶ [μετὰ ταῦτα]³ μὴ⁴ ἐχόντων περισσώτερον⁵ τι ποιῆσαι.
[ὁποῖόν ἐστι δὲ ὑμῖν τίνα φοβηθῆτε⁶] φοβήθητε⁷
τὸν [μετὰ τὸ ἀποκτεῖναι⁸] ἔχοντα ἐξουσίαν
ἐμβαλεῖν⁹ εἰς τὴν¹⁰ γένναν
[καὶ, λέγω ὑμῖν, τοῦτον φοβήθητε.]

1 (l omitt) 2 (K -κτεινόντων, D -κτεινόντων) 3 (K ἡμετ'
αὐτὰ) 4 (D τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι μηδέ)
5 (D περισσώ) 6 (K omitt) 7 (ND l omitt) 8 (K ἐμ-
βάλλειν, D βαλεῖν) 9 (D omitt)

5. N. *Ye are of more Value than many Sparrows.*

(Continuation of the above.)

x. 29 "Οὐχὶ¹ δύο στρουθία

"ἀσσαρίων πωλεῖται²;
καὶ ἐν ἐξ αὐτῶν οὐ πωλεῖται ἐπὶ τὴν γῆν
ἀνεν³ τοῦ πατρὸς ὑμῶν⁴.
20 ὅτι καὶ αἱ τρίχες τῆς κεφαλῆς
πᾶσαι ἡριθμημέναι εἰσὶν.⁵
31 μὴ οὖν φοβεῖσθε⁶ πολλῶν⁷ στρουθίων διαφέρετε ὑμεῖς.

1 (S omitt) 2 (D + τοῦ) 3 (D πωλεῖται) 4 (ll
Origen + τῆς βουλῆς) 5 (ll Origen + τοῦ ἐν τοῖς οὐρανοῖς)
6 (D ll ἀλλὰ...ὁμῶν) 7 (O φοβηθήτε) 8 (ll multo)

xii. 6 "Οὐχὶ¹ πέντε² στρουθία

πωλοῦνται³ ἀσσαρίων 860⁴; †
καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον
ἐνώπιον τοῦ θεοῦ.
7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν
πᾶσαι ἡριθμημέναι⁵. †⁶
μὴ⁷ φοβεῖσθε⁸ πολλῶν⁹ στρουθίων διαφέρετε¹⁰.

1 (ss omitt) 2 (S + γὰρ) 3 (D πωλεῖται) 4 (S for an as)
5 (D ἡριθμημέναι εἰσὶν) 6 (KD ll ss + οὖν) 7 (D φοβηθήτε)
8 (l multo, D ss + γὰρ) 9 (D 2 ll + ὑμεῖς)

¹ James iv. 12, εἰς ἐστὶν νομοθέτης καὶ κριτὴς ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι.² Cf. Luke xxi. 18, "καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπώληται." Acts xxvii. 84, "οὐδεὶς γὰρ ὑμῶν θρῖξ ἀπὸ τῆς κεφαλῆς ἀπολείπεται."

(THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. O. Those who confess Me will be confessed before My Father (before the Angels of God).

(Continuation of the above.)

✓ x. 32 "Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ
ἐμπροσθεν τῶν ἀνθρώπων¹,
ὁμολογήσω καὶ ἐν αὐτῷ²
ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν τοῖς³ οὐρανοῖς.
33 ὅστις δὲ ἀρνήσεται⁴ με ἐμπροσθεν τῶν ἀνθρώπων,
ἀρνήσομαι καὶ αὐτὸν ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
τοῖς⁵ οὐρανοῖς⁶.
1 (s^c omits) 2 (D ll αὐτὸν) 3 (KD omit) 4 KD + ἀν
5 (O ἀπαρ.) 6 (KOD omit) 7 (s^c + and before His angels)
(Luke xii. 10 = Mark iii. 28—30 = Matt. xii. 32.)

xii. 8 "[Λέγω δὲ ὑμῖν⁷,]
πᾶς ὅς ἐν ὁμολογήσει⁸ ἐν ἐμοὶ
ἐμπροσθεν τῶν ἀνθρώπων,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ⁹ †
ἐμπροσθεν τῶν ἀγγέλων¹⁰ τοῦ θεοῦ¹¹.
9 ὅς δὲ ἀρνησάμενός με ἐνώπιον¹² τῶν ἀνθρώπων
ἀπαρνηθήσεται¹³ ἐνώπιον¹⁴ τῶν ἀγγέλων τοῦ θεοῦ¹⁵.
[10 Καὶ πᾶς δι¹⁶ ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται
αὐτῷ¹⁷. ὅτι ἐν τῷ θεῷ πνεῦμα βλασφημήσαντι¹⁸ οὐκ ἀφε-
θήσεται¹⁹."]
1 (8 ll omit, s^c γὰρ) 2 (KD + εἰς) 3 (K ll -ήσῃ)
4 (K omits) 5 (s^c His holy angels) 6 (D ἐμπροσθεν)
7 (D ἀρ., K -ρήσεται) 8 (l patre meo qui est in caelis)
9 (l s^c omits) 10 (D l + ἀν) 11 (K βλασφημοῦντι)
12 (D εἰς δὲ τὸ πν. τὸ ἀγ.) 13 (D 2 ll + ἀντὶ οὗτοι ἐν τῷ μέλλοντι)
τοῦτοι οὗτοι ἐν τῷ μέλλοντι)

(Of. Mark viii. 38 = Luke ix. 26, I. § 28.)

5. P. I came not to bring Peace upon Earth.

(Continuation of the above.)

x. 34 "Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην
ἐπὶ τὴν γῆν¹.
οὐκ ἦλθον βαλεῖν εἰρήνην² ἀλλὰ μάχαιραν.
35 ἦλθον γὰρ διχάσαι³ ἄνθρωπον⁴
κατὰ τοῦ⁵ πατρὸς αὐτοῦ
καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτοῦ
καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτοῦ,
[36 καὶ ἐχθροὶ⁶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ⁷.] (ii)
1 (s^c omits) 2 (D * εἰρήν, s^c + ἐπὶ τὴν γῆν) 3 (D * δι-
κάσαι) 4 (D ll υἱὸν) 5 (D omits) 6 (D * ἐχθροὶ)

[xii. 49 "Ἦθρ ἦλθον βαλεῖν ἐπὶ⁸ τὴν γῆν, καὶ τί θέλω εἰ ἤθρ
ἀνέφθῃ; 50 βάπτισμα δὲ⁹ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι
εἰς οὗτον τελεσθῆναι.]
51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι¹⁰ †
ἐν τῇ γῇ¹¹.
οὐχί, [λέγω ὑμῖν,] ἀλλ' [ἡ]¹² διαμερισμόν.
[52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμέ¹³νοι¹⁴,
τρεῖς ἐπὶ¹⁵ θυγατρὶ καὶ δύο ἐπὶ¹⁶ τρισίν,]
53 διαμερισθήσονται [πατὴρ ἐπὶ υἱῷ]
καὶ γίος ἐπὶ πατρί¹⁷,
20 [μήτηρ ἐπὶ θυγατέρᾳ] καὶ θυγάτηρ ἐπὶ τῇ¹⁸ μητέρᾳ,
[πενθερὰ ἐπὶ τὴν νύμφην αὐτοῦ¹⁹] καὶ νύμφη ἐπὶ τὴν
πενθερὰν²⁰.
1 (X ll + Οὐκ οἴδατε οὖν) 2 (D ll εἰς) 3 (ll omits)
4 (D l s^c ποιῆσαι) 5 (l omits) 6 (D ll ἀλλὰ) 7 (K † omits)
8 (D ll ἐν) 9 (D ll s^c + αὐτοῦ) 10 (K + καὶ, D + διαμερι-
σθήσονται) 11 (K omits) 12 (K ll omit) 13 (A ll s^c
+ αὐτοῦ)

⁸ Of. Luke ii. 14, "Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας."

⁹ LXX. Micah vii. 6, διότι υἱὸς ἀτιμῆναι πατέρα, θυγάτηρ ἐκταραστήσεται ἐπὶ τὴν μητέρα αὐτοῦ, νύμφη ἐπὶ τὴν πενθερὰν αὐτοῦ· ἐχθροὶ πάντες ἀνδρὲς οἱ ἐν τῷ οἴκῳ αὐτοῦ.

S. MATTHEW.

S. LUKE.

(THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. Q. *He that loveth Father or Mother more than Me is not worthy of Me.*

(From the last journey to Jerusalem.)

- x. 37 "Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ
οὐκ ἔστιν μου ἄξιος·
καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ
οὐκ ἔστιν μου ἄξιος."¹
38 καὶ ὅς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
καὶ ἀκολουθεῖ ὀπίσω μου,
οὐκ ἔστιν μου ἄξιος.
39 ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ ἀπολίσσει αὐτήν, καὶ² ὁ
ἀπολίσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν. ¶
1 (BD omit) 2 (K omits) 3 (D 11^{ss} omit) 4 (D^{ss} omit)
5 (D 11^{ss} + καὶ) 6 (D 11^{ss} omit) 7 (D 11^{ss} omit) 8 (D 11^{ss} omit)
9 (D 11^{ss} omit) 10 (D 11^{ss} omit) 11 (D 11^{ss} omit) 12 (D 11^{ss} omit)

¶ For doublets cf. I. § 28.

5. R. *Those who welcome you (this Child) are really welcoming Me.*

(From the first dispute about precedence.)

- ix. 46 [Ἐβλήθη δὲ διαλογισμὸς ἐν αὐτοῖς,¹ τὸ τίς ἂν εἴη μείζων
αὐτῶν. 47 ὁ δὲ Ἰησοῦς εἰδὼς² τὸν διαλογισμὸν τῆς καρδίας³
αὐτῶν ἐπιλαβόμενος παιδίων⁴ ἔστησεν αὐτοὺς παρ' ἐαυτοῦ⁵, καὶ
εἶπεν αὐτοῖς·]
48 "Ὅς ἂν δέξηται [τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου]
ἐμὲ δέχεται, ¶
καὶ⁶ ὅς ἂν ἐμὲ δέξηται⁷ δέχεται⁸ τὸν ἀποστειλαντά με,
[ὁ γὰρ μικρότερος ἐν πᾶσι υἱὸν ὑπάρχων⁹ οὗτός ἐστιν¹⁰ μέγας¹¹.]"
1 (D 11^{ss} omit) 2 (D 11^{ss} omit) 3 (D 11^{ss} omit) 4 (D 11^{ss} omit)
5 (D 11^{ss} omit) 6 (D 11^{ss} omit) 7 (D 11^{ss} omit) 8 (D 11^{ss} omit)
9 (D 11^{ss} omit) 10 (D 11^{ss} omit) 11 (D 11^{ss} omit) 12 (D 11^{ss} omit)
13 (D 11^{ss} omit) 14 (D 11^{ss} omit) 15 (D 11^{ss} omit) 16 (D 11^{ss} omit)

¶ For doublets and S. Mark's parallels see I. § 30 b. For the teaching compare Luke x. 16.

5. S. *Those who welcome a Prophet as Prophet will be rewarded.*

- x. 41 "Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν
προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα
δικαίου μισθὸν δικαίου λήμψεται."¹
1 (D omits)

5. T. *The cup of cold water.*

(Marcan.)

- [x. 42 "Καὶ ὅς ἂν ποτίσῃ ἓνα τῶν μικρῶν¹ τούτων ποτήριον² ψυχροῦ
μῶτος³ εἰς ὄνομα μαθητοῦ⁴, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἁπολέσῃ τὸν
μισθὸν⁵ αὐτοῦ."]
(Matt. x. 42=Mark ix. 41.)

(Editorial.)

- xi. 1 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διδάσκειν τοῖς δώδεκα
μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν
ταῖς πόλεσιν αὐτῶν.]
1 (D 11^{ss} omit) 2 (D 11^{ss} omit) 3 (D 11^{ss} omit) 4 (D 11^{ss} omit)
5 (D 11^{ss} omit) 6 (D 11^{ss} omit) 7 (D 11^{ss} omit) 8 (D 11^{ss} omit)
9 (D 11^{ss} omit) 10 (D 11^{ss} omit) 11 (D 11^{ss} omit) 12 (D 11^{ss} omit)

• Luke xviii. 20.

• Mark x. 20=Matt. xix. 20=Luke xviii. 20.

SECOND DIVISION.

S. MATTHEW.

S. LUKE.

6. FOUR *Logia* RESPECTING JOHN THE BAPTIST.

6. A. *John the Baptist's doubt.*

S. Matthew has brought together into one conflation four *Logia* which name the Baptist. The first two of them are connected by an editorial note which S. Luke also gives; it therefore probably belonged to the source. These two *Logia* therefore must have stood together. The third and fourth have no preface and may well have been scattered over the source, but have been brought together by conflation. The third deals with the law as well as with John. S. Luke therefore has preferred to put it immediately after another famous *Logion* declaring the eternal validity of the law, which S. Matthew has placed in the Sermon on the Mount. S. Matthew has put it here because it names John. The fourth *Logion* is independent.

(The Charge to the Twelve immediately precedes.)

xi. s. 'Ο δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ
 τὰ ἔργα τοῦ χριστοῦ¹
 πέμψας διὰ τῶν μαθητῶν αὐτοῦ²

3 εἶπεν αὐτῷ⁴

“Σὺ εἰ ὁ ἐρχόμενος⁵ ἢ ἕτερον προσδοκῶμεν;”

4 καὶ ἀποκριθεὶς [ὁ Ἰησοῦς] εἶπεν αὐτοῖς

“Πορευθέντες ἀπαγγέilate⁶ Ἰωάννῃ⁷

ὃ ἀκούετε καὶ βλέπετε⁸

5 τυφλοὶ⁹ ἀναβλέπουσιν¹⁰ καὶ¹¹ χωλοὶ περιπατοῦσιν¹²,
 λεπροὶ καθαρίζονται καὶ¹³ κωφοὶ ἀκούουσιν¹⁴,
 καὶ¹⁵ νεκροὶ ἐγείρονται¹⁶ καὶ¹⁷ πτωχοὶ¹⁸ εὐαγγελίζονται¹⁹,
 6 καὶ μακάριός ἐστιν²⁰ ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.”

1 (D^s τοῦ Ἰησοῦ, s^a of our Lord) 2 (E 2 ll δύο) 3 (ll
 discipulos suos) 4 (ll omit, l † illis) 5 (D^s ἐργαζόμενος)
 6 (K+τῷ) 7 (NO Ἰωάννη) 8 (D^s τυφλοὶ) 9 6 ll omit
 10 (D omits, l+et) 11 (ll omit) 12 (C ll omit) 13 (s^a
 omits) 14 (2 ll erit, 2 ll omit)

(The healing of the Centurion's Servant and of the Widow's
 Son of Nain immediately precedes.)

vii. 18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ
 [περὶ πάντων τούτων]¹.

19 καὶ [προσκαλεσάμενος δύο²] τινὰς³ τῶν μαθητῶν
 αὐτοῦ [ὁ Ἰωάννης]⁴ ἐπέμψεν [πρὸς τὸν κύριον⁵]
 λέγων⁶

“Σὺ εἰ ὁ ἐρχόμενος ἢ ἕτερον⁷ προσδοκῶμεν;”

20 [Ἐπαγγέλλονται δὲ πρὸς αὐτὸν οἱ ἄνδρες⁸ εἰπὼν “Ἰωάννης ὁ
 βαπτιστὴς ἀπέστειλεν⁹ ἡμᾶς πρὸς σὺν¹⁰ λέγων “Σὺ εἰ ὁ ἐρχόμενος
 ἢ ἄλλος¹¹ προσδοκῶμεν”;¹² 21 ἐν ἐκείνῃ¹³ τῇ ὥρῃ¹⁴ ἐθεράπευσεν¹⁵
 πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευματῶν πονηρῶν¹⁶, καὶ
 τυφλοῖς πολλοῖς ἐχαρίσατο¹⁷ βλέπειν.]

22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς

“Πορευθέντες ἀπαγγέilate¹⁸ Ἰωάννῃ¹⁹

ὃ εἶδετε καὶ ἤκούσατε²⁰. †

23 τυφλοὶ ἀναβλέπουσιν²¹, χωλοὶ περιπατοῦσιν,
 24 λεπροὶ καθαρίζονται καὶ²² κωφοὶ ἀκούουσιν²³,
 νεκροὶ ἐγείρονται²⁴ πτωχοὶ²⁵ εὐαγγελίζονται²⁶,
 23 καὶ μακάριός ἐστιν ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.”

1 (2 ll omit) 2 (D1 Ἐν οἷς καὶ μέτρι Ἰωάννου τοῦ βαπτιστοῦ
 3) 3 (l omits) 4 (D ll omit) 5 (D1 omit) 6 (K ll s^a
 Ἰησοῦν) 7 (D1 λέγει “Πορευθέντες, D+εἰπατε αὐτῷ, l+inquire
 dicentes) 8 (D ἄλλων) 9 (K s^a omit) 10 (D ἀπέσταλκεν)
 11 (l omits) 12 KD ἕτερον 13 (2 ll omit) 14 (D ll s^a
 αὐτῇ δὲ) 15 (K ἡμέρας) 16 (D s^a ll ἐθεράπευσεν) 17 (K 2 ll
 ἀκαθάρτων) 18 (D 2 ll τυφλοῖς (+ multos) * ἐποιε) 19 (D
 εἰπατε) 20 (D Ἰωάννη) 21 (D1 εἶδον ὑμῶν οἱ ὀφθαλμοὶ
 καὶ εἰ ἤκουσαν ὑμῶν τὰ ὦτα) 22 (D ll s^a + εἰ) 23 (l+et)
 24 (l s^a + et) 25 (ll omit) 26 (K l s^a + καὶ)

* LXX. Ia. lxi. 1, πνεῦμα Κυρίου ἐπ’ ἐμέ, οὐδ ἐνεκεν ἐχριστὸν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με ἰδῆσθαι τοὺς
 συντετριμμένους τῇ καρδίᾳ, κηρύξαι αἰχμαλώτοις ἀφῆσιν καὶ τυφλοῖς ἀνάβλεψιν.

* Cf. Matt. xv. 80, 81.

* Cf. James ii. 5.

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(FOUR LOGIA RESPECTING JOHN THE BAPTIST.)

6. B. John the Baptist greater than a Prophet.

ἐπάρχω is used 15 times by S. Luke in his Gospel and 25 in Acts, thrice in S. Matt., never in SS. Mark or John.

xi. 7 Τούτων δὲ πορευομένων¹
ἤρξατο δὲ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου
"Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι;
κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
ἢ ἀλλὰ τί ἐξήλθατε ἰδεῖν;
ἄνθρωπον ἐν² μαλακοῖς³ ἡμφιεσμένον;
ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες
ἐν τοῖς οἴκοις τῶν βασιλέων.
9 ἀλλὰ τί ἐξήλθατε; προφήτην ἰδεῖν;⁴
ναί, λέγω ὑμῖν, καὶ περισσώτερον προφήτου.
10 οὗτός⁵ ἐστιν περὶ οὗ γέγραπται
Ἰδοὺ ἐγὼ⁶ ἀποστέλλω τὸν ἄγγελόν μου
πρὸ προσώπου σου,
ὅς¹¹ κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου⁴.
11 ἀμὴν λέγω ὑμῖν,
οὐκ ἐγγίγεται ἐν γεννητοῖς¹² γυναικῶν μέζων Ἰωάννου τοῦ
βαπτιστοῦ¹³
ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν
μέζων αὐτοῦ ἐστίν.

1 (S^a And after these things) 2 (D omits) 3 (N; d.
θρωπον ἰδεῖν) 4 (D II omit) 5 (C as + ἱματίου) 6 (D
ἡμφιεσμένον) 7 (OD + εἰς) 8 (BCD ἰδεῖν; προφήτην;
but B corrected this into προφήτην ἰδεῖν) 9 (C II + γὰρ)
10 (B II omit) 11 (P II καὶ) 12 (D τοῖς γ. τῶν)

With Matt. xi. 11 c compare Luke ix. 48, "ὁ γὰρ μικρότερος
ἐν πᾶσι ὑμῶν ἐπάρχω οὗτός ἐστιν μέγας."

(For S. Mark's parallels see I. § 1 a.)

6. C. Men of Violence take the Kingdom of Heaven by Force.

εὐαγγελίζομαι is taken from LXX. Isaiah lxi. 1 and is frequent in SS. Luke and Paul, but not found in the other Gospels except in the quotation in Matt. xi. 5.

(Part of a collection of isolated Logia.)

xi. 12 "Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου¹ τοῦ βαπτιστοῦ ἕως
ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ² βιασται ἀρ-
πάζουσιν αὐτήν. (1) 13 πάντες γὰρ οἱ προφῆται καὶ ὁ
νόμος ἕως Ἰωάννου³ ἐπροφήτευσαν. (2)
[14 καὶ εἰ θέλετε ἀξίωσθαι, αὐτοῖς ἐστιν Ἡλείας ὁ μέλλων ἔρχεσθαι.
15 Ὁ ἔχων ὄρα⁴ ἀκούτω⁵.]

1 (D^s omit) 2 (D *Ἰωάννου) 3 (D + οἱ) 4 (O
*Ἰωάννου) 5 (NO^s + ἀκούτω)

⁴ LXX. Mal. iii. 1, ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.

⁵ This refrain is repeated Matt. xiii. 9, 43, and in slightly different forms in Mark iv. 9, 23, Luke viii. 8, xiv. 35, Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22, xiii. 9.

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(FOUR LOGIA RESPECTING JOHN THE BAPTIST.)

6. D. *The Men of this Generation are like Children at Play.*

Breviloquentia has led to confusion, as in the 'Pearl of great price' and perhaps in the 'Leaven'; for "this generation" is not like our Lord and John who are the children that speak and propose to play, the One at a wedding, the other at a funeral, but it is like the mass of children who are silent and sulk, refusing to do either.

xi. 16 "Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;

ὁμοία ἐστὶν παιδίοις καθήμενοις ἐν ταῖς ἀγοραῖς²
 2 προσφωνοῦντα τοῖς ἐτέροις¹ 17 λέγουσιν
 'Ἡτέλησαμεν ὑμῖν καὶ οὐκ ὤρχησασθε.
 18 ἔθρηνησαμεν³ καὶ οὐκ ἐκράσασθε.
 18 ἦλθεν γὰρ Ἰωάννης μῆτε ἐσθίειν μῆτε πίνων,

καὶ λέγουσιν⁴ 'Δαιμόνιον ἔχει'.
 19 ἦλθεν δὲ υἱὸς τοῦ ἀνθρώπου ἐσθίειν καὶ πίνων,
 καὶ λέγουσιν⁵ 'Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
 20 τελωνῶν φίλος καὶ ἁμαρτωλῶν.'
 'καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων⁶ αὐτῆς'.⁷

1 (C omits) 2 (D lss τῇ ἀγορῇ) 3 (C προσφωνοῦσιν...
 καὶ) 4 (C 2 ll ἐταίροις, C + αὐτῶν) 5 (C ll + ὑμῖν) 6 (S^a
 ye say) 7 (l + omnibus) 8 (CD ll s^a τέκνων) 9 (l omits)

[vii. 29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν¹ τὸν
 θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου. 30 οἱ δὲ Φαρισαῖοι καὶ οἱ²
 νομικοὶ τὴν βουλήν τοῦ θεοῦ ἠθέτησαν³ εἰς αὐτούς⁴, μὴ βαπ-
 τισθέντες 'ὑπ' αὐτοῦ'.⁵]

vii. 31 "Τίνι οὖν⁶ ὁμοιώσω [τοῦ ἀνθρώπου⁷] τῆς γενεᾶς
 ταύτης,

[καὶ τίς εἰσὶν ὁμοιοί;]
 32 ὁμοιοί εἰσιν⁸ παιδίοις τοῖς ἐν⁹ ἀγορῇ καθήμενοις †
 καὶ προσφωνοῦσιν ἀλλήλοις, 'ἔλγει'¹⁰
 'Ἡτέλησαμεν ὑμῖν καὶ οὐκ ὤρχησασθε.
 33 ἔθρηνησαμεν¹¹ καὶ οὐκ ἐκράσασθε.
 33 ἐλήλυθεν γὰρ¹² Ἰωάννης [ὁ βαπτιστής] μὴ¹³ ἐσθίων¹⁴
 [ἀρωγ]¹⁵ μῆτε¹⁶ πίνων [οἶνον]¹⁷,
 καὶ λέγετε 'Δαιμόνιον ἔχει'.
 34 ἐλήλυθεν δὲ υἱὸς τοῦ ἀνθρώπου ἐσθίειν¹⁸ καὶ πίνων,
 καὶ λέγετε 'Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
 φίλος τελωνῶν καὶ ἁμαρτωλῶν'.¹⁹ †
 35 καὶ ἐδικαιώθη²⁰ ἡ σοφία ἀπὸ [πάντων]²¹ τῶν τέκνων²²
 αὐτῆς.²³

1 (D^a † ἐδικαίωσαι) 2 (D omits) 3 (KD omits)
 4 (ll omits) 5 (K δέ) 6 (D + τοῖς) 7 (D + τῇ)
 8 (D^a ll λέγουσιν, A ll καὶ λέγουσιν, S^a omits) 9 (A ll + ὑμῖν)
 10 (2 ll omits) 11 (D ll μῆτε) 12 (K ἐσθίων)
 13 (D ll s^a omits) 14 (K μῆτε) 15 (B † ἐσθίων), D ἐσθίων
 16 (l omits) 17 (B * δικαίωθη) 18 (D s^a omits)
 19 (K ἐργων)

7. WOE TO CHORAZIN, BETHSAIDA AND CAPERNAUM.

S. Matthew puts this *Logion* early in our Lord's ministry and makes Him visit Capernaum after this (xvii. 24). S. Luke more naturally puts it when our Lord was finally leaving Galilee (for S. Luke says nothing of the visit to Galilee after the Resurrection). S. Matthew prefixes a note which is evidently editorial, and appends a sentence which reminds us of x. 15, "ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων [καὶ Γομόρρων] ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ." These refrains are very effective for church reading, but they often seem to be editorial.

xi. 20 [Τότε ἤρξατο ἀντιλεῖν τὰς πόλεις ἐν αἷς ἐγένοντο¹ αἱ
 πλείους δυνάμεις αὐτοῦ², ὅτι οὐ μετενόησαν]
 21 "Οὐαὶ σοι, Χοραζαῖν³. οὐαὶ σοι⁴, Βηθσαιδάν⁵.
 ὅτι εἰ ἐν Τύρῳ καὶ Σειδῶνι ἐγένοντο⁶ αἱ δυνάμεις
 αἱ γενόμεναι ἐν ὑμῖν,
 πόλεις ἂν ἐν σάκκῳ καὶ σποδῷ⁷ μετενόησαν.
 22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σειδῶνι ἀνεκτότερον ἔσται
 ἐν ἡμέρᾳ⁸ κρίσεως ἢ⁹ ὑμῖν.

1 (D^a l γεγόνεισαν) 2 (D lss omits) 3 (D ll Χορζαῖν,
 l - zaim, l - zan) 4 (D ll καὶ) 5 (C llss Βηθσαιδά, D^a Βεθ-
 σαιδά) 6 (D ἐγγένεισαν) 7 (K C + καθήμεναι) 8 (D * ἡν)
 9 (D^a omits)

^a Cf. Luke xi. 81.

^b The phrase *ἡμέρα κρίσεως* occurs in Matt. x. 15, xi. 22, 24, xii. 80; the other Gospels have *ἡ κρίσις* which also occurs in Matt. xii. 41, 42, xxi. 88.

(Inserted into the Charge to the Seventy.)

x. 13 "Οὐαὶ σοι, Χοραζαῖν¹. οὐαὶ σοι, Βηθσαιδάν².
 ὅτι εἰ ἐν Τύρῳ καὶ Σειδῶνι ἐγενήθησαν³ αἱ δυνάμεις
 αἱ γενόμεναι ἐν ὑμῖν,
 πόλεις ἂν ἐν σάκκῳ καὶ σποδῷ [καθήμεναι⁴] μετενόησαν.
 14 πλὴν Τύρῳ καὶ Σειδῶνι ἀνεκτότερον ἔσται
 ἐν τῇ κρίσει⁵ ἢ⁶ ὑμῖν⁷.

1 (D ll Χορζαῖν, l Capernaum) 2 (B Βηθ., D l Βεθ.,
 ll Βεθ., K - δάν) 3 (C ἐγένοντο) 4 (D - ναί, l omits)
 5 (D 2 ll omits, 2 ll s^a in die iudicii, S^a in that day) 6 (CD
 † omits) 7 (D † ἡμῖν)

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xi. 23 "Καὶ σύ, Καφαρναούμ,
"μὴ ἕως οὐρανοῦ ὑψωθῇς;"¹¹
¹² ἕως ἡλίου καταβῇς¹³.

ὅτι εἰ ἐν Σοδομοῖς ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι
ἐν σοί¹⁴, ἔμεινεν¹⁵ ἄν μέχρι τῆς σήμερον. 24 πλὴν¹⁶ λέγω
ὑμῖν ὅτι¹⁷ γῆ¹⁸ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ¹⁹
κρίσεως ἢ²⁰ σοί¹⁹.

9 (C Καπερ.) 10 (C+τοῦ) 11 (Kl s? ἢ...ὑψωθεία)
12 (D 211+4, 1+et) 13 (NC καταβιβασθήσῃ) 14 (s ὑμῶν)
15 (D ἔμεινεν) 16 (s omits) 17 (K omits) 18 (D ἡ γῆ)
19 (D 11 s ὑμῶν)

(Luke x. 16 = Matt. x. 40.)

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x. 13 "Καὶ σύ, Καφαρναούμ,
"μὴ ἕως οὐρανοῦ ὑψωθῇς;"
ἕως [τοῦ¹²] ἡλίου καταβῇς¹¹.

[16 Ὁ ἀκούων ὑμῶν ἐμοὶ ἀκούει, καὶ¹⁵ ὁ ἀθετῶν ὑμᾶς ἐμὲ
ἀθετεῖ¹³. ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστελλαντά¹⁴ με.]

8 (Cl ἢ ἐως οὐρ. ὑψωθεία) 9 (OD 11+4) 10 (GD omit,
K 10) 11 NC 11 καταβιβασθήσῃ 12 (l omits) 13 (11+et
eum qui me misit + the next clause) 14 (D 11 as ἐμοὶ ἀκούων
ἀκούει τοῦ ἀποστελλαντός)

(Here follows THE RETURN OF THE SEVENTY, 17—20.)

8. MYSTERIES OF GOD AND AN INVITATION TO MEN.

8. A. Things hidden from the Wise are revealed to Babes.

In these bimembered sentences the latter clause alone is emphatic. Translate therefore "that *although* Thou hast hidden these things from men wise and prudent, *yet* Thou hast revealed them to babes." Notice the absence of the definite article. A classical author would have written *ὅτι ἀπέκρυψας μὲν...ἀπεκάλυψας δέ*.

(Different context.)

xi. 25 Ἐν ἐκείνῃ τῇ καιρῷ
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
"Ἐξομολογούμαι σοι,

πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
ὅτι ἐκρύψας¹ ταῦτα ἀπὸ σοφῶν καὶ συνετῶν,
καὶ ἀπεκάλυψας² αὐτὰ νηπίοις

26 ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

1 (C ἀπ-) 2 (ss omit) 3 (D -ψει)

x. 21 Ἐν αὐτῇ τῇ ἡμέρᾳ

[ἡγαλλίσαστο³ τῷ πνεύματι τῷ ἁγίῳ⁴ καὶ] εἶπεν
"Ἐξομολογούμαι σοι,

πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν,
καὶ ἀπεκάλυψας αὐτὰ νηπίοις

ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

1 (D 1+4) 2 (l in illa die) 3 (ND 11+et) 4 (211
omit) 5 (l omits)

8. B. All things are delivered to Me by My Father.

For the thought compare the following passages from S. John's Gospel.

i. 18, θεὸς οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκείνου ἐξηγήσατο. iii. 35, ὁ πατήρ
ἀγαπᾷ τὸν υἱόν, καὶ πάντα δίδωκεν ἐν τῇ χειρὶ αὐτοῦ. v. 37, "ὅτε φωνῇ αὐτοῦ πώποτε ἀκηκόατε οὐτε εἶδος αὐτοῦ ἐώρακατε."
vi. 46, "οὐχ ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ (τοῦ) θεοῦ, οὗτος ἑώρακεν τὸν πατέρα." viii. 19, "ὅτε ἐμὲ οἶδατε
ὅτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἄν ᾔδειτε." viii. 28, "ἀπ' ἐμαντοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέν
με ὁ πατήρ ταῦτα λαλῶ." x. 15, "καθὼς γινώσκει με ὁ πατήρ κατὰ γινώσκω τὸν πατέρα." x. 80, "ἐγὼ καὶ ὁ πατήρ
ἐν ἑσμέν." xiii. 8, εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας. xiv. 9, "τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι καὶ οὐκ
ἐγνώκας με, Φίλιππε; ὁ ἑώρακώς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις 'Δεῖξον ἡμῖν τὸν πατέρα'; οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ
πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ ἐστιν;" xvi. 15, "πάντα ὅσα ἔχει ὁ πατήρ ἐμὲ ἐστιν." xvii. 6, "ἐφάνερωσά σου τὸ ὄνομα
τοῖς ἀνθρώποις οὓς ἔδωκας μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάμολ αὐτοὺς ἔδωκας." xvii. 10, "καὶ τὰ ἐμὰ πάντα σὰ ἐστιν καὶ τὰ
σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς." xvii. 25, "πατήρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἐγνώσαν
ὅτι σὺ με ἀπέστειλας, καὶ ἐγνώρισά αὐτοῖς τὸ ὄνομά σου καὶ γωρίσω."

xi. 27 "Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου,
καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ,
οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς
καὶ ὃς ἂν βούληται ὁ υἱὸς ἀποκαλύψαι.

1 (K omits) 2 (C γινώσκει)

x. 22 "Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου,
καὶ οὐδεὶς γινώσκει⁴ [τίς ἐστιν] ὁ υἱὸς εἰ μὴ ὁ πατήρ,
καὶ [τίς ἐστιν]⁵ ὁ πατήρ⁶ εἰ μὴ ὁ υἱὸς
καὶ ὃς ἂν βούληται ὁ υἱὸς ἀποκαλύψαι."

1 (Cl + Καὶ στραφείς πρὸς τοὺς μαθητὰς εἶπεν) 2 (D ἀπὸ)
3 (D 11 s omit) 4 (C ἐστιν.) 5 (l omits) 6 (s who
knoweth the Son save the Father? and who knoweth the Father)

• LXX. Is. xiv. 18, σὺ δὲ εἶπας τῇ διανοίᾳ σου "Βίς τὸν οὐρανὸν ἀναβήσομαι,....." 23 νῦν δὲ εἰς ἔδην καταβήσῃ.

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8. C. *Come unto Me all ye that labour.*

[xi. 28 "Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πε- (ii)
φορτισμένοι, καὶ ἡ ἀναπαύσις ὑμῶν. 29 ἄρατε τὸν
ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἅπ' ἐμοῦ², ὅτι πραῖς
εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ ἐγρήσεται ἀνάπαυσιν
ταῖς ψυχαῖς ὑμῶν. 30 ὁ γὰρ ζυγὸς μου χρηστὸς
καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν."]

1 (D α...ιστέ) 2 (N? omits)

9. THREE LOGIA^b.

9. A. *If I by Beelzebub cast out Demons, by whom do your Pupils cast them out?*

(Added by conflation to the Marcan section about casting out demons by Beelzebub, I. § 11 b.)

The expression 'finger of God' occurs in Exod. viii. 19 and Ps. viii. 3, but Greeks objected to these anthropomorphisms and S. Matthew has quietly removed the stumbling-block. In the hymn 'Veni, Creator Spiritus' one of the many titles bestowed on the Holy Spirit is *Digitus paternae dexteræ*, for in ignorance of criticism it was assumed that S. Luke's phrase is identical with S. Matthew's.

xii. 27 "Καὶ εἰ¹ ἐγὼ ἐν Βεελζεβοῦλ² ἐκβάλλω τὰ δαιμόνια,
οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
διὰ τοῦτο αὐτοὶ κριταὶ ἴσονται ὑμῶν.
28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ³ ἐκβάλλω τὰ δαιμόνια,
ἄρα ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ⁴."

1 (D1 B1 δέ) 2 (CD11 Beelzeboul, 11s^o Beelzebub, s^o
illegible) 3 (s^o+from your children) 4 (E1 ἐκβαλοῦσιν)
5 (11 omits)

xi. 19 "Εἰ δὲ¹ ἐγὼ ἐν Βεελζεβοῦλ² ἐκβάλλω τὰ δαιμόνια³,
οἱ υἱοὶ ὑμῶν ἐν τίνι⁴ ἐκβάλλουσιν;
διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἴσονται. †
20 εἰ δὲ ἐν δακτύλῳ θεοῦ (ἐγὼ)⁵ ἐκβάλλω τὰ δαιμόνια,
ἄρα ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ."

1 (1 omits) 2 (CD Beelzeboul, 1 Beelzebub, 2 11s Beel-
zebub) 3 (11 omits, s^o+from your children) 4 (D omits)
5 (D ††) 6 11 omits

(Here follows in both Gospels the Marcan section of *THE STRONG MAN ARMED*, I. § 11 c.)

9. B. *He that is not with Me is against Me.*

xii. 30 "Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν,
καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκοπίζει¹."

1 (N+με)

xi. 23 "Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν,
καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκοπίζει¹."

1 (N+με)

9. C. *Blasphemy against the Holy Spirit will not be forgiven.*

[xii. 31 "Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία
ἀφεθήσεται¹ τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος² βλασφημία
οὐκ ἀφεθήσεται³."]

32 Καὶ ὅς ἐάν τις ἐπὶ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου,
ἀφεθήσεται αὐτῷ.
ὅς δ' ἂν ἐπὶ κατὰ τοῦ πνεύματος τοῦ ἁγίου,
οὐκ⁴ ἀφεθήσεται αὐτῷ
οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι."

1 B+ὁμῖν 2 (11s^o+sanctum) 3 (811 omits, CD11+τοῖς
ἀνθρώποις) 4 (B+οὐκ) 5 NB οὐ μὴ 6 B ἀφεθῇ

(Here follows *THE TREE KNOWN BY ITS FRUITS*,
Doublet II. § 8, I. 8.)

(After "WHOSOEVER SHALL CONFESS ME &c."
II. § 5. O.)

xii. 30 "Καὶ πᾶς ὅς τις ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου,
ἀφεθήσεται αὐτῷ.
τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι¹ †
οὐκ ἀφεθήσεται²."

1 (D1+†δὲ) 2 (N βλασφημοῦντι) 3 (D εἰς δὲ τὸ πν.
τὸ ἅγιον) 4 (1+τὸ πν) 5 (D 611+αὐτῷ, D 211+οὐτε ἐν τῷ
αἰῶνι τούτῳ οὔτε ἐν τῷ μέλλοντι)

^a LXX. Jer. vi. 16, καὶ εὐρήσετε ἀγρίον τὰς ψυχὰς ὑμῶν. (Hebr.)

^b For the whole conflation see I. § 11 b, c, d.

^c Cf. Matt. xix. 24 note, p. 108.

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10. THIS IS AN EVIL GENERATION.

Conflation.

We have in S. Matthew a conflation of four *Logia*, all of which are found in S. Luke and in the same chapter, but not within the same conflation nor in the same order. S. Matthew's fourth *Logion* is only slightly akin in subject-matter to the other three, and it is not surprising that S. Luke has preferred to join it with the group of Marcan sayings about Satan casting out Satan, with which it is more closely allied. S. Luke's arrangement therefore is 4... 1, 8, 2. Now if the *Logia* were, as we suppose, scattered over the source and brought together for conflation, it is not surprising that S. Matthew thought proper to put together the two which mention Jonah, while S. Luke preferred to put Solomon first as being of greater antiquity than the prophet Jonah. S. Matthew concludes with an editorial refrain to round off the section for liturgical reading.

10. A. *No sign shall be given it.*

S. Luke has probably preserved the original form of this *Logion*, for S. Matthew's striking words, if original, could never have been forgotten or obscured. Moreover S. Matthew teems with fulfilments of Scripture and makes a feature of them. And they are, we believe, without exception the work of later hands than the groundwork of the Gospel. No fulfilment has been more universally popular than this. Again this particular fulfilment indicates uncertainty about the exact date of the Crucifixion, which is likewise shown by the strange wording of Matt. xxvii. 62 (see note ad loc.). Bishop Westcott argued from this passage that the Crucifixion took place on a Thursday, for by no ingenuity can one day and two nights be extended into three days and three nights. The writer of this Gospel evidently shared that view, understanding *παρασκευή* to mean 'Preparation for the Passover,' rather than 'Friday,' a not unnatural error for a foreigner to make, but an error notwithstanding. (See 'N.T. Problems,' p. 159 ff.)

xii. 38 [Τότε ἀπεκρίθησαν¹ αὐτῷ τινὲς τῶν γραμματέων καὶ Φαρισαίων² λέγοντες "Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν."

xi. 29 [Τὸν δὲ δὴ λῶν ἐπαθροισμένον¹

39 ὁ δὲ ἀπεκρίθει εἰπὼν αὐτοῖς]
 "Γενεὰ πονηρὰ [καὶ μοιχαλίσ⁴] σημεῖον ἐπιζητεῖ,
 καὶ σημεῖον οὐ δοθήσεται αὐτῇ³
 εἰ μὴ τὸ σημεῖον Ἰωάν⁵ [τοῦ προφήτου].
 40 ὥσπερ⁶ γὰρ ἦν⁵ Ἰωάνης
 [ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας⁸],
 οὕτως ἔσται⁹ ὁ υἱὸς τοῦ ἀνθρώπου
 [ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.]
 1 (1st adierunt) 2 (B omits) 3 (D^{ss} σοι) 4 (D
 ὥσπερ) 5 (D^{ss} omits) 6 (D II + καὶ)

ἤρξατο λέγειν]
 "[Ἡ γενεὰ αὕτη] γενεὰ¹ πονηρὰ [ἐστίν]²· σημεῖον ζητεῖ³,
 καὶ σημεῖον οὐ δοθήσεται αὐτῇ
 εἰ μὴ τὸ σημεῖον Ἰωάν⁴.
 30 καθὼς γὰρ⁵ ἐγένετο (ὁ)⁶ Ἰωάνης
 τοῖς Νινευεῖταις⁷ σημεῖον,
 οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου
 τῇ γενεᾷ ταύτῃ⁸."
 1 (D^{ss} ἐπαθροισμένον) 2 (C omits) 3 (OD ἐπιζητ.) 4 (as omits,
 C 8 II + τοῦ προφήτου) 5 (N omits) 6 (NOD omits) 7 (D
 Νινευεῖταις) 8 (1 in corde terrae, D II + καὶ καθὼς Ἰωάνης ἐν τῇ
 κοιλίᾳ τοῦ κήτους ἐγένετο τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως καὶ ὁ
 υἱὸς τοῦ ἀνθρώπου ἐν τῇ γῇ, 1 omits v. 80)

(For a doublet and S. Mark's parallels see I. § 25.)

10. B. *The men of Nineveh will condemn it.*

(Different order.)

xii. 41 "Ἄνδρες Νινευεῖταις ἀναστήσονται ἐν τῇ κρίσει²
 μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν·
 ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωάν³,
 καὶ ἰδοὺ πλείον Ἰωάν⁴ ὤδε⁵."

xi. 32 "Ἄνδρες Νινευεῖταις ἀναστήσονται ἐν τῇ κρίσει
 μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν·
 ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωάν³,
 καὶ ἰδοὺ πλείον Ἰωάν⁴ ὤδε⁵."
 1 (D omits)

10. C. *The Queen of the South will condemn it.*

(Different order.)

xii. 42 "Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει²
 μετὰ τῆς γενεᾶς ταύτης
 καὶ κατακρινεῖ αὐτήν·
 ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
 ἀκοῦσαι τὴν σοφίαν¹ Σολομῶνος³,
 καὶ ἰδοὺ πλείον Σολομῶνος ὤδε⁵."

xi. 31 "Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει¹
 μετὰ [τῶν ἀνδρῶν]² τῆς γενεᾶς ταύτης
 καὶ κατακρινεῖ αὐτούς·
 ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
 ἀκοῦσαι τὴν σοφίαν Σολομῶνος³,
 καὶ ἰδοὺ πλείον Σολομῶνος ὤδε⁵."
 1 (D1 omits) 2 (N τῶν ἀνδρῶν, C as omits) 3 (C -ωντος)
 4 (CD πλείον)

¹ Mark viii. 88; Matt. xvi. 4.² LXX. Jon. ii. 1, καὶ ἦν Ἰωάνης ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας.³ See note ^b on p. 210.⁴ Cf. Matt. xii. 6, "τοῦ ἱεροῦ μεῖζον ἐστὶν ὤδε."⁵ Cf. Luke vii. 81.

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10. D. *The exorcised Demon returns with seven others.*

(Different order.)

xii. 43 “Όταν δὲ τὸ ἀκάθαρτον πνεῦμα
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
διέρχεται δι’ ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν,
καὶ οὐχ εὐρίσκει. 44 τότε λέγει
‘Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον’
καὶ ἐλθὼν εὐρίσκει⁸ σχολάζοντα
(καὶ)⁸ σεσαρωμένον καὶ⁴ κεκοσμημένον⁷.
45 τότε πορεύεται καὶ παραλαμβάνει μεθ’ ἑαυτοῦ
ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ,⁸
καὶ εἰσελθόντα κατοικεῖ ἐκεῖ.
καὶ γίνεται τὰ ἔσχατα⁸ τοῦ ἀνθρώπου ἐκείνου
χείρονα⁷ τῶν πρώτων.

[Ὁὕτως ἔσται καὶ⁸ τῇ γενεῇ ταύτῃ τῇ πονηρῇ.]”

1 (K omits, D ἐλθὼν) 2 (D + τὸν οἶκον) 3 BD11 omit
4 (l omits) 5 (D αὐτοῦ) 6 (D + αὐτοῦ) 7 (D⁸ χείρον)
8 (ll omits)

(Here follows “WHO IS MY MOTHER?” I. § 11 a.)

xi. 24 “Όταν¹ τὸ ἀκάθαρτον πνεῦμα
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
διέρχεται δι’ ἀνδρῶν² τόπων ζητοῦν ἀνάπαυσιν,
καὶ μὴ εὐρίσκει (τότε)³ λέγει
‘Υποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον’[†]
25 καὶ ἐλθὼν⁴ εὐρίσκει (σχολάζοντα)⁵,
σεσαρωμένον καὶ⁶ κεκοσμημένον.
26 τότε⁷ πορεύεται καὶ παραλαμβάνει⁸
ἕτερα⁹ πνεύματα πονηρότερα ἑαυτοῦ ἐπτά,[†]
καὶ εἰσελθόντα¹⁰ κατοικεῖ¹¹ ἐκεῖ¹²,
καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου
χείρονα τῶν πρώτων.”

1 (D 811 + δὲ) 2 (D⁸ διὰ τῶν * ὁδῶν) 3 NCD11 omit
4 (CD ἐλθὼν) 5 KD11 omit 6 (D omits) 7 (D⁸ omit)
8 (NO 211 + μεθ’ ἑαυτοῦ) 9 (D ἄλλα, l omits) 10 (l regressi
311 ingressus) 11 (l inhabitant) 12 (O? D11 omit)

(Here follows “BLESSED IS THE WOMB THAT BARE
THEE,” IV. § 98.)

11. A CONFLATION OF EIGHT PARABLES^a.

11. A. *Many Prophets desired to see what you are seeing.*

(Added to the REASONS FOR SPEAKING IN PARABLES, I. § 12 c.)

xiii. 16 “Υμῶν δὲ μακάριοι οἱ¹ ὀφθαλμοὶ ὅτι βλέπουσιν,
καὶ τὰ¹ ὧτα (ὕμῶν)² ὅτι ἀκούουσιν.
17 ἀμὴν γὰρ³ λέγω ὑμῖν ὅτι πολλοὶ προφῆται⁴ καὶ δίκαιοι⁵
ἐπεθύμησαν ἰδεῖν ἃ⁶ βλέπετε καὶ οὐκ εἶδαν,⁷
καὶ ἀκοῦσαι ἃ⁸ ἀκούετε καὶ οὐκ ἤκουσαν.”

1 (D omits) 2 B11 omit 3 (K11 omit) 4 (B omits)
5 (ll + vos) 6 (D ἠδυνήθησαν ἰδεῖν)

(Here follows the INTERPRETATION OF THE PARABLE
OF THE SOWER, I. § 12 d.)

(Added to “ALL THINGS WERE DELIVERED TO ME
OF MY FATHER,” § 8 B.)

x. 23 [Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ’ ἰδίαν¹ εἶπεν²]
“Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες [δὲ βλέπετε].

24 λέγω γὰρ³ ὑμῖν ὅτι πολλοὶ προφῆται⁴ καὶ βασιλεῖς⁵
ἠθέλησαν ἰδεῖν ἃ [ὕμῃς] βλέπετε καὶ οὐκ εἶδαν,
καὶ ἀκοῦσαι ἃ⁶ ἀκούετε καὶ οὐκ ἤκουσαν.”

1 (D11 as omit) 2 (D1 as + αὐτοῖς) 3 (D + καὶ ἀκούοντες
δὲ ἀκούετε, 311 + et aures quae audiunt) 4 (s⁸ omits) 5 (211
et iusti, D11 omit) 6 (B + μου) 7 (D11 + ὕμῃς)
8 (311 omit)

11. B. *The Parable of the Tares in the Field.*

[xiii. 24 “Ἄλλην παραβολὴν παρέθηκεν¹ αὐτοῖς λέγων (ii)
“Ὁμοιώθη² ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπεί-
ραντι³ καλὸν σπέρμα ἐν τῷ⁴ ἀγρῷ αὐτοῦ⁵. 25 ἐν δὲ
τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ⁶ ὁ ἐχθρὸς⁷
καὶ ἐπέσπειρεν⁸ ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ

1 (B? ἐλάλησεν) 2 (O * Ὁμοιώθη) 3 (CD11 σπείροντι)
4 (D + ἐν τῷ) 5 (B ἑαυτοῦ, D omits) 6 (l omits) 7 (D
* ἐχθρὸς) 8 (K ἐπέσπειρεν, CD⁸ 211 ἐσπείρει)

Many critics have identified S. Matthew's parable of the
Tares with S. Mark's parable of the Seed growing secretly
(iv 26 ff.) because in both Gospels the parable of the Sower
precedes (though not quite immediately in S. Mark) and in
both the parable of the Mustard Seed follows. But we cannot
admit that these are but two editions of the same parable.
They have no common nucleus, differently expanded by con-
flation, like the Talents and the Pounds or the Marriage for
the King's Son and the Great Dinner. They both deal with
corn, but in a quite different way.

Undoubtedly the argument from order carries weight, but
it is enough to say that we have four parables dealing with

^a Two of the eight parables, viz. (1) THE SOWER and (3) THE MUSTARD SEED, being Marcan, are not
printed here, but may be seen with other discourses in I. §§ 12, 13 c.

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(A CONFLATION OF EIGHT PARABLES.)

xiii. (ss) "ἀπῆλθεν. καὶ ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. 27 προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου¹ εἶπον αὐτῷ 'Κύριε, οὐχὶ καλὸν σπέρμα ἐσπείρας' ἐν τῷ σῷ ἄγρῳ; πόθεν οὖν ἔχει² ζιζάνια;' 28 ὁ δὲ ἐφῆ αὐτοῖς 'Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν.' οἱ δὲ³ αὐτῷ λέγουσιν⁴ 'Θέλεις οὖν⁵ ἀπελθόντες συλλέξωμεν αὐτά;' 29 ὁ δὲ φησιν⁶ 'Οὐ, μή ποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσῃτε αἶμα⁷ αὐτοῖς⁸ τὸν σίτον⁹. 30 ἄφετε συναυξάνεσθαι ἀμφότερα ἕως¹⁰ τοῦ θερισμοῦ¹¹ καὶ ἐν¹² καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς 'Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ¹³ (εἰς)¹⁴ δέσμας πρὸς τὸ κατακαῦσαι αὐτά¹⁵, τὸν δὲ σίτον συνάγετε¹⁶ εἰς τὴν ἀποθήκην μου.'¹⁷"]

9 (D ll ss omit) 10 (D + ἐκεῖνον) 11 (ss The slaves came to their master and) 12 (CD ἐσπείρας) 13 (N + τὰ) 14 (D ll δούλοι, NC ll + δούλοι) 15 (E 8 ll εἶπον, I + Et) 16 (D ll λέγει αὐτοῖς) 17 (ll omit) 18 (D ll καὶ τὸν σίτον σὺν αὐτοῖς) 19 (C μέγα, N ἄχρη) 20 (NC + τῷ) 21 (D ll omit) 22 (ll omit) 23 (B αὐτάς, D ll omit) 24 (NC συναγάγετε, (D συλλέγετε)

(Here follows THE GRAIN OF MUSTARD SEED, I. § 18 c.)

11. C. The Parable of the Leaven.

xiii. 33 "Ἄλλην παραβολὴν (ἐλάλησεν¹ αὐτοῖς)². "Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ³, ἣν λαβούσα⁴ γυνὴ ἐνέκρυψεν⁵ εἰς⁶ ἀλεύρου σάτα τρία⁷ ἕως οὗ ἐζυμώθῃ ὅλον⁸."

1 (C παρέθηκεν) 2 (NC 8 ll + λέγων) 3 (D + I ss omit) 4 (ss + a wise) 5 (C + ἐν) 6 (ss in meal) 7 (ll in farina) 8 (D + 8 ll ζυμώθῃ)

(Here follows "WITHOUT A PARABLE &c." I. § 18 d.)

11. D. The Interpretation of the Parable of the Tares in the Field.

[xiii. 36 Τότε ἀφείλες τοὺς ὄχλους ἦλθεν¹ εἰς τὴν (ii) οἰκίαν. Καὶ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες "Διασάφισον² ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ." 37 ὁ δὲ ἀποκριθεὶς³ εἶπεν⁴ "Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου. 38 ὁ δὲ ἄγρός ἐστιν ὁ κόσμος. τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας. τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, 39 ὁ δὲ ἔχθρὸς ὁ σπείρας αὐτά⁵ ἐστὶν ὁ διάβολος. ὁ δὲ θερισμὸς συντέλεια⁶ αἰῶνος ἐστὶν⁷, οἱ δὲ θερισταὶ ἄγγελοι εἰσιν. 40 ὥσπερ οὖν συλλέγεται⁸ τὰ ζιζάνια καὶ πυρὶ κατακαίεται⁹, οὕτως ἔσται¹⁰ ἐν τῇ συντελείᾳ τοῦ αἰῶνος¹¹. 41 ἀποστείλει¹² ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγέλους αὐτοῦ¹³, καὶ συλλέξουσιν¹⁴ ἐκ τῆς

1 (N ἐσῆλθεν, ll abiit) 2 (CD ll φράσων) 3 (l omits) 4 (O ll + αὐτοῖς) 5 (ss omit) 6 (D l omit) 7 (O + τοῦ) 8 (N omits) 9 (D συλλέγονται) 10 (D -ονται, O καίεται) 11 (K 2 ll + καὶ) 12 (O ll + τούτου) 13 (l present tense)

Cf. Gal. v. 9, μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. 1 Cor. v. 6.

the sowing of corn. What could be more natural than to class them together? The leading parable, that of the Sower, settled the subject of the section: the parable of the Mustard Seed originally followed it; was it not quite in accordance with the editorial instincts of the Evangelists that each of them, having an additional parable about sowing corn, should have inserted it between the other two? We see no occasion for further explanation, but of course it is quite probable that the trito-Mark during one of his visits to Jerusalem had heard the parable of the Tares read in this context, and though he did not commit it to memory and therefore could not reproduce it, he might remember enough to make him think this the most appropriate place for his own addition. All the Evangelists must have had a good deal of information outside their strict cycle of teaching.

Though our Lord's parables, as a general rule, are perfectly true to nature, there are cases where the spiritual thought is uppermost to the neglect of the natural. This is one of them, for a practical farmer would say 'Better lose a tenth of the crop in the process of hoeing than permit the whole to be choked with weeds.' See notes on Mark ii. 21, iv. 6.

11. C. Leaven, in all other passages, is an emblem of corruption. Hence there is reason to think that in this parable also it represents the permeating effect of false teaching spoiling the whole mass of dough. If so, *breviloquentia* has led to confusion of expression, as in 6 D and 11 F, for the leaven is not the Kingdom but the false doctrine.

xiii. 30 "Καὶ¹ πάλιν εἶπεν² "[Τὴν ὁμοιώσω] τὴν βασιλείαν τοῦ θεοῦ³; 31 ὁμοία ἐστὶν ζύμῃ, † ἣν λαβούσα γυνὴ ἐκρύψεν⁴ εἰς ἀλεύρου σάτα τρία⁵ ἕως οὗ ἐζυμώθῃ ὅλον⁶."

1 (ss omit) 2 (D "H τὴν ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τὴν ὁμοιώσω αὐτῇ;) 3 (ND ἐνέκρυψεν) 4 (ll in farina) 5 (D + 8 ll ζυμώθῃ)

The phrase *συντέλεια τοῦ αἰῶνος* occurs five times in S. Matthew (xiii. 39, 40, 49, xxiv. 8, xxviii. 20) and not elsewhere. However in Heb. ix. 26 we read *ἐπὶ συντελείᾳ τῶν αἰώνων*.

SECOND DIVISION.

S. MATTHEW.

VARIOUS.

(A CONFLATION OF EIGHT PARABLES.)

xiii. (41) "βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ¹⁴
 τοὺς ποιοῦντας τὴν ἀνομίαν¹⁵, καὶ βαλοῦσιν¹⁶
 αὐτοὺς εἰς τὴν κάμνον τοῦ πυρός¹⁷. ἐκεῖ ἔσται ὁ
 κλαυθμὸς καὶ ὁ βρυγμὸς τῶν δδόντων¹⁸. 43 Τότε
 οἱ δίκαιοι ἐκλάμψουσιν¹⁹ ὡς ὁ ἥλιος²⁰ ἐν τῇ
 βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα²¹ ἀ-
 κουέτω²²."]

14 (ss + all) 15 (ND1 βάλλουσιν) 16 (D λάμψουσιν)
 17 (s^o omits) 18 (OD ll ss + ἀκούων)

11. E. *The Parable of the Hidden Treasure.*

[xiii. 44 "Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν (ii)
 θησαυρῷ¹ κεκρυμμένῳ ἐν τῷ² ἀγρῷ³, ὃν εὐρὼν ἄν-
 θρωπος⁴ ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει
 καὶ πωλεῖ⁵ ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.]

1 (C 3 ll + Πάλιν, 1 + Aliam similitudinem adiecit dicens)
 2 (D ll θησαυρῷ) 3 (D omits) 4 (N omits) 5 (D s^o τις)
 6 NCD ll ss + πάντα

11. F. *The Parable of the Pearl of great Price.*

[xiii. 45 "Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρα- (ii)
 νῶν¹ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· 46 εὐρὼν²
 δὲ³ ἑνα⁴ πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν⁵
 ἅπαντα⁶ ὅσα⁷ εἶχεν καὶ ἠγόρασεν αὐτόν.]

1 OD ll ss + ἀνθρώπῳ 2 (C 2 ll δε εὐρὼν) 3 (D ll s^o omit)
 4 (D ἐπώλησεν) 5 (3 ll omit) 6 (D 1 ε, ll omnia quae)
 7 (D 1 ε, ll omnia quae)

Another example of *breviloquentia* like the children playing
 in the market-place and (probably) the parable of the Leaven.
 For the kingdom is not like the merchant, but like the pearl.
 πέπρακεν is a false tense, the perfect for the aorist. πωρᾶσκω
 has no aorist, ἐπώλησεν being used instead.

11. G. *The Parable of the Dragnet.*

[xiii. 47 "Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν (ii)
 σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς
 γένους συναγαγούσῃ· 48 ἣν ὅτε¹ ἐπληρώθη ἀναβιβά-
 σαντες² ἐπὶ τὸν αἰγυλὸν καὶ³ καθίσαντες συνέλεξαν
 τὰ καλὰ⁴ εἰς ἄγγῃ⁵, τὰ δὲ σαπρὰ ἔξω ἔβαλον⁶.
 49 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος⁷. ἔξε-
 λεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς
 ἐκ μέσου τῶν δικαίων⁸ καὶ βαλοῦσιν⁹ αὐτοὺς εἰς τὴν
 κάμνον τοῦ πυρός¹⁰. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
 βρυγμὸς τῶν δδόντων¹¹.]

1 (D ll ὅτε δε) 2 (D ll ἀναβίβασαν αὐτήν) 3 (1 omits)
 4 (D s^o ll κάλλιστα, 1 meliora) 5 (D τὰ ἀγγεῖα) 6 (N ἐβαλλων)
 7 (D κόσμου) 8 (ND s^o βάλλουσιν)

* LXX. Zeph. i. 8, καὶ ἀσθενήσουσιν οἱ ἀσεβεῖς, καὶ ἐξαρῶ τοὺς ἀνόμους ἀπὸ προσώπου τῆς γῆς. (Hebr.)

* This refrain occurs in Matt. xiii. 42, 50.

* This refrain occurs in Matt. viii. 12, xiii. 42, 50, xxii. 18, xxiv. 51, xxv. 80; Luke xiii. 28.

* LXX. Dan. xii. 8, καὶ οἱ συνιέντες φανοῦσιν ὡς φωστῆρες τοῦ οὐρανοῦ, καὶ οἱ κατισχύοντες τοὺς λόγους μου ὡς τὰ ἄστρα τοῦ οὐρανοῦ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

* This refrain occurs in Matt. xi. 15, xiii. 9, 43; Mark iv. 9, 28; Luke viii. 8, xiv. 35.

* Cf. Matt. xiii. 40; p. 221, note.

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S. LUKE.

(A CONFLATION OF EIGHT PARABLES.)

11. H. *The Master of the House bringing from his Treasure things new and old.*

[xiii. 51: "Συνήκατε ταῦτα πάντα;" λέγουσιν αὐτῷ (ii)
 "Ναί." 52 ὁ δὲ εἶπεν αὐτοῖς "Διὰ τοῦτο πᾶς
 γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν
 ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει
 ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά."]
 [53 Καὶ ἐγένετο ὅτε ἐπέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας,
 μετήρην ἐκεῖθεν.]

1 (Cll s^a + λέγει αὐτοῖς (s^a to His disciples) ὁ Ἰησοῦς)
 2 (Cll + κύριε) 3 (D 2ll omit) 4 Dll λέγει 5 (D *μαθη-
 τευθεὶς, Dll + ἐν) 6 (K + ὁμοία)

12. THE PARABLE OF THE LOST SHEEP.

Either we have here independent reports of the same parable, or more probably the differences are due to editorial work, for S. Luke links the parable closely with the parables of the Lost Drachma and of the Prodigal Son which follow in his Gospel; and in S. Matthew's last verse the phrase "one of these little ones" points back to Matt. x. 42, xviii. 6, 10, being only a refrain. For the idea of the parable cf. 1 Pet. ii. 25, ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπιστρέφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπισκοπὴν τῶν ψυχῶν ὑμῶν. Cf. Hebr. xiii. 20 and S. John's 'Good Shepherd' and His sheep, x. 1 ff.

(In a different context.)

xviii. 12 "Τί ὑμῖν δοκεῖ; ἂν γένηται τι ἀνθρώπῳ
 ἑκατὸν πρόβατα καὶ πλανηθῇ ἐν ἐξ αὐτῶν, οὐχὶ ἀφήσει"
 τὰ ἐνενήκοντα ἐννέα^a ἐπὶ τὰ ὄρη^a καὶ πορευθεὶς^a ζητεῖ^a
 τὸ πλανώμενον; 13 καὶ ἂν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω
 ὑμῖν ὅτι χαίρει^a ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα
 ἐννέα τοῖς μὴ πεπλανημένοις. 14 οὕτως οὐκ ἔστιν θέλημα
 ἱμῶν τοῦ πατρὸς μου^a τοῦ ἐν^a οὐρανοῖς ἵνα ἀπόληται
 ἐν^a τῶν μικρῶν τούτων."

1 (D1 s^a + δὲ) 2 (K1 ἀφεί, D1 ἀφίησιν) 3 (B + πρόβατα)
 4 (K omits) 5 (D πορευόμενοι) 6 (H1 ζητήσει, ll vadest
 quaesere) 7 (ll gaudebit) 8 Kll s^a ὁμῶν (D s^a ἡμῶν)
 9 (D + τοῖς) 10 (ll εἰς)

(Here follows "IF THY BROTHER SIN AGAINST
 THEE," IV. § 43.)

xv. 3 [Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην
 λέγων^a] 4 "Τίς ἀνθρώπος ἐξ ὑμῶν ἔχων^a ἑκατὸν πρόβατα
 καὶ ἀπολέσας^a ἐξ αὐτῶν ἐν^a ὅ^a καταλείπει^a τὰ ἐνενή-
 κοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός^a
 ἕως^a εὕρῃ αὐτό; 5 καὶ εὕρων [ἐπιτίθῃσιν ἐπὶ τοὺς ἄμους
 αὐτοῦ] χαίρων, 6 [καὶ ἐλθὼν^a εἰς τὸν^a οἶκον συνακαλεῖ^a
 τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς 'Χυνχάρητέ
 μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός^a.']
 7 λέγων^a ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ
 μετανοοῦντι [ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίους οἵτινες ὅ^a
 χρεῖαν ἔχουσιν^a μετανοίας]."

1 (D 2ll s^a omit) 2 (D δε εἰς) 3 (D + ἀπολέσθ, ll extra-
 verit, l perierit) 4 (l f omits) 5 (D οὐκ ἀφίησιν)
 6 (D ll s^a ἀπελθὼν τὸ ἀπ. ζητεῖ) 7 (K + οὐ) 8 (D s^a f εἰθω δε)
 9 (D omits) 10 (D συνακαλεῖται) 11 (D s^a + δε, l + ergo)
 12 (D * οὐχ ἔχουσι χρεῖαν)

13. THE PARABLE OF THE UNMERCIFUL SERVANT.

1. *Ten thousand talents.*

[xviii. 21 Τότε προσελθὼν ὁ^a Πέτρος εἶπεν (αὐτῷ)^a "Κύριε,
 ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφεός μου καὶ ἀφήσω αὐτόν^a; ἕως
 ἐπτάκις;" 22 λέγει αὐτῷ ὁ Ἰησοῦς "Ὁὐ ἴσθης ὅ^a λέγω σοί^a ἕως ἐπτάκις
 ἀλλὰ ἕως ἐβδομηκοντάκις ἐπτά^a."]

1 (D omits) 2 K s^a omit 3 (ss omit) 4 (ss f + ἐπτά,
 D ἐπτάκις)

(Matt. xviii. 21 f. = Luke xvii. 8 f., IV. § 7.)

^a Cf. Luke xv. 9, 24, 32.

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[xviii. 23 “[Διὰ τοῦτο] ὁμοιωθήη ἡ βασιλεία τῶν οὐρανῶν (ii) ἀνθρώπῳ βασιλεῖ ὃς ἤθελησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ· 24 ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσήχθη⁵ εἰς⁶ αὐτῷ ὀφειλέτης μυρίων⁷ ταλάντων. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος⁸ παραθῆναι καὶ τὴν γυναῖκα⁹ καὶ τὰ τέκνα¹⁰ καὶ πάντα ὅσα ἔχει¹¹, καὶ ἀποδοθῆναι^{12,13}. 26 πεσὼν οὖν¹⁴ ὁ δούλος¹⁵ προσεκύνη αὐτῷ¹⁶ λέγων¹⁷· Μακροθύμησον ἐπ’ ἐμοί¹⁸, καὶ πάντα¹⁹ ἀποδώσω σοι²⁰. 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου²² (ἐκείνου)²¹ ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ.]

5 (K ll προσήχθη) 6 (l omits) 7 (K πολλῶν, l centum) 8 (lss omit, E ll + αὐτοῦ) 9 (D ll + αὐτοῦ) 10 (K ταῖς) 11 (K D ll εἶχον) 12 (D ἡ ἀποδοθῆναι) 13 (ss and that everything which he had should be taken away) 14 (D ll &, 2 ll + ad pedes domini sui) 15 (D ll + ἐκεῖνος) 16 (lss dominum suum) 17 (K ll + Κύριε) 18 (l omits, D ἐπ’ ἐμῷ) 19 (D 4 ll ss omit) 20 (ss his lord, ss omits) 21 B ss omit

2. One hundred francs.

[xviii. 28 “Ἐξελθὼν δὲ ὁ δούλος ἐκεῖνος¹ εὗρεν ἓνα τῶν (ii) συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπηγεν λέγων· Ἀπόδος² ἐγὼ τί³ ὀφείλεις; 29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ⁴ παρακάλει αὐτὸν λέγων· Μακροθύμησον ἐπ’ ἐμοί⁵, καὶ⁶ ἀποδώσω σοι⁷. 30 ὁ δὲ οὐκ ἤθελεν⁸, ἀλλὰ⁹ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως¹⁰ ἀποδοῦ¹¹ τὸ ὀφειλόμενον. 31 ἰδόντες οὖν¹² οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα¹³ ἐλυπήθησαν σφόδρα¹⁴, καὶ¹⁵ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν¹⁶ πάντα τὰ γενόμενα¹⁷.]

1 (B omits) 2 (C 2 ll ss + μοι) 3 (lss quod or quae) 4 (E 2 ll + εἰς τοὺς πόδας αὐτοῦ) 5 (CD ἐμῷ) 6 (D ἐγὼ) 7 (ss omit, K ll + πάντα) 8 (D ll ἠθέλησεν) 9 (K καὶ) 10 (D + οὗ) 11 (K * ἀποδοῦ, O l + πᾶν) 12 (C ll δὲ) 13 (D ll γινόμενα) 14 (ss omits) 15 (K οἱ δὲ) 16 (D αὐτῶν) 17 (H l γινόμενα)

3. Forgiveness is conditional.

[xviii. 32 “Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος (ii) αὐτοῦ λέγει αὐτῷ¹· Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾰ σοι, ἐπεὶ παρακάλεσάς με· 33 οὐκ ἔδει² καὶ σὲ ἑλεῖσθαι τὸν σύνδουλόν σου, ὡς καγὼ σὲ ἠλέησα; 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως (οὗ)³ ἀποδοῦ⁴ πᾶν⁵ τὸ ὀφειλόμενον⁶. 35 Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος⁷ ποιήσει ὑμῖν ἂν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν⁸.”]

1 (D omits) 2 (D ll + οὐκ) 3 B omits 4 (D omits) 5 (K O + αὐτῷ) 6 (C ἐπουρ.) 7 (C 2 ll + τὰ παραπτώματα αὐτῶν)

VARIOUS.

A talent contained 60 minas or 6,000 drachmas, = £240. The sum mentioned therefore amounts to £2,400,000, and the ‘slave’ who owed it must have been a courtier of the highest rank, representing an Apostle or archbishop of the Church.

The whole parable is an illustration of one of the petitions in the Lord’s Prayer, “Forgive us our debts, as we forgive them that are indebted to us.”

The phrase *συναίρειν λόγον* occurs twice here and once in Matt. xxv. 19.

λυτῶσθαι is not used by S. Luke—S. Mark has it of the rich ruler (x. 22=Matt. xix. 22) ἀπῆλθεν λυτόμενος, and at the prediction of S. Peter’s denial (xiv. 19=Matt. xxvi. 23). S. Matthew also has it of Herod Antipas xiv. 9, and of our Lord in Gethsemane. These identical words (*λυτῶσθαι σφόδρα*) are repeated—probably by transference—in Matt. xvii. 23. The word *λυτῶσθαι* is used in John xvi. 20, xxi. 17.

Some have felt a difficulty at the king’s revoking his gift, as though he had lost the power to do so, but the king represents God, and Biblical theology uniformly teaches that all God’s promises, threats and prophecies are conditional. He never loses control but can always revoke them. (See ‘N.T. Problems’ pp. 323—330.)

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VARIOUS.

14. THE PARABLE OF THE DISCONTENTED LABOURERS IN THE VINEYARD.

14. A. *Hiring the men.*

[xix. 30 "Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.]
 [xx. 1 "Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν (ii)
 ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν ἅμα πρῶτὸν μισθώ-
 σασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ· 2 συμ-
 φωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν
 ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 καὶ
 ἐξελθὼν⁴ περὶ τρίτην ὥραν εἶδεν⁵ ἄλλους ἰστώτας ἐν
 τῇ ἀγορᾷ ἀργού· 4 καὶ ἐκέλευς εἰπεν "Υπάγετε καὶ
 ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ δίκαιον δώσω
 ὑμῖν· 5 οἱ δὲ ἀπήλθον. πάλιν (δὲ) ἐξελθὼν περὶ
 ἕκτην καὶ ἑνάτην ὥραν ἐποίησεν ὡσαύτως. 6 περὶ δὲ
 τὴν ἑνδεκάτην⁸ ἐξελθὼν⁹ εὗρεν ἄλλους ἰστώτας¹⁰, καὶ
 λέγει αὐτοῖς "Τί ὅδε ἰστήκατε ὅλην τὴν ἡμέραν
 ἀργοί; 7 λέγουσιν αὐτῷ "Ὅτι οὐδαὶς ἡμᾶς" ἐμισθώ-
 σατο· λέγει αὐτοῖς "Υπάγετε καὶ ὑμεῖς εἰς τὸν
 ἀμπελῶνα¹²."

1 (E? I γάρ) 2 (C + ol) 3 (II omit, I autem) 4 (D
 διεξελθὼν) 5 (D II εὗρεν) 6 (NO II + μου) 7 B II omit
 8 (C II es + ὥραν) 9 (K? D II ἐξῆλθεν, D II + καὶ) 10 (C II + ἀρ-
 γού) 11 (K omits) 12 (D II + μου, C II es + καὶ ὁ ἐὰν ᾖ
 δίκαιον λήμψεσθε)

14. B. *Paying off the men.*

xx. 8 "Ὁψίας δὲ γανομένης λέγει ὁ κύριος τοῦ ἀμ- (ii)
 πελῶνος τῷ ἐπιτρόπῳ αὐτοῦ "Κάλισσον τοὺς ἐργάτας
 καὶ ἀπόδος¹ τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἑσχατῶν
 ἕως τῶν πρώτων· 9 ἐλθόντες δὲ² οἱ περὶ τὴν ἑν-
 δεκάτην ὥραν λαβὼν ἀνὰ δηνάριον. 10 καὶ ἐλθόντες
 οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον³ λήμψονται· καὶ
 λαβὼν (τὸ)⁴ ἀνὰ δηνάριον⁵ καὶ αὐτοί⁶. 11 λαβόντες
 δὲ ἐγγύζον⁷ κατὰ τοῦ οἰκοδεσπότου 12 λέγοντες·
 "Οὗτοι οἱ⁸ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους
 αὐτοὺς ἡμῖν ἐποίησας τοῖς βασιτάσαις τὸ βῆρος τῆς
 ἡμέρας καὶ τὸν καύσωνα."

1 BD II es + αὐτοῖς 2 (D II οὖν) 3 (K πλεῖον, D πλείω)
 4 BD omit 5 (I omits) 6 (D II ἐγγύζον) 7 (C? I + ἐν)
 8 (C I omits)

14. C. *The Apology.*

xx. 13 "Ὁ δὲ ἀποκριθεὶς ἐπὶ αὐτῶν εἶπεν "Ἐταῖρε, (ii)
 "οὐκ ἄδικῶ σε¹. οὐχὶ δηναρίου συνεφώνησάς μοι;
 14 ἄρον τὸ σὸν καὶ ὑπάγε· θέλω δὲ² τούτῃ τῷ
 ἑσχατῷ δοῦναι ὡς καὶ σοί³. 15 οὐκ ἔξεστίν⁴ μοι δ
 θέλω ποιῆσαι "ἐν τοῖς ἐμοῖς"; ἡ δὲ ὀφθαλμός σου
 ποτηρὸς ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι· 16 Οὕτως ἔσον-
 ται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι⁵."

1 (K "οὐχ) 2 (π^ο do not ἰσχυρε πλε) 3 B θέλω ἐγὼ
 (es And I will) 4 (K ἰσχύ) 5 (NO II + ἡ) 6 (D^o ἔστω)
 7 (II omit) 8 (OD II es + πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ
 ἐκλεκτοί)

^a This refrain occurs Mark x. 31 = Matt. xix. 30, xx. 16; Luke xiii. 30.

S. MATTHEW.

S. LUKE.

15. THE PARABLE OF THE TWO SONS WHO WERE BIDDEN TO LABOUR IN THE VINEYARD.

This parable stands between two Marcan sections, (1) the question about John's baptism, (2) the parable of the vine-dressers slaying the heir. The place is probably chosen because John is mentioned here, and also a vineyard; for trifles like these soon often to have had more weight with the outcasts than deeper considerations of subject-matter.

Here only are *τελῶναι* joined with *πόρνοι*, elsewhere they are joined with *ἀμαρτωλοί* (Mark ii. 16, &c.).

S. Matthew (82) supports S. Luke in declaring that the Jewish rulers as a class did not accept John's baptism (Luke vii. 30). See Matt. iii. 7 note, II. § 1.

[xii. 28 "[Τὶ δὲ ὑμῶν δοκεῖ;] ἄνθρωπος" εἶχεν τέκνα (ii) δύο. "προσελθὼν" τῷ πρώτῳ εἶπεν "Τέκνον, ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι."¹ 29 ὁ δὲ ἀποκριθεὶς εἶπεν "Ἐγὼ, κύριε" καὶ οὐκ ἀπήλθεν". 30 προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως "ὁ δὲ ἀποκριθεὶς εἶπεν "Ὅτι θέλω." ὕστερον μεταμεληθεὶς ἀπήλθεν". 31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς;" λέγουσιν 32 "Ὁ ὕστερος 11." λέγει αὐτοῖς ὁ Ἰησοῦς "Ἀμὴν λέγω ὑμῖν ὅτι" οἱ τελῶναι καὶ αἱ πόρνοι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ". 33 ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρνοι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὕτως μεταμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ."]

1 (Oll ss + τις) 2 BOD 11 + καὶ 3 (ss omit) 4 (D 11 εἰς τὸ ἀμπελῶνα) B 11 + μου 5 (ss omit) 6 NOD 11 ss "Ὅτι θέλω" ὕστερον (OD 11 + δέ, D 11 + μετά) μεταμεληθεὶς ἀπήλθεν, (D 11 + εἰς τὸν ἀμπελῶνα) 7 (NOD 11 ss ἐτέρῳ) 8 (N 11 omits) 9 NOD 11 ss "Ἐγὼ, κύριε (D 11 + ἐπάγω)" καὶ οὐκ ἀπήλθεν 10 (O 11 + αὐτῷ) 11 NOD 11 πρώτος, D 11 + ἴσχατος 12 (N omits) 13 (NOD 11, D 11 ss omit) 14 (11 quod non credidistis)

WH. are probably right in following Cod. B in this famous passage, for, though unsupported, it explains the variants. If the clauses in vv. 28—30 were inverted at an early date, the reading *ὁ πρώτος* would be a natural correction to make sense. The scribes however who follow Cod. D must have taken a different view of the matter. They regarded the answer as wilful and defiant, in fact as an example of "the sin against the Holy Ghost," the essence of which consists in a determined perversion of what a man knows to be the truth. The sternness of our Lord's next words might well be pleaded in support of this view. The reading of Cod. D *ὁ ἴσχατος* will be a good example of what is quite common in D, the correction of the Greek to agree more closely with the Latin, which gives *novissimus*. The suggestion of WH. that the clause *λέγουσιν* "Ὁ ὕστερος" is a primitive interpolation is not so probable. Not only are such questions regularly answered in Greek authors, but in this place the words are almost necessary to the coherence of the passage.

Those who object that if the first son, who was invited, refused to go, it would be more natural for the father to ask the second, must remember (1) that God's vineyard is large enough for many workmen, (2) that the son, who professed readiness to go but went not, represents the Jews, and the call came to them first.

16. THE PARABLE OF THE MARRIAGE FEAST (OR GREAT DINNER).

These two parables, like that of the Talents or Pounds (Matt. xxv. 14 ff.) and the Lost Sheep (Matt. xviii. 12 ff. = Luke xv. 1 ff.), seem to have the same basis, but to be expanded, partly by conflation, partly by editorial changes, in both Evangelists. The various excuses for declining the banquet are peculiar to S. Luke, and the incident of the man without the wedding garment is peculiar to S. Matthew. S. Luke's "poor, maimed, blind and halt" are transferred from Luke xiv. 13. The prophetic allusion to the burning of Jerusalem (v. 7) is found only in S. Matthew. The word *ἐταῖρος* 'comrade' is found also in Matt. xxvi. 50, where it is applied to Judas, and in Matt. xx. 13 of the Discontented Labourers. S. Matthew concludes with two refrains, the latter of which is hardly suitable, for in the parable only one man out of many was rejected.

16. A. The guests are invited, but refuse to come.

(Spoken in the Temple courts.)

xiii. 1 [Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν¹ παραβολαῖς αὐτοῖς λέγων] 2 "Ὁμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους [τῷ υἱῷ αὐτοῦ].

3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλεῖσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἔλθειν".

1 (N omits) 2 (B 11 ss omit) 3 (O omits)

(Spoken at a Pharisee's dinner table.)

xiv. 15 [Ἀκούσας δὲ τῶν συνακακμένων ταῦτα¹ εἶπεν αὐτῷ "Μακάριοι ὅστις² φάγεται ἄρτον³ ἐν τῇ βασιλείᾳ τοῦ θεοῦ". 16 ὁ δὲ⁴ εἶπεν αὐτῷ]

"Ἀνθρώπος τις ἐποίησεν δεῖπνον μέγα",

[καὶ ἐκάλεσεν πολλούς,]

17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ [τῇ ὥρᾳ τοῦ δείπνου] εἰπεῖν τοῖς κεκλημένοις ["Ἐρχεσθε ὅτι ἤδη⁵ ἐτοιμὰ ἐστίν".]

18 καὶ ἤρξαντο [ἀπὸ μιᾶς πάντες] παραιτεῖσθαι.

1 (N 2 11 ss omit) 2 (D 11 82) 3 (E ss 11 ss) 4 (D 11 82) 5 (N 11 omits) 6 (D 8 11 omits, U 1 αὐτοῖς) 7 (D 11 ἐποίησεν) 8 (D 11 μέγαν) 9 (D 11 + πάντα) 10 (N 11 82)

¹ See Matt. xix. 24 c note, p. 108.

² Rev. xix. 9, "μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι."

S. MATTHEW. .

S. LUKE.

(THE PARABLE OF THE MARRIAGE FEAST [OR GREAT DINNER].)

In *ἔχε με παρητημένον* we have one of the very few Latin phrases found in N.T., = *habe me excusatum*.

16. B. *The various excuses.*

xiv. (18) ["ὁ πρῶτος εἶπεν αὐτῷ· Ἄγρον ἡγόρασα καὶ ἔχω ἀνάγκη· ἐξελθὼν ἰδεὼν αὐτόν· ἔρωτό σε, ἔχε με παρητημένον." 19 καὶ ἕτερος εἶπεν· Ζεύγη βοῶν ἡγόρασα· νύντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἔρωτό σε, ἔχε με παρητημένον." 20 καὶ ἕτερος εἶπεν· Γυναικα ἔγημα· καὶ διὰ τοῦτο¹⁸ οὐ δύναμαι ἐλθεῖν." 21 καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ¹¹ ταῦτα¹².]

1 (P 211 + Kai) 2 (D 11 omit) 3 (B + ἀνάγκη) 4 (N omits) 5 (D + ἡγόρα) 6 (1 omits) 7 (D 11 διὰ οὐ δύναμαι ἐλθεῖν, I non possum) 8 (D 11 ἄλλος) 9 (D 11 ἔλαβον) 10 (D διὰ, 11 et, 22 omit) 11 (D + πάντα) 12 (8 11 omits)

16. C. *The second invitation rejected.*

xxii. 4 "Πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· Ἐἴπατε τοῖς κεκλημένοις· Ἴδοὺ τὸ ἀριστόν μου ἡτοίμακα, οἱ ταῦροι μου¹ καὶ τὰ σιτιστὰ τεθυμένα, καὶ² πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους." 5 οἱ δὲ ἀμελήσαντες ἀπῆλθον, οἱ³ μὲν εἰς τὸν ἴδιον ἀγρόν, οἱ⁴ δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· [6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὤρμισαν καὶ ἀπέκτειναν⁶.]

1 (8 11 omit) 2 (2^o omits) 3 (NC δ, D 11 οἱ) 4 (D 11 οἱ) 5 (D 11 αὐτῶν)

16. D. *The invitation of the poor.*

xxii. 7 "Ὁ δὲ βασιλεὺς⁷ ὠργίσθη, [καὶ πέμψας τὰ στρατεύματα⁷ αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν⁸.]

8 τότε λέγει τοῖς δούλοις αὐτοῦ

Ἵ'Ο μὲν γάμος ἔτοιμός ἐστιν,

οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·

9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν,

καὶ ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους·

[10 καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι⁹ εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς⁴ εὗρον, πωρητοὺς τε καὶ ἀγαθοὺς·] καὶ ἐπλήσθη ὁ νυμφῶν⁵ ἀνακειμένων.

1 (C 11 Kai ἀκούσαι ὁ βασιλ. ἐκεῖνοι, D 1 Ἐκεῖνοι ὁ β. ἀκούσαι) 2 (D 11 8^o τὸ στρατεύματα) 3 (D 11 αὐτοῦ) 4 (C 11 ὅσους) 5 (D γάμος τῶν, C + ἀγαμοί)

16. E. *The man without the wedding garment.*

[xxii. 11 "Ἐλθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς (ii) ἀνακειμένους εἶδεν ἐκεῖ¹ ἄνθρωπον οὐκ² ἐνδεδυμένον ἔνδυμα γάμου· 12 καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς ἐλθὼν³ οὐδὲ μὴ ἔχων ἔνδυμα γάμου; 13 δὲ ἀπεμύθη. 14 τότε ὁ βασιλεὺς⁴ εἶπεν τοῖς διακόνοις· Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας⁵ ἐκβάλετε⁶ αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον⁷. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων⁸. 15 πολλοὶ γάρ⁹ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί."]

1 (N omits) 2 (D μὴ) 3 (D 11 ἦλθεν) 4 (D οἱ) 5 (1 omits) 6 (D 11 22 Ἄρατε αὐτὸν ποδῶν καὶ χειρῶν καὶ, C 2 11 + ἄρατε καὶ) 7 (D βάλετε) 8 (11 autem)

* Compare Matt. xxi. 85, p. 116.

* Compare Matt. xxi. 41, p. 116.

* Compare Luke xiv. 18, IV. § 108.

* This refrain occurs Matt. viii. 12, xii. 18, xxv. 80.

* This refrain occurs Matt. viii. 12, xiii. 42, 50, xii. 18, xxiv. 51, xxv. 80; Luke xiii. 28.

O lacks Matt. xlii. 21—xxiii. 16.
 — Luke xli. 4—xix. 41.
 — Luke xx. 28—xxi. 20.
 — Luke xxii. 20—xxiii. 24.

SECOND DIVISION.

S. MATTHEW.

S. LUKE.

17. WARNING AGAINST PHARISAISM.

Again upon a slight Marcan foundation S. Matthew has built a goodly pile of *Logia* forming a magnificent Church lesson, and again S. Luke has kept the two sources separate, faithfully transcribing the Marcan matter by itself and gathering the *Logia* into a new conflation.

This case more than any other supports the idea that the various *Logia* which are collected here were originally scattered over the source, two or three of them at most standing together in it, for S. Luke's arrangement is entirely different from S. Matthew's. Those Woes which he omits belong, as I suppose, to the deutero-Matthaeus.

S. Matthew with great rhetorical effect addresses the Woes throughout to "the scribes and Pharisees," solemnly repeating six times the same preface "Woe unto you, scribes and Pharisees, stage-players," but this is editorial work, for in S. Luke the scribes and the stage-players disappear, and the woes are sometimes addressed to the Pharisees, sometimes to the lawyers.

17. A. Beware of the Scribes.

The opening verse in SS. Matthew and Luke is editorial. In S. Matthew two verses follow which we assign to the fourth Division (§ 82) from their resemblance of thought to another *Logion* of that Division (§ 88).

[xxiii. 1. Ὡς ἔλεγε ὁ ἰησοῦς ἐλάλησεν τοῖς ὅχλοις καὶ τοῖς μαθηταῖς αὐτοῦ λέγων· "Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. πάντα οὖν ὅσα ἐὰν εἰπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε," κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.]

1 B omits 2 (ss? λέγει) 3 (ss omit) 4 (l Et dixit illis) 5 (D †+πάντα οὖν) 6 (D^s omits, 2? ll+τηρεῖν) 7 (D ποιεῖτε, s^e hear and do) 8 (N^s omit)

(For S. Mark's parallel see 1 § 43 b.)

xx. 45 [Ἀκούσας δὲ πάντες τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς· "Προσέχετε ἀπὸ τῶν γραμματέων τῶν θέλοντων περιπατεῖν ἐν στολαῖς."]

1 (N ll+αὐτοῦ) 2 (ss στοαῖς)

(Continued on next page.)

17. B. Pharisees touch not the Burdens which they lay on others.

S. Luke's δυσβάστακτος and προσψάυω are found here only in N.T.

(From a discourse at a Pharisee's breakfast table. The comparison of the Pharisees to unwhitewashed sepulchres immediately precedes. 17 M.)

xi. 45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ· "Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις." 46 ὁ δὲ εἶπεν· "Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι]

"φορτίζετε τοὺς ἀνθρώπους φορτία^s δυσβάστακτα^s, †

xxiii. 4 "Δεσμεύουσιν δὲ φορτία^s βαρέα^s καὶ ἐπιτιθέουσιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν^s οὐ θέλουσιν κινῆσαι αὐτά.

1 (D ll γὰρ) 2 (N+μεγάλα) 3 B ll+καὶ δυσβάστακτα, (D+†καὶ ἀδυσβ.) 4 (ll omit) 5 (s^e omits)

καὶ αὐτοὶ ἐν τῶν δακτύλων^s ὤμων^s οὐ προσψάυετε τοῖς φορτίοις^s."

1 (l omits) 2 (O+βαρέα καὶ) 3 s^e (ye take heavy burdens and lay them on men's shoulders) 4 (B+ὤμους) 5 (O ἐπὶ) 6 (G ll τῷ δακτύλῳ) 7 (D 2 ll omit, 1 ss ea)

17. C. Pharisees make broad their Phylacteries.

[xxiii. 5. "Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ (ii) θαυμάζειν τοὺς ἀνθρώπους· πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα^s."]

1 (Γ ll ss+τῶν ἱματίων αὐτῶν)

^s Compare Matt. vi. 1 ff.

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(WARNING AGAINST PHARISAISM.)

17. D. *Pharisees love to be called Rabbi.*

Conflate.

(Marcan.)

xxiii. 6 "Φιλοῦσι δὲ [τὴν πρωτοκλισίαν ἐν τοῖς δειπνοῖς καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς] [καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων 'Ραββεί'." 8 'Ὑμεῖς δὲ μὴ κληθῆτε 'Ραββεί', εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε· 9 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἰς γὰρ ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος· 10 μὴ δὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἰς ὁ χριστός.]

11 'ὁ δὲ' μείζων ὑμῶν¹² ἔσται ὑμῶν¹³ διάκονος.

1 (1 γάρ) 2 (Dss + 'Ραββεί) 3 (N omits) 4 (ND καθηγητής, s^c + Christ) 5 (s^c omits) 6 (D ὑμῶν) 7 (D ll ἐν οὐρανοῖς) 8 (1 omits) 9 (ll ss omit) 10 (N 2 ll εἰς γὰρ ἐστὶν ὑμῶν ὁ κ.) 11 (D ll omit) 12 (ss Whose wishes to be great among you) 13 (N omits)

(For S. Matthew's doublet and S. Mark's parallels see I. § 43 b, 30 b, 34 b.)

xx. (46) ["Καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δειπνοῖς."]

Doublet:

[xl. 43 "Οὐαὶ ὑμῶν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς."]

1 (ND ll Φαρισαῖοι, s^c scribes and Ph.) 2 (CD ll + καὶ (C + τὰς) πρωτοκλισίας ἐν τοῖς δειπνοῖς)

(In a different context.)

xxii. (26) "Ὁ μείζων ἐν ὑμῖν γενέσθω [ὡς δ' ἑωτέρος, καὶ ὁ ἡγούμενος] ὡς ὁ διακονῶν."

1 (D omits) 2 (D ll μικρότερος, 1 minus) 3 (D διάκονος)

17. E. *He that exalts himself will be abased.*

(From "SIT DOWN IN THE LOWEST ROOM.")

xxiii. 12 "Ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται."

1 (s^c γάρ) 2 (E ll s^c + 13 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατασθίετε τὰς κλικίας τῶν χηρῶν καὶ προφάσαι μακρὰ προσευχόμενοι· διὰ τοῦτο λήψετε περισσώτερον κρίμα. N.B. 4 ll s^c put this verse after v. 14)

xiv. 11 "Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται."

Doublet:

(From the story of THE PHARISEE AND PUBLICAN.)

xviii. (14) "Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται."

1 (D^s ταπεινωθῆται) 2 (D^s ὑψοῦται) 3 (D αὐτὸν)

17. F. *Pharisees lock up Heaven (take away the Key of Knowledge).*

Of Matt. xvi. 19, "δώσω σοι τὰς κλείδας τῆς βασιλείας τῶν οὐρανῶν." Cf. Rev. i. 18, iii. 7, ix. 1, xx. 1.

(After "THE BLOOD OF THE PROPHETS WILL BE REQUIRED.")

xxiii. 14 "Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσέρχομένους ἀφήτε εἰσελθεῖν.

1 (N1 omit) 2 (M 2 ll δε)

xi. 52 "Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἔρατε τὴν κλάδα τῆς γνώσεως

αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς εἰσέρχομένους ἐκωλύσατε."

1 (D ll ss ἐκρύψατε) 2 (D κλείν) 3 (D ll + καὶ) 4 (D εἰσπορευομένους)

¹ Matt. xviii. 4, "ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν." 1 Pet. v. 6, ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμεῖς ὑψώσῃ ἐν καιρῷ. James iv. 10, ταπεινώθητε ἐν ὀνόματι Κυρίου, καὶ ὑψώσει ὑμᾶς.

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(WARNING AGAINST PHARISAISM.)

17. G. *Pharisees compass Sea and Land to make one Proselyte.*

xxiii. 15 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
 ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἵνα
 προσήλυντον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης
 διπλότερον ὑμῶν.

διπλότερον is a late form for διπλοότερον, from διπλῶς,
 and it cannot mean 'two-fold more' but 'well-nigh two-fold,'
 'almost twice as bad as yourselves.'

1 (D ll ἵνα ποιήσῃτε)

17. H. *Pharisees use false Casuistry respecting Oaths.*

xxiii. 16 "Οὐαὶ ὑμῖν, ὀδῆγοι τυφλοὶ οἱ λέγοντες "Ὅς
 ἂν ὁμόσῃ ἐν τῷ ναφ, οὐδὲν ἐστίν, ὅς δ' ἂν ὁμόσῃ ἐν τῷ
 χρυσῷ τοῦ ναοῦ ὀφείλει. 17 μωροὶ καὶ τυφλοί, τίς γὰρ
 μεῖζον ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας τὸν χρυσόν;
 18 καὶ "Ὅς ἂν ὁμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν,
 ὅς δ' ἂν ὁμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει.
 19 τυφλοί, τί γὰρ μεῖζον, τὸ δῶρον ἢ τὸ θυσιαστήριον
 τὸ ἁγιάζον τὸ δῶρον; 20 ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ
 ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ. 21 καὶ ὁ
 ὁμόσας ἐν τῷ ναφ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι
 αὐτόν. 22 καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ
 θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

Our Lord's teaching about oaths is also seen in the Sermon
 on the Mount v. 33 ff., where again it is peculiar to S. Matthew.

The contempt into which Jews brought their religion by
 these casuistical distinctions is well illustrated by Martial's
 epigram (xi. 94. 7):

Ecce negas iurasque mihi per templa Tonantis:
 non credo; iura, verpe; per Aeneialum:

an attempt apparently to reproduce

ⲉⲕⲉⲛⲉⲓⲁⲓ ⲛⲁⲓ ⲛⲁⲓ

1 (K + ol) 2 (D omits) 3 (K omits) 4 (D † μεῖζω)
 5 (C ll ἁγιάζων) 6 (K † omits) 7 BC 2 ll + μωροὶ καὶ
 8 (C † ἁγιάζων) 9 OD κατοικῆσαντι

17. I. *Pharisees tithe Trifles but neglect weighty Matters.*

(Continuation with different arrangement.)

xxiii. 23 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
 ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον
 καὶ τὸ ἄνηθον καὶ τὸ κύμινον,
 καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου,
 τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν.
 ταῦτα δεῖ εἶδει ποιῆσαι κακείνα μὴ ἀφεῖναι.

xi. 41 ["Ἀλλὰ] οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
 ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον
 καὶ τὸ πηγανὸν καὶ πᾶν λάχανον,
 καὶ παρέρχεσθε
 τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ.
 ταῦτα δεῖ εἶδει ποιῆσαι κακείνα μὴ παρῆναι.

1 (B * ἀφήκετε) 2 (C τὸν ἐλεος) 3 (KD ll omit)
 4 (CD ἀφεῖναι)

1 (1 s^c scribae et Pharisei) 2 (K * ἡδύοσμον) 3 (K τὸ
 corrected to πᾶν) 4 (B omits) 5 (KD 3 ll omit, 4 ll enim)
 6 (A l δεῖ) 7 (K ἀφεῖναι, C ἀφείναι) 8 (D omits)

17. K. *Pharisees strain out the Gnat but swallow the Camel.*

xxiii. 24 "Ὁδῆγοι τυφλοί, διυλίζοντες τὸν κώνωπα τὴν
 δὲ κάμηλον καταπίνοντες.

Hyperbolic expressions are frequent in our Lord's teaching,
 e.g. A camel going through a needle's eye: A beam in your
 eye: Adding a cubit to your stature.

1 (K + ol, C + ol) 2 (C † διυλίζονται) 3 (D τὸν)

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(WARNING AGAINST PHARISAISM.)

17. L. *Pharisees cleanse only the Outside of the Cup.*

The head of the Baptist was brought upon a *πίναξ* (Mark vi. 25). *παροψίς* in Attic was used of the condiment, not of the dish which held it. Hence perhaps the correction. The Pharisaic habit of washing pots and cups is alluded to in Mark vii. 2 ff. and our Lord's teaching about ceremonial cleanness in the same section.

S. Luke is concrete here (cf. Matt. vi. 19 note), 'Give the contents of the cup in charity.'

(Continuation with different arrangement.)

[xi. 37 "Ἐν δὲ τῷ λαλῆσαι¹ ἐρωτᾷ² αὐτὸν³ Φαρισαῖος δπως⁴ ἀριστήσῃ παρ' αὐτῶν⁵· εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος ἰδὼν⁶ ἐθαύμασεν ὅτι⁷ ὁ πρῶτον ἑβαπτίσθη πρὸ τοῦ ἀρίστου. 39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν]

"Νῦν ὑμεῖς οἱ Φαρισαῖοι"

τὸ ἔξωθεν τοῦ ποτηρίου
καὶ τοῦ πίνακος καθαρίζετε, } †

τὸ δὲ ἔσωθεν [ὑμῶν] γέμει ἀρπαγῆς καὶ πονηρίας.

[40 ἄφρονες, οὐχ¹⁰ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; 41 πλὴν τὰ ἐνὸς¹¹ ὁρᾷ ἐλεημοσύνην καὶ ἰδοὺ πάντα καθαρὰ ὑμῶν ἐστίν¹²."]

1 (2 ll + hase) 2 (Oll ἡρώτα) 3 (OD ll + τις) 4 (D as
'Ἐδοξέθη δὲ αὐτῷ τις φ. ὡς) 5 (D ll μετ' αὐτοῦ) 6 (s^o when
he had eat down) 7 (D ll s^o ἤρατο (διακρινόμενος, s^o omits) ἐν
ἑαυτῷ λέγειν "Διὰ τί) 8 (D l + ἐποκρίται) 9 (K l + ο)
10 (B * οὐκ) 11 (l omits, ll quod superest) 12 (D l ἐστίν,
l omits)

xxiii. 35 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
ὅτι καθαρίζετε τὸ ἔξωθεν¹ τοῦ ποτηρίου
καὶ τῆς παροψίδος,

ἔσωθεν δὲ γέμουσιν ἐξ² ἀρπαγῆς καὶ ἀκρασίας³.

36 Φαρισαῖε⁴ τυφλέ, καθαρίζουσιν⁵ πρῶτον τὸ ἐντὸς τοῦ
ποτηρίου

(καὶ τῆς παροψίδος,)⁶

ἵνα γένηται καὶ τὸ ἐκτὸς⁷ αὐτοῦ⁸ καθαρόν.

1 (D ἐξω) 2 (OD ll omit) 3 (O l ἀκρίας, 4 ll immu-
ditia = ἀκαθαρσίας) 4 (O * Φαρισαῖοι) 5 (1st plural)
6 D 2 ll s^o omit 7 (D ἐξωθεν, K l ἐντὸς) 8 (K O αὐτῶν,
ll omit)

17. M. *Pharisees are like to whitewashed (unwhitewashed) Sepulchres.*

Sepulchres were whitewashed because touching a sepulchre caused serious ceremonial defilement. Old forgotten sepulchres could not be whitewashed. To a Jew dead men's bones were a polluting abomination, but S. Luke, a Gentile physician, would regard them differently, cf. Mark xii. 27 note. If these *Logia* are the same, they have been much changed during oral tradition.

(Continuation with different arrangement.)

xxiii. 37 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑπο-
κριταί, ὅτι παρομοιάζετε¹ τάφοις κεκοσμημένοις, οἵτινες²
ἔξωθεν μὲν φαίνονται³ ὡραῖοι⁴· ἔσωθεν δὲ γέμουσιν⁵
ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας· 38 οὕτως καὶ ὑμεῖς
ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ
ἐστὲ μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

1 B ὁμοιάζετε 2 (K omits) 3 (F ll + τοῖς ἀνθρώποις)
4 (s^o omits, D ἐξωθεν ὁ τάφος φαίνεται ὡραῖος) 5 (D γέμει)

xi. 44 "Οὐαὶ ὑμῖν¹, ὅτι ἐστὶ τὰ² μνημεῖα τὰ³ ἀβηλα,
καὶ οἱ ἀνθρώποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν."

1 (D ll + γραμματεῖς καὶ Φαρισαῖοι, ll + ἐποκρίται) 2 (D ll as
omit) 3 (D omits) 4 (D ll omit)

ὡραῖος is used for καλός in N.T., but it is rare. ἀνομία is
found in the Gospels only in S. Matthew, often in S. Paul.

17. N. *Pharisees restore the Sepulchres of the Prophets.*

(Continuation with different arrangement.)

xxiii. 39 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν
καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

xi. 47 "Οὐαὶ ὑμῖν,
ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν¹

1 (l + et ornatis sepulchra iustorum)

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xxiii. 30 “καὶ λέγετε
 ‘Εἰ ἡμεῖς ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν,
 οὐκ ἂν ἡμεῖς αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.’
 31 ὥστε μαρτυρεῖτε ἑαυτοῖς
 ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας.
 32 καὶ ὑμεῖς πληρώσατε¹ τὸ μέτρον τῶν πατέρων ὑμῶν.
 33 ὅφεις γεννήματα ἐχιδνῶν², πῶς φύγητε³ ἀπὸ τῆς κρί-
 σεως τῆς γενένης;
 1 B1 πληρώσατε, (D ἐπληρώσατε, 1 impletis)
 † φύγητε)

xi. (47) [“οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτοὺς.”]
 48 ἄρα ἡμάρτυρές ἐστε³

‘καὶ συνευδοκεῖτε¹ τοῖς ἔργοις τῶν πατέρων ὑμῶν, [ὅτι
 αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε⁴].

2 (OD11 μαρτυρεῖτε) 3 (D11 μὴ συνευδοκεῖν) 4 (1 gloria-
 mini, 8^a are the sons of the murderers, O11 + αὐτῶν τὰ μνημεῖα)

17. O. The Blood of the Prophets will be required of this Generation.

(Continuation of the above.)

xxiii. 34 “Διὰ τοῦτο
 ἰδοὺ ἐγὼ¹ ἀποστέλλω² πρὸς ὑμᾶς³ προφήτας
 καὶ σοφοὺς καὶ γραμματεῖς⁴
 35 ἐξ αὐτῶν ἀποκτενεῖτε⁵ καὶ σταυρώσατε,
 ‘καὶ ἐξ αὐτῶν⁶ ῥασστιγῶσατε ἐν ταῖς συναγωγαῖς ὑμῶν⁷
 καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν
 36 ὅπως ἐλθῇ ἐφ’ ὑμᾶς πᾶν⁸ αἷμα δίκαιον
 ἐκχυνόμενον⁹ ἐπὶ τῆς γῆς
 ἀπὸ τοῦ¹ αἵματος Ἀβελ τοῦ δικαίου
 ἕως τοῦ¹ αἵματος Ζαχαρίου [υἱοῦ Βαραχίου]¹⁰,
 ὃν ἐφονεύσατε
 μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου¹¹.
 36 ἀμὴν λέγω ὑμῖν¹²,
 ἡξεῖ ταῦτα¹³ πάντα ἐπὶ τὴν γενεὰν ταύτην.

xi. 49 “Διὰ τοῦτο [καὶ ἡ σοφία τοῦ θεοῦ εἶπεν]¹
 ‘Ἀποστέλλω² εἰς αὐτοὺς προφήτας
 καὶ ἀποστέλλω,
 καὶ³ ἐξ αὐτῶν ἀποκτενοῦσιν⁴

καὶ διώξουσιν⁵,
 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων [τῶν προφητῶν]
 τὸ ἐκκεχυμένον⁶ [ἀπὸ καταβολῆς κόσμου]
 ‘ἀπὸ⁷ τῆς γενεᾶς ταύτης⁸, †
 51 ἀπὸ αἵματος Ἀβελ⁹
 ἕως¹⁰ αἵματος Ζαχαρίου¹¹
 τοῦ ἀπολομένου
 μεταξὺ¹² τοῦ θυσιαστηρίου καὶ τοῦ οἴκου¹³. †
 ναί¹⁴, λέγω ὑμῖν¹⁵,
 ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.”

1 (D omits) 2 (D^a ἀποστέλλω) 3 (OD11 + καὶ)
 4 (D^a ἀποκτενεῖτε) 5 (D 211 omits) 6 (D1 omits)
 7 (N omits) 8 (D^a ἐχχυν.) 9 (N omits, Gosp. Heb. filium
 Ioiadae) 10 (C1 + ἐφ) 11 (1 omits)

1 (D1 omits) 2 (D 211 -στέλλω) 3 (1 omits) 4 (N -κτε-
 νοῦσιν) 5 (D ἐκδι.) 6 NOD ἐκχυνόμενον 7 (D11 as
 ἕως) 8 (K11 + τοῦ δικαίου) 9 (O + τοῦ) 10 (D^a + υἱοῦ
 Βαραχίου) 11 (N^a μετοξὺ) 12 (D1 ἐν ἐφονεύσαν ἀνὰ μέσον)
 13 (D1 ναοῦ) 14 (O^a καὶ) 15 (1 + ἐφ)

17. P. Your House is left unto you desolate.

The Semitic form Ἱερουσαλὴμ for the Hellenic Ἱερουσόλυμα is never used in the Gospels of SS. Mark and John and here only in S. Matthew, but S. Luke decidedly prefers it; so does S. Paul. It occurs once in Heb. and twice in Rev.

(After “HEROD WILL KILL THEM.”)

xxiii. 37 “Ἱερουσαλὴμ Ἱερουσαλὴμ
 ἥ¹ ἀποκτείνουσα² τοὺς προφήτας
 καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν³,—
 ποσάκις ἠθέλησα ἐπισυναγαγεῖν⁴ τὰ τέκνα σου,
 ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία (αὐτῆς)
 ὑπὸ τὰς πτέρυγας,
 1 (N omits) 2 (N ἀποκτενοῦσα, O ἀποκτείνουσα) 3 (D11 8^a
 σε) 4 (N ἐπισυνάγειν) 5 (C αὐτῆς) B omits

xiii. 34 “Ἱερουσαλὴμ Ἱερουσαλὴμ
 ἥ¹ ἀποκτείνουσα τοὺς προφήτας
 καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν²,—
 ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου
 ὃν τρόπον ὄρνις³ τὴν ἑαυτῆς⁴ νοσσίαν⁵ †
 ὑπὸ τὰς πτέρυγας,
 1 (N † αὐτὸν) 2 (ND^a ὄρνις) 3 (N † αὐτοῦ) 4 (D11
 τὰ νοσσία αὐτῆς)

¹ 1 Thess. ii. 15, τῶν Ἰουδαίων, τῶν καὶ τὸν κύριον ἀποκτείναντων Ἰησοῦν καὶ τοὺς προφήτας καὶ ἡμᾶς ἐκδιώξαν-
 των 16 εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε.

² Compare Matt. iii. 7, xii. 84.

³ LXX. 2 Chron. xxiv. 20, καὶ πνεῦμα θεοῦ ἐπέθυεν τὸν Ἀζαρίαν τὸν τοῦ Ἰωδᾶ τὸν ἱερέα, καὶ ἀνέστη ἐπ’ αὐτὸν τοῦ
 λαοῦ καὶ εἶπεν..... 21 καὶ ἐπέθεντο αὐτῷ, καὶ ἐλιθοβόλησαν αὐτὸν δι’ ἐντολῆς Ἰωδᾶ τοῦ βασιλέως ἐν αὐτῇ οἴκῳ Κυρίου.

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xxiii. (37) "καὶ οὐκ ἠθέλησατε;
 38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν^a.
 39 λέγω γὰρ ὑμῖν,
 οὐ μὴ με ἴδῃτε ἀπ' ἄρτι ἕως ἂν εἴπητε
 'Εὔλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου'.^b"
 6 (D^{ss} ἡμῶν) KCD 11 + ερημοι 7 (D 11 + δτι) 8 (D θεοῦ)

xiii. (34) "καὶ οὐκ ἠθέλησατε.
 35 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν^a.
 λέγω (δὲ) ὑμῖν,
 οὐ μὴ ἴδῃτέ με ἕως^c εἴπητε †
 'Εὔλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου'.^b"
 5 (D 11^{ss} + ερημοι) 6 K 11 omit 7 (A 11 + δτι)
 8 (K + Δ, D 11^{ss} + ἤξει (= dice) δτε)

18. LOGIA RESPECTING THE COMING OF THE SON OF MAN^d.

18. A. False Prophets will arise.

Again S. Matthew has used a Marcan foundation for building upon it other Logia and again S. Luke has kept S. Mark's sections separate and has collected the new Logia with other matter into two great conflation and one independent parable: three of the Logia, doubtless as belonging to the deuterio-Matthaeus, he omits, for two of them are so attractive and so suited to Gentiles that no other reason for omitting them can be tolerated.

S. Matthew, by acting thus, inextricably blends together the destruction of Jerusalem and the final destruction of the world, as though they were synchronous: S. Luke carefully separates them. Our inference is that S. Matthew's Gospel was drawn up before the destruction of Jerusalem, S. Luke's afterwards. See Mark xiii. 1 note.

xxiv. 10 "Καὶ τότε σκανδαλισθήσονται πολλοὶ^e καὶ
 ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους".^f
 11 καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται^g καὶ πλανή-
 σουσιν πολλούς. 12 καὶ διὰ τὸ πληθυνθῆναι^h τὴν ἀνομίαν
 ψυχήσεται ἡ ἀγάπη τῶν πολλῶνⁱ."

1 (K eis θλίψω) 2 (D 11 ἐξεγ.) 3 (D^{ss} πληθύναι)

In S. Matthew all our Lord's eschatological teaching is collected into chapters xxiv., xxv. The result is some very striking lessons for Church reading.

18. B. Do not be credulous.

(From 'THE MISERIES OF THE LOST'.)

[xvii. 22 Εἰπὼν δὲ¹ πρὸς τοὺς μαθητάς. "Ἐλευσονται ἡμεῖς
 ὅτε ἐπιθυμήσετε² μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου
 ἰδεῖν³ καὶ οὐκ εὑρεσθε.]

xxiv. 26 "Ἐὰν οὖν⁴ εἴπωσιν ὑμῖν 'Ἰδοὺ ἐν τῇ ἐρήμῳ
 ὅστις, μὴ ἐξέλθῃτε⁵. 'Ἰδοὺ ἐν τοῖς ταμείοις, μὴ
 πιστεύσητε."

27 ὥσπερ γὰρ ἡ ἀστραπή⁶ ἐξέρχεται
 ἀπὸ ἀνατολῶν

καὶ φαίνεται⁷ ἕως δυσμῶν,
 οὕτως ἔσται⁸ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
 [28 θοῦ⁹ ἐὰν ἢ τὸ πτώμα¹⁰, ἐκεῖ συναχθήσονται¹¹ οἱ δέσποτες.]

1 (K omits, 11 autem) 2 (2 11 + aut) 3 (D φαίνει)
 4 (11 + εἶ) 5 (K + τοῦ, X 11 + γὰρ) 6 (K 11 σῶμα)
 7 (1 + εἶ)

24 ὥσπερ γὰρ ἡ ἀστραπή¹² ἀστράπτουσα
 ἐκ τῆς ὑπὸ τὸν οὐρανὸν¹³

εἰς τὴν ὑπ' οὐρανὸν λάμπει¹⁴,
 οὕτως ἔσται¹⁵ ὁ υἱὸς τοῦ ἀνθρώπου¹⁶.

(Matt. xxiv. 28=Luke xvii. 37, see below.)

[25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ
 τῆς γενεᾶς ταύτης.]

1 (D οὖν) 2 (A 11 + αὐτοῦ) 3 (B + σῆτε) 4 (D 11 τοῦ
 ἐπιθυμῆσαι ὑμᾶς) 5 (D + τοῦτων) 6 (D 2 11 omit) 7 (B ὅδε)
 8 (K 11 καί), D^{ss} 11 omit 9 (K + μήτε, 1 ne) 10 B omits
 (as invert order of verbs) 11 (εἰ let them not deceive you
 and go not) 12 (D 1 + ἡ) 13 (1 omits) 14 (D 11 ἀστράπτει,
 11 omit) 15 (D 11 + καί, 2 11 + adventus, ss + the day of)
 16 K 2 11 + ἐν τῇ ἡμέρᾳ αὐτοῦ (1 + in adventu suo, 1 omits)

^a LXX. Jer. xii. 5, ἐὰν δὲ μὴ ποιήσῃτε τοὺς λόγους τούτους, κατ' ἐμμενοῦ ὁμοῖα, λέγει Κύριος, ὅτι εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος. Jer. xii. 7, ἐγκαταλείψατε τὸν οἶκόν μου, ἀφήκα τὴν κληρονομίαν μου, ἐδοκα τὴν ἡγαπημένην ψυχὴν μου εἰς χεῖρας ἐχθρῶν αὐτῆς.

^b LXX. Ps. cxviii. 26, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. εὐλογῆσάμεν ὑμᾶς ἐξ οἴκου Κυρίου.

^c See I. § 44. Only those parts are given here which belong to this division. The first part of the conflation may be seen in the first division.

^d LXX. Dan. xi. 41, "καὶ ἐπελεύσεται εἰς τὴν χώραν μου, καὶ πολλοὶ σκανδαλισθήσονται καὶ αὗται σωθήσονται ἀπὸ χειρὸς αὐτοῦ, Ἐδὼμ καὶ Μωὰβ καὶ κεφάλαιον υἱῶν Ἀμμὼν."

^e Cf. Mark xiii. 22=Matt. xxiv. 24.

^f Cf. Mark xiii. 21—23=Matt. xxiv. 23—25. 2 Thess. ii. 8, μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μὲναια τρόπον.

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S. LUKE.

(LOGIA RESPECTING THE COMING OF THE SON OF MAN.)

18. C. *Comparison with the Days of Noah.*

The word *παρουσία* is used by SS. James, Paul, 2 Peter, 1 John and four times in S. Matthew. The word seems to have been invented by S. Paul, who was a great colmer of theological terms. From him it would pass into the pulpit and so back into the Gospel.

(Continuation of the above.)

xxiv. 37 "Ὡςπερ γὰρ¹ αἱ ἡμέραι τοῦ Νῶε,
 οὕτως ἔσται² ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου
 38 ὥς³ γὰρ ἦσαν ἐν ταῖς ἡμέραις (ἐκείναις)⁴
 ταῖς⁵ πρὸ⁶ τοῦ κατακλυσμοῦ
 τρώγοντες καὶ πίνοντες⁷, γαμοῦντες καὶ γαμίζοντες⁸,
 ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν⁹,
 39 καὶ οὐκ ἔγνωσαν ἕως
 ἦλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἅπαντας¹⁰,

xvii. 26 "Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε,
 οὕτως ἔσται καὶ¹ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου

27 ἡσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο,
 ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν²,
 καὶ

ἦλθεν ὁ³ κατακλυσμὸς καὶ ἀπώλεσεν⁴ πάντας⁵.
 [28 ὁμοίως⁶ καθὼς⁷ ἐγένετο ἐν ταῖς ἡμέραις Αὐτ⁸ ἡσθιον, ἔπινον,
 ἐγάμουν, ἐγαμίζοντο, ἐπόρευον⁹, ἐποδόμουν¹⁰. 29 ἡ δὲ¹¹ ἡμέρα ἐξῆλθεν
 Αὐτ¹² ἀπὸ Σοδὸμων, ἐβρεξεν πῦρ¹³ καὶ θεῖον¹⁴ ἀπ' οὐρανοῦ¹⁵
 καὶ ἀπώλεσεν πάντας¹⁶.]

30 κατὰ τὰ αὐτὰ¹⁷ ἔσται

ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται^{18, 19}.

οὕτως ἔσται¹¹
 ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
 1 (N ll δὲ) 2 (D¹¹ + καὶ) 3 (D ὥςπερ) 4 (N ll omit)
 5 (D omits) 6 (s^a omits) 7 (B ll omit) 8 (D ll s^a + καὶ)
 9 (B γαμίζοντες) 10 (D πάντας) 11 (N ll + καὶ)

1 (l omits) 2 (D l ἐγένετο) 3 (D omits) 4 (N ἤρεν)
 5 (N ἅπαντας) 6 (l et) 7 (D καὶ ὥς, B ll et, 4 ll omit)
 8 (s^a omits) 9 (B ° οἱκ., s^a omits) 10 (D ll omit)
 11 (ll s^a omit) 12 (N ll ταῦτα) 13 (B † πτηται) 14 (D ll
 ἐν τῇ ἡμέρᾳ τοῦ υἱοῦ τοῦ ἀνθρώπου ἡ (l qui) † ἀποκαλύψῃ)

(Other Logia follow.)

18. D. *The one will be taken and the other left.*

(Continuation of the above.)

xxiv. 40 "Τότε
 ἔσονται δύο ἐν τῷ ἀγρῷ,
 εἰς παραλαμβάνεται καὶ εἰς ἀφίεται.
 41 "δύο ἀλγίζουσιν ἐν τῷ μύλῳ¹,
 μία παραλαμβάνεται καὶ μία ἀφίεται²."

xvii. 34 "[Ἀέγω¹ ὑμῖν,]² ταύτη [τῇ νυκτὶ] ἔσονται δύο ἐπὶ
 κλίνης (μίας)³,

ὁ⁴ εἰς παραλημφθήσεται⁵ καὶ ὁ ἕτερος ἀφεθήσεται⁶.

35 "ἔσονται⁷ δύο ἀλγίζουσιν ἐπὶ τὸ αὐτό,

ἡ μία παραλημφθήσεται⁸ ἡ δὲ⁹ ἑτέρα ἀφεθήσεται¹⁰.
 [37 καὶ¹¹ ἀποκριθέντες λέγουσιν αὐτῷ¹² "Ποῦ, κύριε;"¹³ ὁ δὲ εἶπεν
 αὐτοῖς¹⁴ "Ὅπου τὸ σῶμα¹⁵, ἐκεῖ καὶ¹⁶ ὁ δαίμων ἐπισυναχθή-
 σονται¹⁷."]

(Luke xvii. 37 = Matt. xxiv. 28, see above.)
 1 (D l μύλων) 2 (B ll omit, D ll + δύο ἐπὶ κλίνης (± μίας),
 εἰς παραλαμβάνεται καὶ εἰς ἀφίεται)

1 (B ll δὲ, l + γὰρ) 2 (4 ll + in) 3 (B l omit) 4 (D
 omits) 5 (D^a παραλαμβάνεται) 6 (D ἀφίεται) 7 (ll omit)
 8 (D ll καὶ ἡ) 9 (N l omit) 10 (D ll + 36 δύο ἑτέρω (in
 agto) εἰς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται) 11 (l dixit)
 12 (E l πτώμα) 13 (D^a ll omit) 14 (D συναχθ.)

^a LXX. Gen. vii. 7, εἰσῆλθεν δὲ Νῶε.....εἰς τὴν κιβωτὸν διὰ τὸ ὕδωρ τοῦ κατακλυσμοῦ.

^b LXX. Gen. xix. 24, καὶ Κύριος ἐβρεξεν ἐπὶ Σόδομα καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ, 25 καὶ κατέ-
 στρεψεν τὰς πόλεις ταύτας.

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(LOGIA RESPECTING THE COMING OF THE SON OF MAN.)

18. E. *If the Master of the House had known, he would have kept awake.*

(From a Charge to the Twelve.)

xxiv. 43 "Ἐκεῖνο δὲ γινώσκετε ὅτι
εἰ ᾗδαι ὁ οἰκοδεσπότης ποῖα φυλακῇ¹ ὁ κλέπτης² ἔρχεται,
ἐγρηγόρησεν ἂν
καὶ οὐκ ἂν³ εἰσεν⁴ διορυχθῆναι⁵ τὴν οἰκίαν αὐτοῦ.
διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοί,
ὅτι ἢ οὐ δοκεῖτε⁶ ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
1 (M ll ὥρα) 2 (D omits) 3 (D * ἔσεν) 4 (B διο-
ρυχθῆναι) 5 (ll nescitis) 6 (D omits)
(Compare Mark xiii. 35—37.)

xii. 39 "Τοῦτο δὲ γινώσκετε ὅτι
εἰ ᾗδαι ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης² ἔρχεται,
ἐγρηγόρησεν ἂν
καὶ οὐκ¹ ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.
καὶ ὑμεῖς³ γίνεσθε ἑτοιμοί,
ὅτι ἢ ὥρα⁴ οὐ δοκεῖτε⁵ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται." †
1 KD 2 ll * οὐκ ἂν 2 (D † omits) 3 (D * + δι, A1 + οὐ)
4 (D * † + ἢ) 5 (l + et die qua non speratis)

18. F. *Happy is the Faithful Servant.*

(Continuation.)

xxiv. 45 "Τίς ἄρα¹ ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος
ὃν κατέστησεν² ὁ κύριος³ ἐπὶ τῆς οἰκετείας⁴ αὐτοῦ⁵
τοῦ⁶ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;
46 μακάριος ὁ δούλος ἐκεῖνος
ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσκει οὕτως ποιοῦντα.
47 ἀμὴν λέγω ὑμῖν ὅτι
ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.
1 (D1 γὰρ) 2 (K καταστήσει) 3 (Γ ll * + αὐτοῦ)
4 (K1 οικίας, D θεραπείας) 5 (C αὐτοῦ) 6 (D omits)
† Compare Matt. xxv. 21, 23.

[xii. 41 Εἶπεν δὲ¹ ὁ Πέτρος "Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν
ταύτην λέγεις "ἢ καὶ² πρὸς πάντας;" 42 καὶ³ εἶπεν⁴ ὁ κύριος]
"Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος⁵, ὁ φρόνιμος⁶,
ὃν καταστήσει⁷ ὁ κύριος ἐπὶ τῆς θεραπείας⁸ αὐτοῦ
τοῦ⁹ διδοῦναι¹⁰ ἐν καιρῷ (τὸ)¹¹ σιτομέτριον¹²; †
43 μακάριος ὁ δούλος¹³ ἐκεῖνος,
ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσκει¹⁴ ποιοῦντα οὕτως †
44 ἀληθῶς¹⁵ λέγω ὑμῖν¹⁶ ὅτι
ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.
1 (K 2 ll * + αὐτῷ) 2 (8 ll omit) 3 (D omits)
4 (l as omit) 5 (l * + illi) 6 (l + servus) 7 (K δούλος)
8 (K ll καὶ φρ.), (D ll * + ὁ ἀγαθός, * omits) 9 (K ll κατέστησεν)
10 (D τὴν θεραπείαν) 11 (D omits) 12 (K διαδοῦναι,
R ll + αὐτοῖς) 13 BD omit 14 (l + conservis suis)
15 (* omits) 16 (D † + αὐτῶν) 17 (D l ἀμὴν) 18 (l omits)

18. G. *The Punishment of the Unfaithful Servant.*

(Continuation.)

xxiv. 48 "Ἐὰν δὲ εἴπῃ ὁ κακὸς¹ δούλος ἐκεῖνος²
ἐν τῇ καρδίᾳ αὐτοῦ³
'Χρονίζει μου ὁ κύριος',
49 καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ,
ἐσθίει⁴ δὲ καὶ πίνει⁵ μετὰ τῶν μεθύοντων,
50 ἡξεί ὁ κύριος τοῦ δούλου ἐκεῖνου
ἐν ἡμέρᾳ ἢ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἢ οὐ γινώσκει,
51 καὶ διχοτομήσει αὐτόν
καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσεται.
[ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων α.]
1 (l omits) 2 (K omits) 3 (K αὐτοῦ) 4 (CD ll
+ ἐσθίει) 5 (F ll indicative, G l infinitive) 6 (C τε)

xii. 45 "Ἐὰν δὲ εἴπῃ ὁ δούλος ἐκεῖνος
ἐν τῇ καρδίᾳ αὐτοῦ
'Χρονίζει ὁ κύριός μου [ἐρχεσθαι],'
καὶ ἄρξῃται τύπτειν¹ τοὺς παῖδας [καὶ τὰς παιδικίας],
ἐσθίει² τε καὶ πίνει³ καὶ⁴ μεθύσκεισθαι⁵,
46 ἡξεί ὁ κύριος τοῦ δούλου ἐκεῖνου⁶
ἐν ἡμέρᾳ ἢ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἢ οὐ γινώσκει,
καὶ διχοτομήσει αὐτόν
καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσεται.
1 (D τυπᾷ) 2 (D * l participle) 3 (D * omits)
4 (D * participle) 5 (D l αὐτοῦ) 6 (D omits)
(Other Logia follow.)

* 1 Thess. v. 2, αὐτοὶ γὰρ ἀκριβῶς οἶδαν ὅτι ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται, ... ὁ ἄρα οὖν μὴ καθεύδωμεν
... ἀλλὰ γρηγορώμεν.

* This refrain occurs Matt. viii. 12, xiii. 42, 50, xlii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.

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18. H. *The Parable of the Ten Virgins.*

xxv. 1. "Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν
 δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν¹
 ἐξῆλθον εἰς ὑπάντησιν² τοῦ νυμφίου³. 2 πέντε δὲ ἐξ
 αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι· 3 αἱ γὰρ⁴ μωραὶ
 λαβοῦσαι τὰς λαμπάδας (αὐτῶν) οὐκ ἔλαβον μεθ' ἑαυτῶν
 ἔλαιον⁵. 4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις·
 μετὰ τῶν λαμπάδων ἑαυτῶν^{6,7}. 5 χρονίζοντος δὲ τοῦ
 νυμφίου ἐνύσταξαν πᾶσαι καὶ^{8,9} ἐκάθευδον. 6 μέσης δὲ
 νυκτὸς κραυγὴ γέγονεν¹⁰· "Ἴδου ὁ νυμφίος¹¹, ἐξέρχεσθε"
 εἰς ἀπάντησιν¹². 7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι
 ἐκείναι¹³ καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν¹⁴. 8 αἱ δὲ
 μωραὶ ταῖς φρονίμοις εἶπαν· "Δότε ἡμῖν ἐκ τοῦ ἐλαίου
 ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν" σβέννυνται¹⁵. 9 ἀπε-
 κρίθησαν δὲ αἱ φρόνιμοι λέγουσαι· "Μήποτε¹⁶ οὐ μὴ"
 ἀρκέσῃ¹⁷ ἡμῖν καὶ ὑμῖν πορεύεσθε¹⁸ μᾶλλον πρὸς τοὺς
 πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. 10 ἀπερχομένων
 δὲ αὐτῶν¹⁹ ἀγοράσαι ἤλθεν ὁ νυμφίος, καὶ αἱ ἔτοιμοι
 εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.
 11 ὕστερον δὲ ἔρχονται²⁰ καὶ²¹ αἱ λοιπαὶ²² παρθένοι λέ-
 γουσαι· "Κύριε, κύριε, ἀνοίξον ἡμῖν" 12 ὁ δὲ ἀποκριθεὶς
 εἶπεν· "Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς." 13 Γρηγορεῖτε
 οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

1 (N O αὐτῶν) 2 (D ἀπάντ.) 3 (O τῷ νυμφίῳ, D ll s^c + καὶ
 τῇ νύμφῃ) 4 (Z ll s^c δέ, D l οὖν) 5 N ll omit 6 (D l + ἐν
 τοῖς ἀγγείοις + αὐτῶν) 7 (O ll + αὐτῶν) 8 (D αὐτῶν, O ll omit)
 9 (l secum) 10 (l fatuas) 11 (B ἐγένετο) 12 (X ll s^c
 + ἐρχεται, l + est) 13 (D ἐξέρχεται, ll Origen ἐγείρεσθε)
 14 (O συνάπτ., D s^c + αὐτοῦ, O ll + αὐτῷ) 15 (D omits) 16 (CD
 αὐτῶν) 17 (O ἡμῶν, s^c omits) 18 (D ἵβεν.) 19 N οὐκ
 20 (D ἀρκεῖσι) 21 (O l s^c + δέ) 22 (D ll εἰς ὑπάγουσιν)
 23 (D ll ἤλθον) 24 (D ll s^c omit) 25 (s^c omits)

18. I. *The Parable of the Talents (Pounds).*

These two parables, in spite of the difference in the locality, seem to be identical, but are probably reported by different eye-witnesses and are certainly expanded by conflation. Compare in all these points the parables of "the great dinner," § 16, and of "the lost sheep," § 12.

In S. Luke the number of the slaves is ten, yet only three figure in the sequel—a clear indication of disturbance. In S. Luke they all receive the same small sum of 24; in S. Matthew they receive sums varying from 2,500 to 22,500, and an essential feature of the parable is that this accorded with their different capacity. S. Luke seems to have worked into vv. 12, 14, 15, 27 some historical allusions to Herod Archelaus and his mission to Rome at his father's death.

(In Jerusalem.)

18. I. a. *The trust.*

xxv. 14. "Ὅσπερ γὰρ¹ ἄνθρωπος ἀποδημῶν

ἐκάλεσεν τοὺς ἰδίους δούλους
 καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,

1 (D omits)

(In a different context, at Jericho.)

xix. 11. [Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ
 τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτῶν καὶ δοκεῖν αὐτοῖς^{1,2} ὅτι παρα-
 χρήμα³ μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι· εἶπεν οὖν⁴]

12. "Ἀνθρωπὸς τις [εὐγενής] ἐπορεύθη⁵ εἰς χώραν μακρὰν
 [λαβεῖν ἑαυτῷ⁶ βασιλείαν καὶ ὑποστρέψαι].

13 καλέσας δὲ δέκα δούλους ἑαυτοῦ⁷
 ἔδωκεν αὐτοῖς

1 (D omits) 2 (N ἡ δοκεῖ αὐτοῖς) 3 (l omits) 4 (D δέ,
 l s^c omit) 5 (D ἐπορεύετο) 6 (D ll s^c omit) 7 (D αὐτοῦ,
 ll omit)

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S. LUKE.

(LOGIA RESPECTING THE COMING OF THE SON OF MAN.)

XXV. 15 'καὶ ὃ μὲν ἔθηκεν πάντα τάλαντα ὃ δὲ δύο ὃ δὲ ἓν¹,
ἑκάστη κατὰ τὴν ἰδίαν δύναμιν², καὶ ἀπεδήμησεν.

xix. (13)

"δέκα μνᾶς

[καὶ εἶπεν πρὸς αὐτοὺς 'Πραγματεύεσθε³ ἐν ᾧ ἔρχομαι.' 14 Οἱ δὲ
πολίται αὐτοῦ ἤλθον αὐτὸν, καὶ ἀπέστειλαν⁴ πρεσβείαν ὅπως
αὐτοῦ λέγοντες 'Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.']

8 ἔ-σασθαι, (D -εσθαι)

9 (D ἐνέπεμψαν)

[16 εὐθέως⁵ πορευθεὶς⁶ ὃ τὰ πάντα τάλαντα λαβὼν (ii)
ἤργασατο⁷ ἐν αὐτοῖς 'καὶ ἐκέρδησεν' ἅλλα πέντε⁸.
17 αὐταύτως⁹ ὃ τὰ δύο¹⁰ ἐκέρδησεν¹¹ ἅλλα δύο¹². 18 ὃ
δὲ τὸ ἓν¹³ λαβὼν ἀπελθὼν¹⁴ ἔρυκε¹⁵ γῆν¹⁶ καὶ
ἐκρύψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.]

2 (D †ενα) 3 (D δὲν. αὐτοῦ) 4 (11+δὲ, B? CD 1 connect
with ἀπεδήμησεν) 5 (CD 1+δὲ) 6 (C εἰργ.) 7 (N 1 καὶ
ἐποίησεν, 2 11 omit) 8 (NCD 2 11+τάλαντα) 9 (D ὁμοίως,
A 1+δὲ καὶ), BD 11+καὶ 10 (11 Origen+λαβὼν, D 1+τάλαντα
λαβὼν, D 1+καὶ αὐτὸς) 11 (11+in εἰς, 1+εἰ) 12 (A 11+
τάλαντον) 13 (D 11 omit) 14 (C+τὴν) 15 (D 11 ἐν τῇ
γῇ, 1 omits)

18. I. β. The reckoning with the faithful.

XXV. 19 "Μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν
δούλων ἐκείνων

καὶ

συναίρει λόγον μετ' αὐτῶν.

20 καὶ προσελθὼν ὃ τὰ πάντα τάλαντα¹ λαβὼνπροσῆνεγκεν ἅλλα πέντε τάλαντα² λέγων'Κύριε, πέντε τάλαντά μοι παρέδωκας³.Ἰδε ἅλλα πέντε τάλαντα⁴ ἐκέρδησα⁵.

21 ἔφη αὐτῷ ὁ κύριος αὐτοῦ

'Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ,

ἐπὶ ὀλίγα ἦς πιστός,

ἐπὶ πολλῶν σε καταστήσω.

εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.⁶22 "Προσελθὼν⁷ καὶ⁸ ὃ τὰ δύο τάλαντα⁹ εἶπεν'Κύριε¹⁰, δύο τάλαντά μοι παρέδωκας¹¹.Ἰδε¹² ἅλλα δύο τάλαντα¹³ ἐκέρδησα¹⁴.

23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ

'Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ,

ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω.

εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου¹⁵.

1 (N omits) 2 (1 omits) 3 (Origen 8 11 δέδωκας)
4 (C 11 omit) 5 (D 11 ἐπεκέρδ., C+ἐπ' αὐτοῖς) 6 (2 11+εἰ)
7 (Origen 11 Εὖγε) (8 D 11+ἐπελ) 9 (CD 11+δὲ) 10 (2 11
omit) 11 (NCD 11+λαβὼν) 12 (N omits) 13 (D -κερ)
14 (D ἰδοὺ) 15 (11 omit) 16 (D 1 ἐπεκέρδ., C+ἐπ' αὐτοῖς)

18. I. γ. The reckoning with the faithless.

XXV. 24 "Προσελθὼν δὲ καὶ¹ ὃ τὸ ἓν² τάλαντον εἰληφὼς εἶπεν
'Κύριε,

1 (D 11 omit) 2 (D †ενα)

xix. 13 "Καὶ ἐγένετο¹ ἐν τῷ² ἐπανελθεῖν αὐτὸν [λαβόντα
τὴν βασιλείαν]³ καὶ⁴ [εἶπεν φωνηθῆναι αὐτῷ⁵ τοὺς δούλους
τούτους⁶ οἱ δὲ δέδωκα⁷ τὸ ἀργύριον],

ἵνα γνοῖ⁸ τί διεπραγματεύσαντο⁹.

16 παρεγένετο δὲ ὁ πρῶτος

λέγων

'Κύριε, ἡ μνᾶ¹⁰ σουδέκα προσηργάσατο μνᾶς¹¹.17 καὶ¹² εἶπεν αὐτῷ'Εὖγε¹³, ἀγαθὲ δοῦλε,

ὅτι ἐν ὀλίγῳ πιστὸς ἐγένου,

ἴσθι ἔξουσιν ἔχον ἐπάνω δέκα πόλεων¹⁴.18 καὶ ἦλθεν ὁ δεύτερος¹⁵ λέγων¹⁶'Ἢ μνᾶ σου, κύριε¹⁷,

ἐποιήσεν πέντε μνᾶς.

19 εἶπεν δὲ καὶ τούτῳ

'Καὶ σὺ ἐπάνω γίνου πέντε πόλεων¹⁸.

1 (as omit) 2 (D 1 omit) 3 (s^a omits) 4 (11 as omit)
5 (D 1 αὐτοῦ, 11 omit) 6 (D 11 omit) 7 (11 dedit)
8 (A 11 τίς τί διεπραγματεύσατο) 9 (1 talentum) 10 (1 ta-
lentia, 1 alias) 11 (D 1 δὲ) 12 N Eδ 13 (11 s^a
εἶπεν) 14 (D 11 ὁ ἕτερος ἐλθὼν εἶπεν) 15 (1 omits) 16 (1+
potestatem habens)

xix. 20 "Καὶ ὁ ἕτερος¹ ἦλθεν λέγων †

'Κύριε, ἰδοὺ ἡ μνᾶ σου (2)

ἣν εἶχον ἀποκαμμένην ἐν σιταρίῳ².1 (N †ἕτερος) 2 (s^a omits)

^a The Latin word *moderium* occurs in Acts xix. 12, John xi. 41 and xx. 7. μνᾶ and αὐστηρόι are found only here in N.T.

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xxv. (24) “ἐγνων σε¹
 ὅτι σκληρὸς² εἶ ἀνθρωπος,
 θερίζων σπυρὶ οὐκ ἔσπαιρας
 καὶ συνάγων ὄθεν³ οὐ διεσκόρπισας⁴ }
 25 καὶ φοβηθεὶς (1) ἀπελθὼν⁵
 ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· (2)
 ἴδε⁶ ἔχεις τὸ σὺν· (3)
 26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ
 ‘Πονηρὲ δοῦλε⁷ καὶ δκνηρέ,
 ἦδεις ὅτι
 θερίζω σπυρὶ οὐκ ἔσπαιρα
 καὶ συνάγω ὄθεν⁸ οὐ διεσκόρπισα;
 27 ἴδεις σε οὖν βαλεῖν τὰ ἀργύριά⁹ μου
 τοῖς τραπεζίταις, ἢ
 καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἀν τὸ ἐμὸν σὺν τόκῳ.
 28 ἄρατε οὖν¹⁰ ἀπ’ αὐτοῦ τὸ τάλαντον
 καὶ δότε τῷ ἔχοντι τὰ δέκα¹¹ τάλαντα.
 29 τῷ γὰρ ἔχοντι παντὶ¹² δοθήσεται¹³
 καὶ περισσευθήσεται¹⁴.
 τού¹⁵ δὲ¹⁶ μὴ ἔχοντος καὶ ὁ ἔχει¹⁷ ἀρθήσεται ἀπ’ αὐτοῦ.
 30 [καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε¹⁸ εἰς τὸ σκότος τὸ (ii)
 ἐξώτερον¹⁹. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
 ὀδόντων²⁰.]

3 (N1 αὐστηρὸς) 4 (D11 σπυρὶ) 5 (D11 ἀπὸ τῶν καὶ)
 6 (D1 ἴδω) 7 (1 + male) 8 (11 ubi) 9 (OD11 singular)
 10 (1 omits) 11 (D πέντε) 12 (D omits) 13 (D
 -σεύσεται) 14 (O1 ἀπὸ δὲ τοῦ) 15 (L 411 δοκεῖ ἔχειν)
 16 (D11 βάλετε ἐξω)

v. 27. τόκος does not occur elsewhere in N.T. Usury was
 forbidden amongst brethren (Ps. xv. 5 &c.), but it has always
 been freely practised between Jews and Gentiles. S. Luke's
 ἐπραξα is found again in this sense in Luke iii. 18 only.

xix. 21 “ἐφοβούμην (1) γάρ²¹ σε
 ὅτι ἀνθρωπος²² αὐστηρὸς εἶ,†
 αἵρεις δὲ οὐκ ἔθikas
 καὶ θερίζεις δὲ οὐκ ἔσπαιρας.†

22 λέγει²³ αὐτῷ
 [Ἐκ τοῦ στόματός σου κρινώ σε,] πονηρὲ δοῦλε.
 ἦδεις²⁴ ὅτι [ἐγὼ ἀνθρωπος αὐστηρὸς εἰμι],
 αἵρων²⁵ δὲ οὐκ ἔθikas
 καὶ θερίζων²⁶ δὲ οὐκ ἔσπαιρα; †
 23 καὶ διὰ τῆς²⁷ οὐκ ἔδωκάς μου τὸ ἀργύριον
 ἐπὶ τράπεζαν; †
 καὶ ἐλθὼν²⁸ σὺν τόκῳ ἀν αὐτὸ ἐπραξα.†
 24 [καὶ τοῖς παρεστῶσι εἶπεν]
 “Ἄρατε ἀπ’ αὐτοῦ τὴν μνῆν²⁹
 καὶ δότε³⁰ τῷ τὰς δέκα μνῆς³¹ ἔχοντι.†
 25 [καὶ εἶπεν αὐτῷ
 ‘Κύριε³², ἔχει δέκα μνῆς³³.’ 26 ‘Ἀέγω³⁴ ὁ μὲν³⁵ ὅτι³⁶]
 παντὶ τῷ ἔχοντι δοθήσεται³⁷,

ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει³⁸ ἀρθήσεται³⁹.

27 [Πλὴν τοῖς ἐχθροῖς μου τοῦτους⁴⁰ τοὺς μὴ θελήσαντάς⁴¹ με
 βασιλεῦσαι⁴² ἐπ’ αὐτοὺς ἀγάγετε⁴³ ὥστε καὶ κατασφάξετε⁴⁴ αὐτοὺς⁴⁵
 ἐμπροσθεν μου⁴⁶.]
 28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἐμπροσθεν⁴⁷ ἀναβαίνων⁴⁸ εἰς
 Ἱεροσόλυμα⁴⁹.]

3 (D11 ὅτι ἐφοβήθη) 4 (D1 ἀνθ. γάρ) 5 (D δὲ εἶπεν,
 11 et dixit, 1 tunc dixit) 6 (as + and κεφαλαίως) 7 (as + me)
 8 (D11 as? αἵρων) 9 (D11 as? θερίζω) 10 (D1 διὰ τῆς, 1 omits
 καὶ) 11 (N + οὐ) 12 (D11 omit) 13 (D ἀπενέγκαστε)
 14 (1 talents) 15 (B omits) 16 (D 811 as omit) 17 (D as
 + γάρ, 11 + autem) 18 (N omits) 19 (11 omit) 20 (D
 προστίθεται, 18^a προστεθήσεται, 2^a + καὶ προστεθήσεται) 21 (2^a
 he seems to have or he thinks he has) 22 (D11 + ἀπ’ αὐτοῦ)
 23 (D11 2^a ἐκείνους) 24 (D 1 θέλωντάς) 25 (D βασιλεύειν)
 26 (D 2^a ἀγάγετε) 27 (N 2^a -σφάξετε) 28 (D + καὶ τὸν ἀχρεῖον
 δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς
 καὶ ὁ βρυγμὸς τῶν ὀδόντων) 29 (D1 as ἀναβαίνων δὲ) 30 (1
 omits) 31 (D1 Ἱερουσαλὴμ)

† For S. Mark's parallel and a doublet see I. § 13 a.

18. K. The Judgement of the Nations.

[xxv. 31 “Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ (ii)
 δόξῃ αὐτοῦ καὶ πάντες οἱ¹ ἄγγελοι μετ’ αὐτοῦ²,

1 (A1 + ἄγγελοι)

* The phrase τὸ σκότος τὸ ἐξώτερον is repeated in Matt. viii. 12, xxii. 13, xxv. 30.
 * This refrain occurs Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.
 * LXX. Zech. xiv. 5, καὶ ἔξει Κύριος ὁ θεὸς μου, καὶ πάντες οἱ ἄγγελοι μετ’ αὐτοῦ.

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XXV. (31)

“τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ^a, ³² καὶ συναχθή-
 σονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει²
 αὐτοὺς ἀπ’ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ
 πρόβατα ἀπὸ τῶν ἐρίφων³, ³³ καὶ στήσει τὰ μὲν⁴
 πρόβατα ἐκ δεξιῶν αὐτοῦ⁵ τὰ δὲ ἐρίφια ἐξ ἐκωνύμων⁶.
³⁴ τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ ‘Δεῦτε,
 οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν
 ἡτομασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·
³⁵ ἐπεινάσα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ
 ἐποτίσατέ με, ξένος ἤμην καὶ συνηγάγετέ με, ³⁶ γυμνὸς
 καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν
 φυλακῇ ἤμην καὶ ἤλθατε πρὸς με.’ ³⁷ τότε ἀποκρι-
 θήσονται αὐτοὶ οἱ δίκαιοι λέγοντες ‘Κύριε, πότε σε
 εἶδαμεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτί-
 σαμεν; ³⁸ πότε δὲ σε εἶδαμεν ξένον καὶ συνηγάγομεν,
 ἢ γυμνὸν καὶ περιεβάλομεν; ³⁹ πότε δὲ⁷ σε εἶδομεν
 ἀσθενοῦντα⁸ ἢ ἐν φυλακῇ καὶ ἤλθομεν πρὸς σε;’
⁴⁰ καὶ ἀποκριθεὶς ὁ βασιλεὺς⁹ ἐρεῖ αὐτοῖς ‘Ἀμὴν
 λέγω ὑμῖν, ἐφ’ ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν
 μου¹⁰ τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.’ ⁴¹ τότε ἐρεῖ
 καὶ τοῖς ἐξ ἐκωνύμων ‘Πορεύεσθε¹¹ ἀπ’ ἐμοῦ¹² κατηρα-
 μένοι εἰς τὸ πῦρ τὸ αἰώνιον¹³· τὸ ἡτομασμένον¹⁴ τῷ
 διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· ⁴² ἐπεινάσα γὰρ καὶ
 οὐκ¹⁵ ἐδώκατέ μοι φαγεῖν, (καὶ)¹⁶ ἐδίψησα καὶ οὐκ
 ἐποτίσατέ με, ⁴³ ξένος ἤμην καὶ οὐ συνηγάγετέ με,
 γυμνὸς καὶ οὐ περιεβάλετέ με¹⁷, ἀσθενὴς καὶ ἐν φυ-
 λακῇ καὶ οὐκ ἐπεσκέψασθέ με.’ ⁴⁴ τότε ἀποκριθή-
 σονται¹⁸ καὶ αὐτοὶ λέγοντες ‘Κύριε, πότε σε εἶδομεν
 πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν
 φυλακῇ καὶ οὐ διηκονήσαμεν¹⁹ σοι;’ ⁴⁵ τότε ἀπο-
 κριθήσεται αὐτοῖς λέγων ‘Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον
 οὐκ ἐποιήσατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ
 ἐποιήσατε.’ ⁴⁶ καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν
 αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον²⁰.”]

2 (BD ἀφορίσει) 8 (B ἐρίφω) 4 (D II omit)
 5 (K omit) 6 (K+αὐτοῦ) 7 (K ἐμὲ) 8 (D καὶ)
 9 (D -εβάλλομεν) 10 (D II ἢ πότε, I omit δέ) 11 (K II
 ἀσθενῆ) 12 (D II omit) 13 (B D II omit) 14 (K ἤπαγετε)
 15 (D+οὐ) 16 (Justin σκότος τὸ ἐξώτερον) 17 (D II δ ἡτο-
 μασεν ὁ πατήρ μου) 18 (B omit) 19 (ND II omit)
 20 (B II + III) 21 (K οὐκ * ἡδίκη. B οὐ * διεκ.)

^a Romans ii. 16, ἐν ᾗ ἡμέρᾳ κρινεὶ ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ. James ii. 18, ἡ γὰρ κρίσις ἀνέλκει τῷ μὴ ποιήσαντι ἔλεος. (Matt. xxv. 81=) 2 Thess. i. 7, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ’ οὐρανοῦ μετ’ ἀγγέλων διωκόμενος αὐτοῦ ἐν πυρὶ φλογός. (Matt. xxv. 82=) 2 Thess. ii. 1, ἡμῶν ἐπισυναγωγῇ ἐπ’ αὐτόν. 1 Cor. i. 8, τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ (Χριστοῦ). 2 Cor. v. 10, τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ χριστοῦ, ἵνα κομίσῃται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἐπραξεν, εἴτε ἀγαθὰ εἴτε φαῦλα. Rev. xx. 12, καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικροὺς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠρώχθησαν· καὶ ἄλλο βιβλίον ἠρώχθη, ὃ ἐστὶν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

^b LXX. Dan. xii. 2, “καὶ πολλοὶ τῶν καθυπνόμενων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται, οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς θανάτῳ, οἱ δὲ εἰς διασπορὰν καὶ αἰσχύναν αἰώνιον.”

THIRD DIVISION

A COLLECTION OF NINETEEN DISCOURSES, PARABLES AND STORIES,
EMBEDDED IN S. LUKE'S GOSPEL,
CHIEFLY IN THE CENTRAL THIRD
(IX. 51—XVIII. 14).

1. Five sections present certain parallels with both S. Matthew and S. Mark, viz.
1, 3, 8, 14, 18.
2. Two sections present certain parallels with S. Matthew only, viz.
9, 16.
3. One section presents parallels with S. John, viz.
1.

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1. THE ANOINTING OF OUR LORD'S FEET.

Tm¹ Tr¹.

1. A. The anointing.

vii. 36 Ἡρώτα¹ δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη². 37 Καὶ ἰδοὺ γυνὴ ἥτις³ ἦν⁴ ἐν τῇ πόλει ἁμαρτωλός⁵, καὶ⁶ ἐπιγούσα⁷ ὅτι κατὰκειται ἐν τῇ οὐκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου⁸ καὶ σταῖσα ὀπίσω⁹ παρὰ τοὺς πόδας αὐτοῦ κλαίουσα¹⁰, τοῖς δάκρυσιν ἥρξατο βρέχειν¹¹ τοὺς πόδας αὐτοῦ¹²· καὶ ταῖς θριξίν¹³ τῆς κεφαλῆς αὐτῆς ἐξέμασεν¹⁴, καὶ κατεφύλει τοὺς πόδας αὐτοῦ¹⁵ καὶ ἤλειψεν τῷ μύρῳ.

1 (D11 Ἡρώτησεν, as *There came...desiring*) 2 (N κατέκειτο) 3 (D omits) 4 (as *And when He had reclined, a certain woman, a sinner, was in the city*) 5 (D11¹ omits) 6 (D γούσα) 7 (I omits) 8 (I1 omits) 9 (D as *εβρεξε*, I1 *rigabat*, I1 *lavit*) 10 (ND εξέμαξεν)

1. B. The two debtors.

vii. 39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν¹ εἶπεν ἐν ἑαυτῷ λέγων² “Οὗτος εἰ ἦν (δ)³ προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπῇ⁴ ἢ γυνὴ ἥτις ἀπτεταί⁵ αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν.” 40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν⁷ “Σίμων, ἔχω σοί τι εἰπεῖν.” ὁ δὲ “Διδάσκαλε, εἰπέ.” φησὶν¹⁰. 41 “Δύο χρεοφειλέται ἦσαν δανιστῇ τινί· ὁ εἰς ὀφείλειν δηνάρια πεντακόσια, ὁ δὲ ἑτέρος¹¹ πεντήκοντα. 42 μὴ ἐχόντων¹² αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν¹³ πλείον¹⁴ ἀγαπήσει αὐτόν;” 43 ἀποκριθεὶς¹⁵ Σίμων εἶπεν “Ὑπολαμβάνω ὅτι ὃ τὸ πλείον¹⁴ ἐχαρίσατο.” ὁ δὲ εἶπεν αὐτῷ “Ὅρθως ἔκρινας.”

1 (D1 παρ' ὃ κατέκειτο) 2 (D1 omits) 3 ND as? omits 4 (D ποταπῇ) 5 (D¹ ἢ ἀποτμήν) 6 (as omits) 7 (X1 ἀντῷ, I1 *ad Petrum*, I1 *Simoni*) 8 (B *εἶπεν*) 9 (D εἶπεν) 10 (D ἐφη, D11 *ss* + δὲ εἶπεν, *ss* + *to him*) 11 (D 211 *ss* + δεκάρια) 12 (N11 *ss* + δὲ) 13 (D11 omits) 14 (D πλείον) 15 (as omits, N11 + δὲ, D + δ)

1. C. Love the test of forgiveness.

vii. 44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἐφη¹ “Βλέπεις ταύτην τὴν γυναῖκα;· εἰσῆλθὼν σου εἰς τὴν οὐκίαν, ὅδωρ μοι² ἐπί³ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξεν μου τοὺς πόδας καὶ ταῖς θριξίν⁴ αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον⁵ οὐ διέλειπεν⁶ καταφιλοῦσά μου τοὺς πόδας.

1 (D11 εἶπεν τῷ Σ., I1 *dixit*, “Simon”) 2 (I1 + plorantem) 3 (D + καί) 4 N11 μου 5 N + τοῖς 6 (E *ss* + τῆς κεφαλῆς) 7 (L11 εἰσῆλθεν) 8 N διέλειπεν

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vii. 46 ἐλαίῳ¹ τὴν κεφαλὴν μου² οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν τοὺς πόδας μου³. 47 οὐ χάριν⁴ λέγω⁵ σοι⁶, ἀφένονται⁷ αἱ ἁμαρτίαι αὐτῆς⁸ αἱ πολλαί⁹, ὅτι ἡγάπησεν πολὺ¹⁰. ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ¹¹.”

9 (as omits) 10 (as *Me*, I1 *pedes meos*) 11 (D11 omits) 12 (D¹ + δὲ) 13 (N εἶπεν) 14 (as omits) 15 (N¹ ἀφένονται, I1 *perfect*, present or future tense) 16 (I1 *tibi*) 17 (D 211 αὐτῇ πολλά, 211 omits αἱ πολλά) 18 (D1 omits) 19 (D omits)

1. D. Editorial Conclusion.

vii. 48 Εἶπεν δὲ αὐτῇ¹ “Ἀφένονται² σου αἱ ἁμαρτίαι.” 49 καὶ ἥρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς “Τίς οὗτός³ ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;”. 50 εἶπεν δὲ πρὸς τὴν γυναῖκα “Ἡ πίστις σου σέσωκέν σε⁴· πορεύου εἰς εἰρήνην⁵.”

Doublet:

v. 50 [Καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν¹] “Ἀνθρώπε², ἀφένονται σοι³ αἱ ἁμαρτίαι σου.” 51 καὶ ἥρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι⁴ λέγοντες “Τίς ἐστιν οὗτος⁵ ὃς⁶ λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφέναι⁷ εἰ μὴ ὁ μόνος ὁ⁸ θεός;”

1 (I1 *ss* *ad illam mulierem* (or “Mulier”)) 2 (N¹ ἀφένονται) 3 (I1 omits) 4 (I1 + ἴπεν) 5 (D + ἴπεν) 6 (D11 *in εἰρήνῃ*) 7 (D λέγει, CD1 + τῷ παραλυτικῷ) 8 (I1 τῷ ἀνθρώπῳ) 9 (ND¹ omits) 10 (D11 + ἐν ταῖς καρδίαις αὐτῶν) 11 (211 omits) 12 (D T1 οὗτος) 13 (ND ἀφέναι) 14 (D¹ εἰς)

(For the connexion of this narrative with the other Gospels see I. § 45 b.)

2. SS. JAMES AND JOHN WISH TO CALL DOWN FIRE TO CONSUME A SAMARITAN VILLAGE.

ix. 51 [Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι¹ τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ² καὶ αὐτοὶ τὸ πρόσωπον³ ἐστῆρισεν⁴ τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ, 52 καὶ ἀπέστειλεν ἀγγέλους πρὸς προσώπον αὐτοῦ.] Καὶ πορευθέντες εἰσῆλθον εἰς κώμην⁵ Σαμαρειτῶν, ὡς⁶ ἐτοιμάσαι αὐτῷ. 53 καὶ οὐκ ἔδξαντο αὐτόν⁷, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον⁸ εἰς Ἱερουσαλὴμ. 54 ἰδόντες δὲ οἱ μαθηταί⁹ Ἰάκωβος καὶ Ἰωάννης εἶπαν¹⁰ “Κύριε, θέλεις εἰπωμεν¹¹ πῦρ καταβῆναι ἀπὸ¹² τοῦ οὐρανοῦ¹³ καὶ ἀναλῶσαι αὐτούς¹⁴”; 55 στραφεὶς¹⁵ δὲ ἐπετίμησεν αὐτοῖς¹⁶. [56 καὶ ἐπορεύθησαν¹⁷ εἰς ἑτέραν κώμην¹⁸.]

1 (D πληροῦσθαι) 2 (N omits) 3 (ND D11 *ss* + αὐτοῦ) 4 (ND ἐστήριξεν) 5 (N11 πόλις) 6 (OD11 ὥστε) 7 (as *them*) 8 (411 *euntis*, I1 *euntibus*, *ss* *set to go*) 9 (OD11 *ss* + αὐτοῦ) 10 (as + *to him*) 11 (I1 *† dicimus*) 12 (OD *εἰς*, I1 *de*) 13 (I1 + *super illos*, I1 + *ad illos*) 14 (I1 omits, OD11 + *ὡς* καὶ Ἠλίας ἐποίησεν) 15 (as omits) 16 (D11 *ss* + καὶ εἶπεν “Οὐκ οἰδατε ποίου πνεύματος ἐστε”) 17 (K11 *ss* + “δ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθειν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι”) 18 (I1 singular) 19 (I πόλις) 20 (I omits)

¹ This refrain occurs Mark v. 34, x. 52; Matt. ix. 22; Luke vii. 50, viii. 48, xvii. 19, xviii. 42.

² LXX. 2 Kings i. 10, καὶ ἀπεκρίθη Ἡλίου καὶ εἶπεν πρὸς τὸν περὶ τὸν τῶν βασιλέων “Καὶ εἰ ἀνθρώπος θεοῦ ἐγώ, καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεται ἐγὼ καὶ τοὺς περὶ τὸν τῶν βασιλέων σου” καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς περὶ τὸν τῶν βασιλέων αὐτοῦ. Cf. v. 12.

S. LUKE.

3. THE STORY OF THE GOOD SAMARITAN.

3. A. *The lawyer's first question.*

x. 25 Ἐκ δὲ τοῦ νομικοῦ τῆς ἀνέστης ἐκπειράζων αὐτὸν λέγων "Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;" 26 ὁ δὲ εἶπεν πρὸς αὐτόν "Ἐν τῇ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;" 27 ὁ δὲ ἀποκριθεὶς εἶπεν "Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν." 28 εἶπεν δὲ αὐτῷ "Ὁρθῶς ἀπεκρίθης. τοῦτο ποίει καὶ ζήσῃς."

1 (as + came near, who) 2 (D1 Ἀνέστη δὲ τις v., ll as Et haec dicente eo, ll + ecce &c.) 3 (CD ll + καὶ) 4 (D omits) 5 (N + + &c.) 6 (l omits) 7 (D omits) 8 B omits 9 (D ll & with dative) 10 NC + τῇ, (D + τῇ) 11 (B omits) 12 (C 2 ll & with genitive) 13 (D ll omits) 14 (as thou hast said) 15 (D ἵσχυι)

3. B. *The lawyer's second question.*

x. 29 Ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν "Καὶ τίς ἐστίν μου πλησίον;" 30 ὑπολαβὼν ὁ Ἰησοῦς εἶπεν "Ἄνθρωπος τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱερικὴν καὶ ῥηστοῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφ' ἑνὸς ἡμιθανῆ. 31 κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν (ἐν) τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν 32 ὁμοίως δὲ καὶ Λευεΐτης κατὰ τὸν τόπον ἰλθὼν καὶ ἰδὼν ἀντιπαρήλθεν."

1 (N αὐτόν) 2 (as omits, D ll + δὲ) 3 (D as + αὐτῷ) 4 (C καταβαίνει) 5 (C omits) 6 (D* ῥη. περιεπεσεν, v. ἵσχυος fell) 7 (E ll ἐξίδυσαν) 8 (D1 omits) 9 (C ἡμίθανον) 10 (C + τυχάνων) 11 (D ἡμίθανον, 4 ll omits) 12 (D καταβαίνει, B* κατέβαινεν) 13 B ll omits 14 (ll eadem or eandem) 15 (CD ll as + γινόμενος) 16 (D ll omits) 17 (l omits) 18 (D ll as + αὐτόν) 19 (N omits v. 32)

3. C. *The Good Samaritan.*

x. 33 "Σαμαρείτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἱσπλαγχθῆναι, 34 καὶ προσελθὼν κατέβησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιδάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ 35 καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν "Ἐπεμελήθητι

1 (CD ll as + αὐτόν) 2 (D ἱσπλαγχθῆναι) 3 (4 ll omits) 4 (ll omits) 5 (N πανδοκ.) 6 (C1 + ἐλθὼν καὶ) 7 (ND πανδοκ.) 8 (NC ll + αὐτῷ)

• LXX. Deut. vi. 4, "Ἀκούε, Ἰσραὴλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἰς ἐστίν, 5 καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου.

• LXX. Lev. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

• LXX. Lev. xviii. 5, καὶ φυλάξετε πάντα τὰ προστάγματα μου καὶ πάντα τὰ κρίματά μου, καὶ ποιήσετε αὐτά· ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς ἐγὼ Κύριος ὁ Θεὸς ἡμῶν.

• Of. John xii. 2, ἐποίησαν οὖν αὐτῷ δειπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει.

• τίς ἐξ ἡμῶν occurs in Matt. vi. 27 (= Luke xii. 25) and in Luke xiv. 28, xv. 4, xvii. 7.

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x. (35) αὐτοῦ, καὶ ὁ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαι με ἀποδώσω σοι." 36 τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεισύντος εἰς τοὺς ῥηστές;" 37 ὁ δὲ εἶπεν "Ὁ ποιήσας τὸ ἔλαος μετ' αὐτοῦ." εἶπεν δὲ αὐτῷ (ὁ) Ἰησοῦς "Πορεύου καὶ σὺ ποίει ὁμοίως."

9 (D -σει) 10 (N omits) 11 (D omits) 12 (D1 τῶν, CD 2 ll + &c.) 13 (D omits, l ex his ἰδουibus, l ex his) 14 (B ll omits) 15 (D1 δοκεῖς) 16 (A1 &c.) 17 B omits 18 (N ἰσοι) 19 (l + et vives)

(For the connexion of this narrative with the other Gospels and with the LXX. see I. § 42.)

4. MARY AND MARTHA CONTRASTED.

The names of these women and their characters identify them with the sisters of Lazarus in Bethany, but S. Luke seems to think that they lived in Galilee. It is quite probable that the meal which is here described ought to be identified with the supper at which our Lord was anointed.

x. 38 [Ἐν δὲ τῷ πορεύεσθαι αὐτοῦς αὐτῶν] εἰσῆλθεν εἰς κώμην τινα· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὴν οἰκίαν. 39 καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρίας, (ἡ) καὶ παρακαθεσθῆσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ. 40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπεν "Κύριε, σὺ μέλεις σοι ὅτι ἡ ἀδελφὴ μου μόνον με κατέλειπεν διακονεῖν; εἰπὲς οὖν αὐτῇ ἵνα ἡ μοι συναντιλάβηται." 41 ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος "Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάῃ περὶ πολλὰ, 42 ὁλίγων δὲ ἐστὶν χρεια ἡ ἐνός· Μαρίας γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς."

1 (CD ll Ἐγένετο δὲ ἐν) 2 (C ll + καὶ) 3 (D αὐτόν εἰσελθόν) 4 B omits, D ll εἰς τὸν οἶκον αὐτῆς 5 (BD Μάρθα) 6 N as omits 7 (D ll omits) 8 (D παρακαθίσασα) 9 (D παρὰ) 10 (A1 ὁ Ἰησοῦς) 11 (U1 τὸν λόγον) 12 (D omits) 13 (D + ἐπιστάσας) 14 (C? τε) 15 (ND κατέλειπεν) 16 D εἰπόν 17 (D μου ἀντιλάβηται) 18 (N omits) 19 (CD ll ὁ Ἰησοῦς, v. omits) 20 D omits 21 (N omits) 22 (C? ll ὁ ἐνός δὲ ἐστὶν χρεια) D ll omits, (6 ll omits μεριμνᾷς—πολλὰ, v. omits μεριμνᾷς—ἐνός) 23 (D Μάρθα) 24 D ll omits (C ll δὲ) 25 (D δ) 26 (C ll + &c.)

5. THE STORY OF THE IMPORTUNATE FRIEND.

S. Luke three times uses bad men to represent God or to be examples to us, (1) here, (2) the unjust steward (xvi. 1 ff.), (3) the unjust judge (xviii. 1 ff.).

xi. 3 [Καὶ εἶπεν πρὸς αὐτούς] "Τίς ἐξ ὑμῶν ἐξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ 1 (D1 omits) 2 (ll habet) 3 (l abiit) 4 (D* μεσονυκτίου) 5 (D* ll ερεῖ)

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xi. (5) 'Φίλε, χρῆσόν μοι τρεῖς ἄρτους, ὁ ἐπειδὴ φίλος μου⁶ παρεγένετο· ἔξ ὁδοῦ⁷ πρὸς με⁸ καὶ οὐκ ἔχω δ παραθήσω⁹ αὐτῷ· ἡ γὰρ κἀκείνος ἔσθωθεν ἀποκριθεὶς εἶπεν¹⁰· 'Μὴ μοι κόπους πάρεχε¹¹· ἡδὴ¹² ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου¹³ μετ' ἐμοῦ εἰς τὴν κοίτην¹⁴ εἰσίν¹⁵. οὐ δύναμαι ἀναστὰς δοῦναι σοι· ἡ γὰρ λέγω ὑμῖν, εἰ καὶ¹⁶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι¹⁷ φίλον αὐτοῦ, διὰ γε¹⁸ τὴν ἀναιδίαν¹⁹ αὐτοῦ ἐγερθεὶς δώσει αὐτῷ²⁰ ὅσων²¹ χρήζει."

6 (D1 μοι, C8 omit) 7 (D8 πάρεστιν, I omits) 8 (D ἀπ' ἀγροῦ) 9 (D 211 omit) 10 (I respondeat) 11 (I as + enim) 12 (C11 as omit) 13 (D11 ἐν τῇ κοίτῃ) 14 (D ἐστίν, K + καὶ) 15 (I1 + et ille si perseveraverit pulsans,) 16 (D omits, as? omit) 17 (D + αὐτῶν) 18 (K11 δέ) 19 (B ἀναιδία) 20 (D8 omits) 21 (D ὅσων)
(Here follows "ASK AND IT SHALL BE GIVEN YOU"
= Matt. vii. 7—11.)

8. THE STORY OF THE RICH FOOL.

xii. 13 Εἶπεν δὲ τις ἐκ τοῦ ὄχλου αὐτῷ¹· 'Διδάσκαλε, εἰπὲ² τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ³ τὴν κληρονομίαν."⁴ 14 ὁ δὲ εἶπεν αὐτῷ· "Ἀνθρώπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν⁵ ἐφ' ὑμᾶς;" 15 εἶπεν δὲ πρὸς αὐτοὺς⁶· "Ὁρᾶτε καὶ φυλάσσεσθε⁷ ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ⁸ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ⁹." 16 Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων· "Ἀνθρώπου τινὸς πλουσίου εὐφρόνησεν ἡ χώρα. 17 καὶ διελογίζετο ἐν αὐτῷ¹⁰ λέγων· 'Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;' 18 καὶ¹¹ εἶπεν· 'Τούτο ποιήσω¹². καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω¹³, καὶ συνάξω ἐκεῖ πάντα¹⁴ τὸν σίτον¹⁵ καὶ τὰ ἀγαθὰ μου¹⁶, 19 καὶ ἐρῶ¹⁷ τῇ ψυχῇ μου· 'Ψυχὴ¹⁸, ἔχεις πολλὰ ἀγαθὰ (καίμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε)¹⁹, εὐφραίνου²⁰.' 20 εἶπεν δὲ αὐτῷ ὁ θεός· 'Ἀφρων, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου αἰτοῦσιν²¹ ἀπὸ σοῦ²². ἃ δὲ²³ ἡτοίμασας, τίνοι²⁴ ἔσται; 25 (Ὡς τὸς ὁ θησαυρίζων²⁵ αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν)²⁶."

1 (411 omit) 2 (D εἰπὼν) 3 (8 + the land and) 4 (D18 omit) 5 (K ὑμῶν) 6 (as the multitude or multitudes) 7 (as omit) 8 (D omits) 9 (K αὐτοῦ) 10 (KD εἰαυτῷ) 11 (I + cogitans) 12 (K ἀνοικ., D11 ποιήσω αὐτῷ) 13 (KD11 τὰ γενήματά μου, I as fructus meos) 14 (ND11 as omit) 15 (8 + he said...his) 16 (I1 omit, as Behold) 17 (D11 omit (411 omit καίμενα only, 211 omit ἀναπαύου φάγε τίς only) 18 (KD11 ἀν.) 19 (D11 εὐφ.) 20 (D11 τίνοι) 21 (D 211 omit)

¶ Compare Matt. vi. 19, 20; Luke xii. 33, 34.

⁶ παραθεῖναι of putting food on the table occurs in Mark vi. 41 (=Luke ix. 16), Mark viii. 6.

⁹ κόπους παρέχειν occurs in Mark xiv. 6 (=Matt. xxvi. 10), Luke xviii. 6, Gal. vi. 17.

¹² Translate "Because, when a man has more than enough, it is not true that his life is derived from his possessions." Else the rich would have fuller and better lives than the poor. A certain minimum of food is essential to preserve life; anything beyond that is useless or mischievous.

¹⁴ Translate "And I will say to myself, Sir, thou hast &c.," for ἡ ψυχὴ μου is a Hebraism for 'myself' as S. Luke renders it in ix. 25.

²⁰ "This night are men demanding thy life from thee." The peasants, whom you have irritated beyond endurance by your selfishness, are rising in mass against you. They will murder you, fire your barns and destroy your corn, so that no one will be the better for it.

²¹ Cf. John ix. 2, "Ῥαββί, τίς ἡμαρταν, οὗτοι ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;" 8 ἀπεκρίθη Ἰησοῦς "Ὅτι οὗτοι ἡμαρταν οὐτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ."

²² For the three years compare Luke xiii. 82, "Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. 88 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἑπομένῃ πορεύεσθαι."

²⁵ ἀμπελοργόν and κόπριον occur here only (κόπριον in xiv. 85), σκάπτω in vi. 48, xvi. 8, καταργεῖ in Heb. ii. 14, and 25 times in S. Paul. εἶς once in S. Matt., twice in S. Mark, 26 times in S. Luke.

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7. GALILÆANS MURDERED AND THE TOWER IN SILOAM FALLING.

xiii. 1 Παρήσαν δὲ τινες [ἐν¹ αὐτῷ τῷ καιρῷ] ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· "Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα³ πεπόνθασιν⁴; 3 οὐχί, λέγω ὑμῖν⁵, ἀλλ' ἂν μὴ μετανοήτε⁶ πάντες⁷ ὁμοίως ἀπολείσθε. 4 ἡ γὰρ ἐκείνοι οἱ δέκα ὅκτις⁸ ἐφ' οὓς ἔπεσεν⁹ ὁ πύργος ἐν τῷ¹⁰ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ¹¹ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας¹² Ἱερουσαλὴμ; 5 οὐχί, λέγω¹³ ὑμῖν¹⁴, ἀλλ' ἂν μὴ μετανοήσητε¹⁵ πάντες¹⁶ ὡσαύτως¹⁷ ἀπολείσθε."

1 (D 811 omit) 2 (A11 τοιαῦτα) 3 (D * πεπόνθ.) 4 (I omits) 5 (I1 omit) 6 (I non; dico enim vobis) 7 (D11 μετανοήσητε) 8 (211 omit) 9 (I + millia) 10 (K ἐπέπεσεν) 11 (D8 τοῦ) 12 (D11 as? omit) 13 (D8 εἰ ἡτοιμασας, K11 + ἐν) 14 (D1 + δέ) 15 (D εἰ, I1 omit) 16 (B μετανοήτε) 17 (D ὁμοίως)

8. THE PARABLE OF THE BARREN FIG-TREE.

xiii. 6 [Ἐλεγεν δὲ ταύτην τὴν¹ παραβολὴν.] "Συκὴν εἶχεν τις πεφυτευμένην ἐν τῷ² ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ³ καὶ οὐκ εὗρεν. 7 εἶπεν δὲ⁴ πρὸς τὸν ἀμπελοργόν· 'Ἰδοὺ τρία ἔτη⁵ ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐκ εὗρίσκω⁶. ἔκκοψον⁷ αὐτήν· ἵνα τί καὶ τὴν γῆν⁸ καταργεῖ; 8 ὁ δὲ⁹ ἀποκριθεὶς¹⁰ λέγει αὐτῷ· 'Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ¹¹ ἔτος¹², ἵως ὅτου σκάψω περὶ αὐτὴν καὶ βάλλω κόπριαν¹³. 9 κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον¹⁴—εἰ δὲ μήγε, ἐκκόψεις αὐτήν¹⁵."

1 (I illis) 2 (K omits) 3 (D8 ἀπ' αὐτῆς) 4 (D 211 μὴ εὗρων εἶπεν) 5 (D * ὅκτις) 6 (D + φέρε (adferre) τὴν ἀξείνην) 7 (A11 + οὖν) 8 (B τὸν τόπον) 9 (as + dixeret) 10 (as omit) 11 (K ἡ + το) 12 (D ἐπὶ τοῦτον τὸν ἐνιαυτὸν) 13 (D11 κόπριον κοπρίων) 14 (D11 as put this after μήγε) 15 (Compare I. § 37 a.)

9. THE PARABLE OF THE LOST SHEEP.

The idea of joy at the recovery of what was lost connects the three following parables. There are other connexions also which are probably editorial.

xv. [1 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες¹ οἱ τελῶναι καὶ οἱ² ἁμαρτωλοὶ ἀκούειν αὐτοῦ. 2 καὶ διεγόγγυσον οἱ τε Φαρισαῖοι καὶ οἱ

1 (I1 as omit) 2 (D omits)

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κν. (α) γραμματεῖς λέγοντες ὅτι "Οὗτοι ἀμαρτωλοὺς προσδέχεται καὶ συνοσθίει αὐτοῖς α." 3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων· 4 "Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν·¹⁶ οὐ καταλείπει τὰ ἐνανήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός·¹⁷ ὥς· εὗρη αὐτό; 5 καὶ εὗρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, 6 καὶ ἔλθων¹⁸ εἰς τὸν οἶκον συνακαλεῖ¹⁹ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· 'Συνχάρητέ μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.' 7 λέγων¹⁸ ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνανήκοντα ἐννέα δικαίους οἵτινες οὐ χρεῖαν ἔχουσιν¹⁴ μετανοίας¹⁵.

8 (D 211 as omit) 4 (D 81 εἶπεν) 5 (D ἀπολέσας, 11 extra-verit, 1 perierit) 6 (1 † omits) 7 (D οὐκ ἀφίησι) 8 (D 11 as ἀπελθὼν τὸ ἀπ. ζητεῖ) 9 (N + οὐ) 10 (D² † εἰλῶν δὲ) 11 (D omits) 12 (D συνακαλεῖται) 13 (D ε + δὲ, 1 + ergo) 14 (D οὐχ ἔχουσι χρεῖαν)

(For the connexion of this narrative with S. Matthew see II. § 12.)

10. THE PARABLE OF THE LOST DRACHMA.

The word δραχμή occurs nowhere else in N.T., being superseded by the Latin word *denarius*. Probably the coins here described were only used as ornaments and the loss of one would spoil the set.

κν. 8 "[H] τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἂν ἀπολέσῃ¹ δραχμὴν² μίαν, οὐχὶ ἀπτεῖ λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς³ ὥς οὐ⁴ εὗρη; 9 καὶ εὗρούσα συνακαλεῖ⁵ τὰς φίλας καὶ γείτονας λέγουσα· 'Συνχάρητέ μοι ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.'⁶ 10 οὕτως, λέγω ὑμῖν, γίνεται⁷ χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ⁸ ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι⁹."

1 (D καὶ ἀπολέσασα) 2 (D 11 as omit) 3 (1 as + ex illis) 4 (D omits) 5 (D -λαίται) 6 (D 1 † ἀπ. δραχ.) 7 (D 11 ἔσται) 8 (B omits) 9 (B † ἀπ.)

11. THE STORY OF THE PRODIGAL SON.

11. A. *The prodigal.*

The brevity of the introduction is exceeded in xvi. 19, and is probably due to lack of information.

I am told that in some provinces of India, as soon as the youngest son reaches manhood, any of the sons can demand a

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division of the property. The same law seems to be alluded to here. The father in such cases simply takes one share, which on his death passes to the eldest son (v. 31), who thus gets the usual double portion, combined however with the duty of maintaining the widow and the unmarried daughters, if there are any.

κν. 11 [Εἶπεν δὲ¹] "Ἀνθρωπὸς τις εἶχεν δύο υἱούς. 12 καὶ εἶπεν ὁ νεώτερος αὐτῶν² τῷ πατρὶ³· 'Πάτερ⁴, δός μοι τὸ ἐπιβάλλον⁵ μέρος τῆς οὐσίας·' ὁ δὲ⁶ διέδωκεν αὐτοῖς τὸν βίον⁷. 13 καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν πάντα⁸ ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διασκόρπισεν τὴν οὐσίαν⁹ αὐτοῦ¹⁰ ζῶν ἀσώτως¹¹. 14 δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς¹² ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι¹³. 15 καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τὸς ἀγροὺς¹⁴ αὐτοῦ¹⁵ βόσκειν χοίρους· 16 καὶ ἐπεθύμει¹⁶ χορτασθῆναι ἐκ¹⁷ τῶν κεραιῶν ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδὲς εἰδίδου αὐτῷ¹⁸.

1 (1 ergo, as to them) 2 (2 11 omit) 3 (11 as 111) 4 (N omits) 5 (D 11 as + μοι) 6 (N D 11 καὶ) 7 (11 substantiam) 8 (N ἀπαντα) 9 (D² τὸν βίον) 10 (N D αὐτοῦ) 11 (N † εἰς χώραν μακράν) 12 (as omit) 13 (11 villam or villa) 14 (D as omit) 15 (A 11 γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ) 16 (D † τῷ)

11. B. *Repentance.*

κν. 17 "Εἰς αὐτὸν δὲ ἔλθων ἔφη¹· 'Πόσοι² μίσθιοι³ τοῦ πατρὸς μου περισσεύονται⁴ ἄρτων, ἐγὼ δὲ λιμῷ ὥδε ἀπόλλυμαι· 18 ἀναστὰς⁵ πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· 'Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, 19 οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου.' 20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα αὐτοῦ⁷.

1 (D εἶπεν) 2 (1 as + ἀρτι) 3 (as + ἐν the house) 4 (N D -ουσιν) 5 (N as + δὲ, 1 + itaque) 6 (1 as + εἰ) 7 (N D αὐτοῦ)

11. C. *The father's love.*

κν. (α) "Ἐτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν¹ ἐπὶ τὸν τράχηλον αὐτοῦ καὶ² κατεφίλησεν αὐτόν. 21 εἶπεν δὲ ὁ υἱός³ αὐτοῦ⁴· 'Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου (· ποιήσόν

1 (D 1 ἐπέπ.) 2 (D² † omits) 3 (1 ille) 4 (1 eius)

¹ Cf. Luke v. 30 (|| Mark, Matt.), καὶ ἐγγύγισον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· "Διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε;" Acts xi. 2, ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλὴμ, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι εἰσῆλθεν πρὸς ἀνδρας ἀκροβυστίας ἔχοντας καὶ συνέφαγεν αὐτοῖς.

Luke xix. 7, καὶ ἰδόντες πάντες διεγύγισον λέγοντες ὅτι· "Παρὰ ἀμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταβῆσαι." ² The word *διαγυγίσω* occurs here and xix. 7; γείτων is peculiar to S. Luke and S. John, ὄμιος to S. Luke and S. Matt., *συνοσθίω* and *συγχάτω* to S. Luke and S. Paul. *προσδέχομαι* in this sense is found in S. Paul and Heb.

³ The word *ἐπιμελῶς* occurs here only in N.T. ⁴ Cf. Luke xii. 9, "ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ." Cf. xii. 8, ix. 26.

⁵ Cf. Matt. ix. 13, "ὁ γὰρ ἦλθεν καλεῖσθαι δικαίους ἀλλὰ ἀμαρτωλοῦς." Cf. Luke vii. 36—50, xviii. 9—14, Rom. ii. 17—24. ⁶ λιμὸς in fem. in Doric, masc. in Attic. In the I.XX. it is rarely fem. S. Luke makes it fem. here and in Acts xi. 28, but masc. in Luke iv. 26.

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xv. (21) με ὡς ἓνα τῶν μισθίων σου²¹. 22 εἶπεν δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ²² "Ταχὺ²³ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ²⁴ καὶ ὑποδήματα εἰς τοὺς πόδας²⁵, 23 καὶ φέρετε²⁶ τὸν μίσχον τὸν σιτευτόν²⁷, θύσατε καὶ²⁸ φαγόντες²⁹ εὐφρανθῶμεν, 24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν³⁰, ἦν³¹ ἀπολωλώς³² καὶ³³ εὐρέθη³⁴, καὶ³⁵ ἤρξαντο εὐφραίνεσθαι.

5 ll as omit 6 (N εἰς αὐτὸν) 7 (D Ταχίως) 8 (l omits, D ll + αὐτοῦ) 9 (D ἐνέγκατε) 10 (D ll σιτ. μίσχον καὶ) 11 (l ut) 12 (D ll φέρωμεν καὶ) 13 B ἔζησεν 14 (D omits) 15 (N + ἀπολωλώς) 16 (D + ἐρετι) 17 (N omits)

11. D. Pharisaic jealousy.

xv. 25 "Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ²⁵· καὶ ὡς ἐρχόμενος ἤγγισεν²⁶ τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, 26 καὶ προσκαλισάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο τί²⁷ ἂν εἴη ταῦτα²⁸. 27 ὁ δὲ εἶπεν αὐτῷ²⁹ ὅτι "Ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μίσχον τὸν σιτευτόν³⁰, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν³¹. 28 ὡργισθὴ δὲ καὶ οὐκ ἤθελεν³² εἰσελθεῖν. ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν παρεκάλει³³ αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ³⁴ "Ἰδοὺ τσσαῦτα ἔτη δουλεύω σοὶ καὶ οὐδέποτε ἐντολήν σου παρήλθον³⁵, καὶ ἔμοι οὐδέποτε³⁶ ἔδωκας³⁷ ἔριφον³⁸ ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ³⁹. 30 ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον⁴⁰ μετὰ⁴¹ πορνῶν ἦλθεν⁴², ἔθυσας αὐτῷ⁴³ τὸν σιτευτόν μίσχον⁴⁴. 31 ὁ δὲ εἶπεν αὐτῷ⁴⁵ "Τέκνον⁴⁶, σὺ πάντοτε⁴⁷ μετ' ἐμοῦ εἶ⁴⁸, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν⁴⁹. 32 εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει⁵⁰, ὅτι ὁ ἀδελφός σου οὗτος⁵¹ νεκρὸς ἦν καὶ ἐζήσεν⁵², καὶ⁵³ ἀπολωλώς⁵⁴ καὶ εὐρέθη⁵⁵."

1 (D l ἐλθὼν δὲ καὶ ἤγγισας) 2 (N omits) 3 (D θέλει τοῦτο εἶναι) 4 (D omits) 5 (D σιτ. μίσχον αὐτῷ) 6 (A ll φθέρησεν) 7 (D^s + ἤρξατο, ll coepit rogare) 8 (N omits) 9 (D παρέβη) 10 (H l οὐκ) 11 (D οὐδ. ἔδωκας μοι) 12 B ἐρίφον (D + ἐξ αἰγῶν) 13 (D ἀριστήσω) 14 (D l^s τῷ δὲ υἱῷ σου τῷ καταφαγόντι πάντα, l + tua) 15 D + τῶν 16 (D l καὶ ἐλθόντι) 17 (D 2 ll omit) 18 (D l omit) 19 (l omits) 20 (5 ll fuisti et es or eris) 21 (H ll δεῖ) 22 (l iucundatus sum autem et gavisus sum) 23 (4 ll omit) 24 (D ll ἀνέτ.) 25 (KD ll omit) 26 (N + ἦν)

12. THE PARABLE OF THE UNJUST STEWARD.

The position of an Oriental steward is best seen in the history of Joseph (Gen. xxxix.—l.). Joseph acted as steward (1) to Potiphar, who "left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat," (2) to the keeper of the prison, who "committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it," (3) to Pharaoh, who gave him his signet ring with the power to make contracts, saying "without thee shall no man lift up

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his hand or foot in all the land of Egypt." Such stewards were invariably slaves and had the faults of a slave. Such masters were too indolent and too ignorant to investigate charges of dishonesty. They resorted to dismissal on the first suspicion without any attempt to discover the truth. The "debts" here spoken of are probably accumulated arrears rather than annual rents. The poor tenants are crushed beneath them, the rents having always been far too high. To reduce the arrears was not to rob the master but to do tardy justice to the peasantry. The master could not prosper while his tenants were oppressed and the unrighteous demands had not gone into his pocket. The steward's motive was bad, but his conduct was wise. It may be compared with the laws to relieve the *nezi* at Rome or the tenants in Ireland. The master approves of the measures of relief and apparently revokes his sentence of dismissal.

12. A. Loss of office.

xvi. 1 ["Ἐλεγεν δὲ καὶ¹ πρὸς τοὺς μαθητάς²] "Ἄνθρωπός τις ἦν πλούσιος³ ὅς⁴ εἶχεν οἰκονόμον⁵, καὶ οὗτος διεβλήθη αὐτῷ⁶ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ⁷. 2 καὶ φωνήσας αὐτόν⁸ εἶπεν αὐτῷ⁹ "Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου¹⁰, οὐ γὰρ δύνῃ¹¹ ἐτι οἰκονομεῖν¹². 3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος "Τί ποιήσω ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν¹³ ἀπ' ἐμοῦ¹⁴; σκάπτειν οὐκ ἰσχύω¹⁵, ἐπαιτεῖν αἰσχύνομαι¹⁶. 4 ἔγνω τί ποιήσω, ἵνα ὅταν¹⁷ μετασταθῶ¹⁸ ἐκ¹⁹ τῆς οἰκονομίας δέξωμαι²⁰ με εἰς τοὺς οἴκους ἑαυτῶν²¹."

1 (ll omit) 2 (A ll + αὐτοῦ) 3 (N + omits) 4 (B + ὅς) 5 (B + ὑπάρχον) 6 (D^s omits, 2 ll s^c + dominus suus) 7 (N omits) 8 (D omits) 9 (A ll φωνήσας) 10 (l + μου) 11 (D μου, l omits) 12 (B + καὶ) 13 (N δὲ) 14 (L ll ἀπὸ) 15 (D αὐτῶν)

12. B. Provision against beggary.

xvi. 5 "Καὶ προσκαλισάμενος ἓνα ἑκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ⁵ ἔλεγεν τῷ πρώτῳ "Πόσον ὀφείλεις τῷ κυρίῳ μου;⁶ 6 ὁ δὲ εἶπεν⁷ "Ἑκατὸν βάτους⁸ ἐλαίου⁹. 7 ὁ δὲ εἶπεν¹⁰ αὐτῷ¹¹ "Δέξαι σου τὰ γράμματα καὶ καθίσας¹² ταχέως¹³ γράψον πεντήκοντα¹⁴. 8 ἔπειτα ἑτέρῳ εἶπεν¹⁵ "Σὺ δὲ πόσον ὀφείλεις¹⁶; 9 ὁ δὲ εἶπεν¹⁷ "Ἑκατὸν κόρους σίτου¹⁸. 10 λέγει¹⁹ αὐτῷ²⁰ "Δέξαι σου τὰ γράμματα καὶ²¹ γράψον ὀγδοήκοντα²². 11 8 καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν²³ ὅτι²⁴ οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν²⁵ τὴν ἑαυτῶν²⁶ εἰσίν.

1 (KD αὐτοῦ) 2 (N^s + αὐτῷ) 3 (N βάτους, D^s ll κάδου, ll siclos, vasos, vatov, vathos &c.) 4 (D ll εἶπεν δὲ) 5 (D omits) 6 (s^c and he sat down quickly and wrote them fifty) 7 (D + τῷ) 8 (8 ll + domino meo) 9 (D^s + omits) 10 (N l + δὲ, D ὁ δὲ λ.) 11 (l + καθίσας) 12 (s^c and he sat down at once and wrote them eighty) 13 (D δὲ, D l + λέγω ὑμῶν, ll dixit autem ad discipulos suos) 14 (ll ταῦτα, N + ταῦτα ἑαυτῶν, but corrector alters)

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12. C. *The right use of money.*

xvi. 9 "Καὶ ἐγὼ ὑμῖν λέγω, ταυτοῖς ποιήσατε φίλους ἐκ τοῦ 'μαμωνᾶ' τῆς ἀδικίας", ἵνα ὅταν ἐκλείπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. 10 ὁ πιστὸς ἐν ἐλαχίστῳ¹ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ² ἀδικὸς καὶ ἐν πολλῷ ἀδικὸς ἐστίν. 11 εἰ οὖν ἐν τῷ ἀδικῷ μαμωνᾷ³ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον⁴ τίς δώσει ὑμῖν⁵;"

1 (D1 ἐδίκον μαμ.) 2 (F11 -πνε, 1 desecrinit) 3 (P1 + αὐτῶν) 4 (B11 δολγῷ) 5 (D11 δολγῷ) 6 (D γίνεσθαι) 7 (D μαμωνᾷ) 8 (KD11⁸ ἡμέτερον, (B11 Marcion ἐμὸν) 9 (I omits)

(Here follows "YE CANNOT SERVE GOD AND MAMON.")

13. THE STORY OF THE RICH MAN AND LAZARUS.

S. Luke's sympathy with the poor, the despised, the lost, the despairing, widows, parents who have lost an only child, &c., is very striking and distinguishes his Gospel from the others. On the other hand he pronounces woes against the rich, the full, the smiling, the popular. He records the precept to sell our possessions and not to invite our rich neighbours. He preserves the story of the Rich Fool and of the Rich Man and Lazarus. He does not say (as S. Matthew does) that Joseph of Arimathea was rich. He twice says that the Apostles forsook all before they followed Christ. But to accuse him of Ebionism is manifestly wrong. Zacchæus was rich and did not part with everything. The sternest saying of our Lord against the Rich (The Camel and the needle's eye) is found in three Gospels.

This parable, like that of the Prodigal Son, has neither introduction nor conclusion. Both parables are inserted with startling abruptness, but the whole of chapters xv.—xvii. is more than usually unfinished; probably S. Luke was hoping to collect more information about these the most striking of his new materials and so left them incomplete.

13. A. *The two men contrasted.*

xvi. 19 "Ἄνθρωπος δὲ¹ τις ἦν πλούσιος², καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον³· εὐφραυνόμενος καθ' ἡμέραν λαμπρῶς. 20 πτωχὸς δὲ⁴ τις⁵ ὀνόματι⁶ Λάζαρος⁷ ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλωμένος⁸· 21 καὶ⁹ ἐπιθυμῶν¹⁰

1 (D + Εἶπεν δὲ καὶ ἑτέραν παραβολήν) 2 (D11⁸ omit) 3 (Sahidic + whose name was Nīneue, Clem. Recogn. + whose name was Phīnees) 4 (D¹¹ + καὶ) 5 (A11 + τις) 6 (B11 Cyprian, Tertullian, Eleazarus, A11 + ὅς) 7 (S⁸ omits) 8 (I1 omit) 9 (X1 ἐπεθύμει)

¹ Compare Luke xvi. 13.

² εὐκνώμενος occurs again Luke xii. 42, but not in the other Gospels. ἐπάρχω occurs 40 times in S. Luke, thrice in S. Matt. διαβῶλλω is not found elsewhere in N.T.

³ The dative ὀνόματι is used in this sense once by S. Matthew, once by S. Mark, seven times in S. Luke's Gospel and 23 times in the Acts; not elsewhere in N.T.

⁴ ἐπάρχω occurs 40 times in S. Luke, thrice in S. Matt., never in S. Mark or S. John.

⁵ The form δδυνάσθαι = δδυνάσκει (cf. τίθεσθαι, ἵστανται, ἵστανται being the primitive conjugation. Cf. κενύσθαι Rom. ii. 17, &c. So also φάγεσθαι and πίνεσθαι, Luke xvii. 8. The Attic form (δδυνᾶσθαι) is not found in N.T.

⁶ Contrast John v. 39, 40.

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xvi. (21) χορτασθῆναι ἀπὸ¹ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου². ἀλλὰ καὶ οἱ κύνεις ἐρχόμενοι ἐπείλειχον³ τὰ ἑλκῆ αὐτοῦ. 22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ⁴. ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.

10 (D11 + τῶν ψυχῶν) 11 (B11 + καὶ οὐδαὶ εἶδον αὐτῷ) 12 (D11 ἐπείλειχον)

13. B. *Reversal in the other world.*

xvi. 23 "Καὶ¹ ἐν τῷ ᾄδῃ² ἐπάρας³ τοὺς ὀφθαλμοὺς αὐτοῦ, ἰπάρχων⁴ ἐν βασάνοις, ὅρῃ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν⁵ τοῖς κόλποις⁶ αὐτοῦ. 24 καὶ αὐτὸς φωνήσας⁷ εἶπεν⁸· Πάτερ Ἀβραάμ, ἐλθέσόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος⁹ καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25 εἶπεν δὲ¹⁰ Ἀβραάμ· Τέκνον, μνησθήτι ὅτι ἐπέλαβες¹¹ τὰ ἀγαθὰ σου¹² ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι¹³. 26 καὶ ἐν¹⁴ πᾶσι τούτοις¹⁵ μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔσθιν¹⁶ πρὸς ὑμᾶς μὴ δύνωνται, μὴ δὲ¹⁷ ἐκείθεν¹⁸ πρὸς ὑμᾶς διαπερῶσιν¹⁹."

1 (N11 omit, connecting ἐτάφη ἐν τῷ ᾄδῃ?) 2 (I + et, I + et de inferno) 3 (I1 + autem) 4 (D¹¹ ἰπὲρ κόλπον) 5 (D11 + ἀναπαύμενον) 6 (D¹¹ ἐν φ., 11 exol.) 7 (N ὁδοῦ) 8 (A11 + αὐτῷ) 9 (I + tu) 10 (I1 omit) 11 (D¹¹ ἰπὲρ ἐπὶ) 12 (I1 omits) 13 (D11 omits) 14 (D ἵκετε) 15 (D11 ὧδε διαπερῶσαι)

13. C. *Scripture study the proper means for salvation¹.*

xvi. 27 "Εἶπεν δὲ¹ Ἐρωτῶ σε² οὖν³, πάτερ⁴, ἵνα πέμψῃς αὐτὸν⁵ εἰς τὸν οἶκον τοῦ πατρὸς μου, 28 ἵνα⁶ ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα⁷ μὴ καὶ αὐτοὶ ᾤθωσιν εἰς τὸν τόπον τούτον τῆς βασάνου. 29 λέγει⁸ δὲ⁹ Ἀβραάμ· Ἐχουσι Μωυσῆα¹⁰ καὶ τοὺς προφῆτας¹¹ ἀκουσάτωσαν αὐτῶν. 30 ὁ δὲ εἶπεν¹² Οὐχί, πάτερ¹³ Ἀβραάμ, ἀλλ' εἰάν τις ἀπὸ¹⁴ νεκρῶν¹⁵ πορευθῇ πρὸς αὐτούς¹⁶ μετανοήσουσιν¹⁷. 31 εἶπεν δὲ αὐτῷ¹⁸ Εἰ Μωυσῆς¹⁹ καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' εἰάν τις ἐκ²⁰ νεκρῶν ἀναστῇ²¹ πεισθήσονται²²."

1 (I1 omits) 2 (B11 omit) 3 (I1 omits, D + Ἀβραάμ) 4 (B11 Eleazarum, 11 omit) 5 (D11 omits) 6 (D11 εἶπεν) 7 (I1 omits, D¹¹ + αὐτῷ) 8 (N Μωσῆς) 9 (D πατήρ) 10 (D11 ἐκ) 11 (N ἱδνασθῇ πρὸς αὐτ., 11 surrexerit or resurr., 1 surrexerit et abierit, 1 + persuadebit illis et) 12 (I1 persuadebit illis or eis or eos) 13 (BK Μωσῆς) 14 (I1 a) 15 (I1 ad illos ierit (or abierit), D Irenaeus + καὶ ἀπέλθῃ πρὸς αὐτούς) 16 (D11 πιστεύουσιν, 1 credunt)

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14. THE TEN LEPERS AND THE THANKFUL SAMARITAN.

The Samaritans are not mentioned by S. Mark. S. Matthew only records of them the command "Into any city of Samaritans enter ye not (x. 5)." S. John quotes the saying "Thou art a Samaritan and hast a devil," but tells also of the Woman of Samaria and the evangelization of the village where she dwelt (iv.). S. Luke in addition to this passage speaks of Samaritans in the case of SS. James and John wishing to call down fire (ix. 51 ff.) and in that of the Good Samaritan (x. 30 ff.). He also records the evangelizing of many of their villages, Acts viii. 25. See 'Comp. of the Gospels,' p. 88.

xvii. 11 [Καὶ ἐγένετο ἐν τῷ πορεύεσθαι¹ εἰς Ἱερουσαλὴμ ἡ καὶ αὐτοὶ² διήρχετο διὰ³ μέσων Σαμαρίας καὶ Γαλιλαίας⁴.] 12 Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπήντησαν⁵ δέκα λεπροὶ⁶ ἄνδρες, οἱ⁷ ἀνέστησαν⁸ πόρρωθεν⁹, 13 καὶ αὐτοὶ¹⁰ ἤραν¹¹ φωνὴν¹² λέγοντες¹³ "Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς." 14 καὶ ἰδὼν¹⁵ εἶπεν αὐτοῖς¹⁶ "Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν¹⁷." καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. 15 εἰς δὲ¹⁸ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη¹⁹, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, 16 καὶ ἔπεσεν²⁰ ἐπὶ πρόσωπον²¹ παρὰ²² τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ²³. "καὶ αὐτὸς²⁴ ἦν²⁵ Σαμαρεῖτης." 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν²⁶ "Οὐχ οἱ²⁷ δέκα ἐκαθαρίσθησαν; οἱ (δὲ)²⁸ ἐννέα²⁹ ποῦ³⁰; 18 οὐχ εὐρέθησαν ὑποστρέφοντες δοῦναι³¹ δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;" 19 καὶ εἶπεν αὐτῷ³² "Ἀναστὰς πορεύου³³. ἡ πίστις σου σάσωκέν σε³⁴."

1 (D + αὐτὸν) 2 (ll omit) 3 (D † omits) 4 (ll + et Iericho) 5 N ὑπὸν. (N1 + αὐτῷ, D1 σπουδῆσαν, ll σ' et ecce) 6 (D καὶ, ll σ' omit) 7 D ἔστησαν 8 (N omits) 9 (D ll σ' omit) 10 (N + τῇ) 11 (D1 ἔκραξαν φωνῇ μεγάλῃ) 12 (D omits) 13 (D ll σ' + αὐτοὺς) 14 (ll omit, D + "Τεθεραπεύεσθε") 15 (l sacerdoti) 16 (D + τῇ) 17 (D ll σ' ἐκαθαρίσθη) 18 (D πρὸς) 19 (ll hie) 20 (D ἦν δὲ) 21 (N † repeats v. 16) 22 (D + αὐτοῖς) 23 (D ll Οὗτοι, N Οὐχί οἱ) 24 D ll σ' omit 25 (l + ex illis, l + ex his) 26 (l omits) 27 (D ll ἐξ αὐτῶν οὐδεὶς εὐρέθη ὑποστρέφων δι δώσει, ll σ' not one of them returned &c.) 28 (D ll + εἰ) 29 (B omits)

15. THE PARABLE OF THE WIDOW AND THE UNJUST JUDGE.

On the use of a bad man as an example, see § 5 note.
On widows, see p. 126 note.

xviii. 1 [Ἐλεγεν δὲ¹ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς² καὶ μὴ ἐγκακεῖν, ὡς λέγων³] "Κριτὴς τις ἦν ἐν τινὶ⁴ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἀνθρώπων μὴ ἐντρέπόμενος. 2 χήρα δὲ⁵ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ

¹ For a note on the nature of leprosy see p. 19.
² Cf. Luke v. 14, "ἀπολθὼν δείξον σεαυτὸν τῷ ἱερεῖ."
³ This refrain occurs Mark v. 34, x. 52; Matt. ix. 23; Luke vii. 50, viii. 48, xvii. 19, xviii. 42.
⁴ παρέρχων κόπον occurs in Luke xi. 7, Mark xiv. 6 (=Matt. xxvi. 10), Gal. vi. 17.
⁵ ὁπωπιδῶ occurs in 1 Cor. ix. 27.
⁶ For the despondent question cf. John vi. 67.
⁷ This refrain occurs also in Matt. xxiii. 12, Luke xiv. 11.

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xviii. (3) ἤρχετο πρὸς αὐτὸν¹ λέγουσα "Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου." 4 καὶ οὐκ ἤθελεν² ἐπὶ χρόνον³, μετὰ ταῦτα δὲ⁴ εἶπεν ἐν ἑαυτῇ⁵ "Εἰ καὶ⁶ τὸν θεὸν οὐ φοβοῦμαι⁷ οὐδὲ ἀνθρώπων⁸ ἐντρέπομαι, 5 διὰ γε τὸ παρέρχων⁹ μοι κόπον¹⁰ τὴν χήραν ταύτην¹¹ ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ¹² με." 6 Εἶπεν δὲ ὁ κύριος "Ἀκούσατε¹³ τί ὁ κριτὴς τῆς ἀδικίας λέγει, 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν¹⁴ βωόντων αὐτῷ¹⁵ ἡμέρας καὶ νυκτός, καὶ¹⁶ μακροθυμεῖ¹⁷ ἔπ' αὐτοῖς¹⁸; 8 λέγω¹⁹ ὑμῖν ὅτι²⁰ ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν²¹ ὄρα²² εὐρήσει τὴν²³ πίστιν ἐπὶ τῆς γῆς;"

1 (l omits, D ll ss + καὶ) 2 (D ll omit) 3 (D ss omit) 4 (D σ' τῇ) 5 (A ll σ' + τῇ) 6 (σ' + for a long time) 7 (D + τινά, ll per multum tempus, l longo tempore, ss omit) 8 (D ἤθελεν εἰς ἑαυτὴν καὶ λέγει, σ' the judge said) 9 (D ll ss omit) 10 (D l καὶ ἀνθ. οὐκ) 11 (N παρενοχλεῖν) 12 (N κόπον, σ' + αἰσῶν) 13 (D + ἀπελθὼν) 14 (E ll ὁπωπιδῶ) 15 (N omits, G l Ἠκούσατε) 16 (D omits) 17 (D σ' αὐτῶν, ll omit, A ll πρὸς αὐτὸν) 18 (ll omit) 19 (G ll - μὲν, l patientiam habebit) 20 (D σ' ll ἐν αὐτοῖς, l in illis diebus) 21 (l + enim) 22 (ll putas)

16. THE STORY OF THE PHARISEE AND THE TAX-GATHERER.

xviii. 9 [Εἶπεν δὲ καὶ¹ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσιν δίκαιοι καὶ ἐξουθενοῦνται² τοὺς λοιποὺς³ τὴν παραβολὴν ταύτην⁴.] 10 "Ἀνθρώποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, 11 εἰς Φαρισαῖος καὶ ὁ ἕτερος⁵ τελώνης⁶. 12 ὁ Φαρισαῖος σταθεὶς ταῦτα⁷ πρὸς ἑαυτὸν⁸ προσηύχετο "Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡς περ⁹ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἀδικοὶ, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης. 13 νηστεύω δις τοῦ σαββάτου, ἀποδεκατεύω¹⁴ πάντα ὅσα κτῶμαι." 14 ὁ δὲ¹⁵ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι¹⁶ εἰς τὸν οὐρανόν¹⁷, ἀλλ' ἔτυπτε τὸ στήθος ἑαυτοῦ¹⁸ λέγων "Ὁ θεός¹⁹, ἰλάσθητί μοι τῷ ἁμαρτωλῷ." 15 λέγω ὑμῖν²⁰, κατέβη οὗτος δεδικαιωμένος²¹ εἰς τὸν οἶκον αὐτοῦ²² παρ' ἐκείνου²³. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν²⁴ ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται." 16

1 (ll ss omit) 2 (B † - τῇ) 3 (D + ἀνθρώπων) 4 (D omits) 5 N + δ 6 (D ll εἰς) 7 (D † τελωνῆς) 8 (ll + itaque) 9 (N ll omit, D καθ' ἑαυτὸν) 10 D ὡς 11 (D - δεκατῶ) 12 (D ll καὶ δ) 13 (2 ll omit) 14 (N D αὐτοῦ) 15 (N omits) 16 (K ll + εἰς) 17 (D μάλλον) 18 (D ll + τὸν Φαρισαῖον) 19 (D αὐτὸν)

(For S. Matthew's parallel and S. Luke's doublet see II. § 17 E.)

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17. THE NARRATIVE OF ZACCHÆUS.

(For the teaching about the rich see § 18 note.)

xi. 1 [Καὶ εἰσελθὼν διήρχετο τὴν Ἱερουσόλ.] 2 Καὶ ἰδοὺ ἄνθρωπος ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος 3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν¹, καὶ οὐκ ἠδύνατο ἄπὸ τοῦ ὄχλου²· ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. 4 καὶ προδραμὼν³ εἰς τὸ⁴ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν⁵ ἵνα ἴδῃ αὐτόν, ὅτι ἐκεῖνός ἐστιν ἡμελλεν διέρχασθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας (ὁ) Ἰησοῦς⁶ εἶπεν πρὸς αὐτόν⁷· “Ζακχαῖε, σπεύσας⁸ κατὰβηθι, σήμερον γὰρ⁹ ἐν τῷ οἴκῳ σου δεῖ με μείναι.” 6 καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. 7 καὶ ἰδόντες πάντες¹⁰ διεγόγγυζον λέγοντες¹¹ ὅτι “Παρὰ ἁμαρτωλῶ ἀνδρῶν¹² εἰσῆλθεν καταλῦσαι¹³.” 8 σταθεὶς δὲ¹⁴ Ζακχαῖος εἶπεν πρὸς τὸν κύριον¹⁵· “Ἰδοὺ τὰ ἡμισιά μου¹⁶ τῶν ὑπαρχόντων¹⁷, κύριε, (τοῖς)¹⁸ πτωχοῖς διδώμι, καὶ εἰ τινὸς τι ἐσυκοφαντήσα¹⁹ ἀποδίδωμι τετραπλοῦν.” 9 εἶπεν δὲ πρὸς αὐτόν²⁰ (ὁ) Ἰησοῦς ὅτι “Σήμερον σωτηρία²¹ τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ (ἐστιν)²².” 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.”

1 (as omit) 2 (D11 omit) 3 (D11 οὐτος) 4 (D1 omit) 5 (D811 omit, A1 οὐτος, 411 + erat), K ἦν 6 (as omits) 7 (B ἰδύνατο) 8 (D^s προλαβὼν) 9 (D^s συκομορέαν) 10 (K τοῦ ἰδεῖν) 11 (D^s11 ἐκεῖνός) 12 B omits 13 (D11 ἐγένετο ἐν τῷ διέρχασθαι αὐτόν (11 ± respiciens) εἶπεν (± eum, 1 + respicientem) καὶ) 14 (D 211 αὐτῷ, as omits) 15 (D^s 211 σπεύσας) 16 (D11 ἐτι ε.) 17 (as omits) 18 (D11 as omits) 19 (L11 ἀνθρώπων) 20 (KD + δ) 21 (11 Iesum) 22 (D † ἡμισυ) 23 (D μοι) 24 (211 omit, 11 ad illos) 25 (D + ἐν) 26 K omits

18. THE NARRATIVE OF THE PENITENT ROBBER.

Although we cannot claim for this incident the highest historical attestation, it possesses great intrinsic probability. St. Peter stood afar off and did not hear this conversation. If both robbers were companions of Barabbas, we see a contrast between the true Messiah who died to save His followers and the false, who accepted life and allowed them to perish. A leader like Barabbas would attract the worst of the Jews who were bent on looting, but also a few of the best who were real patriots. Too late did this man find that they who take the sword must perish by the sword. By freely confessing that he is only meeting with his deserts he gives the signs of true penitence, by turning to the Saviour he shews triumphant faith. Of all the men who surrounded him our Lord appeared least able to do anything to relieve his pain.

xxiii. 39 Εἰς δὲ τῶν κρεμασθέντων¹ κακούργων ἐβλασφήμει αὐτόν²· “Οὐχί³ σὺ εἰ ὁ χριστός; σῶσον σεαυτὸν

1 (D omits) 2 (NC11 + λέγων) 3 (A 811 Εἰ)

¹ For the syntax cf. Luke v. 19 note, p. 19.

² For the thought compare Luke xv. 2, Acts xi. 2, 3.

³ ὑπάρχω occurs thrice in Matthew, 40 times in Luke.

⁴ συκοφαντῶ occurs in Luke iii. 14.

⁵ LXX, Ezek. xxxiv. 16, Τὸ ἀπολωλός ζητήσω.

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xxiii. (39) καὶ ἡμᾶς¹.” 40 ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετιμῶν αὐτῷ ἔφη²· “Οὐδὲ³ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ⁴; 41 καὶ⁵ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν⁶. οὗτος δὲ οὐδὲν ἄτοπον⁷ ἐπραξεν.” 42 καὶ⁸ εἶπεν⁹· “Ἰησοῦς¹⁰, μνησθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν¹¹ σου¹².” 43 καὶ¹³ εἶπεν αὐτῷ¹⁴· “Ἀμὴν σοι λέγω¹⁵, σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ¹⁶.”

4 (D1 omit, 1 Qui destruebas templum et in tribus diebus reedificabas *illum, saluum te fac nunc et desce de cruce) 5 (D11 as ἐπετίμα...λέγων ± ἐτι) 6 (KD 211 Οὐ) 7 (1 omits, C as ἐσμεν, D + καὶ ἡμεῖς ἐσμεν) 8 (C omits) 9 (D11 ἀπελάβαμεν) 10 (D πωρῶν) 11 (D + στραφείς πρὸς τὸν κύριον) 12 (D11 εἶπεν) 13 (A11 τῷ Ἰησοῦ, D αὐτῷ, A11 + ἔλθῃ) 14 NC11 ἐν τῇ βασιλείᾳ 15 (D ἐν τῇ ἡμέρᾳ τῇ ἐλευσέσῃ σου) 16 (D ἀποκριθεὶς δὲ ὁ Ἰησοῦς) 17 (D + τῷ *ἐπλήσονται, 1 + “Credis?”) 18 (D Θάρσει, L 211 + ἐτι) 19 (1 + patris)

(For the connexion of this narrative with the other Gospels see I. § 51 h.)

19. THE NARRATIVE OF TWO MEN JOURNEYING TO EMMAUS.

(For the connexions with the other Gospels see pp. 175 ff.)

19. A. The journey.

xxiv. 13 Καὶ ἰδοὺ¹ δύο ἐξ αὐτῶν² ἐν αὐτῇ τῇ ἡμέρᾳ³ ἦσαν⁴ πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίων⁵ ἑξήκοντα⁶ ἀπὸ Ἱερουσαλὴμ, ἥ ὄνομα⁷ Ἐμμασός⁸, 14 καὶ αὐτοὶ ὁμιλοῦν⁹ πρὸς ἀλλήλους¹⁰. 15 περὶ πάντων τῶν¹¹ συμβεβηκότων τούτων. 16 καὶ ἐγένετο¹² ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συνζητεῖν¹³ (καὶ)¹⁴ αὐτὸς¹⁵ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς¹⁶, 17 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν.

1 (as omit) 2 (K as ἐν τῇ αὐτῇ ἡμ., 1 omits) 3 (D1 Ἦσαν δὲ δύο κ.τ.λ. as And He appeared to two etc.) 4 (K † + δὲ) 5 (K1 Euseb + ἐκατὸν) 6 (1 septem) 7 (D11 ὁνόματι) 8 (D Ὀὐλαμμασός, 11 Ammaus ± et Cleopas) 9 (D 211 ὁμιλοῦν δὲ) 10 (D πρὸς ἑαυτοὺς, 11 omit) 11 (D † omits) 12 (as omits) 13 B as omit 14 (D δ, 1 as omit, B αὐτοῖς) 15 (211 omits) 16 (K * αὐτοῖς)

19. B. The Conversation.

xxiv. 17 Εἶπεν δὲ¹ πρὸς αὐτούς²· “Τίνες οἱ λόγοι οὗτοι οὗς ἀντιβάλλετε πρὸς ἀλλήλους³ περιπατοῦντες;” καὶ⁴ ἐστάθησαν⁵ σκυθρωποί⁶. 18 ἀποκριθεὶς δὲ⁷ εἰς⁸ ὁνό-

1 (D11 Ὁ δὲ εἶπεν) 2 (D omits) 3 (D πρὸς ἑαυτοὺς, K + † λους, as omits) 4 (N11 ἐστὶ, D omits) 5 (as which ye speak being sad, 611 omit περιπατοῦντες) 6 (as omit) 7 (A δ εἰς, 11 as + ex eis)

THIRD DIVISION.

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xxiv. (18) ματι⁸ Κλεόπας εἶπεν πρὸς αὐτόν “Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ¹⁶ ἐν ταῖς ἡμέραις ταύταις¹⁶;” 19 καὶ εἶπεν¹¹ αὐτοῖς¹¹. “Ποῖα;” οἱ δὲ εἶπαν αὐτῷ¹² “Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ¹², ὃς ἐγένετο ἀνὴρ¹⁴ προφήτης¹⁵ δυνατὸς ἐν ἔργῳ καὶ¹⁸ λόγῳ ἐναντίον¹⁶ τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, 20 ὅπως τε¹⁷ παρέδωκαν αὐτὸν¹⁸ οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν¹⁹ εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ ἠλπίζομεν²⁰ ὅτι αὐτὸς ἐστὶν²¹ ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ ὁ σὺν πᾶσιν τούτοις²² τρίτην ταύτην²³ ἡμέραν ἄγει²⁴ ἀφ’ οὗ ταῦτα²⁵ ἐγένετο²⁶. 22 ἀλλὰ καὶ γυναῖκες τινες²⁷ ἐξ ἡμῶν²⁸ ἐξέστησαν ἡμᾶς, γενόμεναι²⁹ ὀρθριναί³⁰ ἐπὶ τὸ μνημεῖον³¹ 23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθαν λέγουσαι καὶ³² ὅπλασίαν ἀγγελῶν ἐωρακέναι³³, οἱ³⁴ λέγουσιν αὐτὸν ζῆν. 24 καὶ ἀπῆλθάν τινες³⁵ τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὑρον οὕτως καθὼς³⁶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον³⁷.”

8 (D11 ὁ ὄνομα) 9 (D11 omit, K+αὐτὰ) 10 (I omits) 11 (D αὐτῶν) 12 (D omits, I1 omit αὐτῶν) 13 (D1 Ναζωραίου, I1 Nazoreno, αὐ.) 14 (I1 omit) 15 (A1+ἐν) 16 (D11 ἐνώπιον) 17 (D ὡς, I1 quomodo, αὐ ἀπὸ) 18 (D11 τοῦτον, I omits) 19 (S11 omit, I et *omnes populus, αὐ omits ἡμῶν) 20 (K 2? I1 ἐλπ., B *ἠλπίζομεν) 21 (D 211 ἦν) 22 (211 αὐτῶν) 23 (D11 omit) 24 (K 1 omits, D11 *σημέραν ἀγει) 25 (I1 αὐτῶν) 26 (D γένετο) 27 (B *γενόμεναι) 28 (αὐ + where He had been laid) 29 (αὐ had seen angels there) 30 (αὐ ἀπὸ) 31 (D11+ἐκ) 32 (D ὡς, K+καὶ) 33 (D1 εἶδον)

19. C. The recognition.

xxiv. 23 καὶ αὐτὸς¹¹ εἶπεν πρὸς αὐτούς “Ὁ ἀνόητοι καὶ βραδείς τῇ καρδίᾳ τοῦ πιστεύειν¹² ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· 24 οὐχὶ¹³ ταῦτα ἴδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ¹⁴;” 25 καὶ¹⁵

1 (D11 ὁ δὲ, αὐ Then Jesus) 2 (D omits) 3 (D ἐπὶ) 4 (αὐ omits) 5 (D11+ἦν)

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xxiv. (27) ἀρξάμενος¹ ἀπὸ Μωυσέως² καὶ ἀπὸ³ πάντων τῶν προφητῶν διερμήνευσεν⁴ αὐτοῖς⁵ ἐν πάσαις⁶ ταῖς γραφαῖς τὰ περὶ αὐτοῦ⁷. 28 Καὶ ἤγγισαν⁸ εἰς τὴν κώμην οὐ ἐπορεύοντο, καὶ αὐτὸς προσεκοιμήσατο⁹ πορρωτέρον¹⁰ πορεύεσθαι. 29 καὶ παρεβιάσαντο¹¹ αὐτὸν λέγοντες “Μείνον μεθ’ ἡμῶν, ὅτι πρὸς ὑπέραν¹² ἐστὶν καὶ¹³ κέκληκεν ἡμεῖς¹⁴ ἡ ἡμέρα.” καὶ εἰσῆλθεν¹⁵ τοῦ¹⁶ μέναι¹⁷ σὺν αὐτοῖς¹⁸.”

6 (αὐ + to speak to them) 7 (KD Μωσῆς) 8 (D11 omit) 9 (K+καὶ + διερμηνεύειν, D ἐρμηνεύειν, A1 διερμηνεύειν, I1 interpreters) 10 (K+τὴν) 11 (KD1 omit) 12 (D1 αὐτοῦ) 13 (B ἤγγισαν) 14 (P1 προσεκοιμήσατο) 15 (KD πορρωτέρω, K 1 + τερῶ) 16 (D *παραβ-) 17 (211 omit) 18 (D μετ’ αὐτῶν)

19. D. Revelation in the Eucharist.

xxiv. 30 Καὶ ἐγένετο¹ ἐν τῷ κατακλιθῆναι αὐτὸν² μετ’ αὐτῶν³ λαβὼν τὸν⁴ ἄρτον εὐλόγησεν καὶ⁵ κλάσας ἐπέδιδου⁶ αὐτοῖς⁷. 31 αὐτῶν δὲ⁸ διηνοίχθησαν⁹ οἱ ὀφθαλμοί¹⁰ καὶ ἐπέγνωσαν αὐτόν¹¹. καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ’ αὐτῶν. 32 καὶ¹² εἶπαν πρὸς ἀλλήλους¹³ “Οὐχὶ ἡ καρδία ἡμῶν καιομένη¹⁴ ἦν¹⁵ ὡς ἐλάλει ἡμῖν¹⁶ ἐν τῇ ὁδῷ, ὡς διηνοίγετο¹⁷ ἡμῖν τὰς γραφάς;” 33 Καὶ ἀναστάντες¹⁸ αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὑρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας¹⁹ ὅτι “Ὅντως²⁰ ἡγήθη ὁ κύριος καὶ ὤφθη²¹ Σίμωνι.” 35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς²² ἐγνώσθη αὐτοῖς²³ ἐν τῇ κλάσει τοῦ ἄρτου.

1 (αὐ omit) 2 (D1 omit) 3 (D omits) 4 (D προσεβ-, K κλ. εἶδον) 5 (D 211 Origen λαβόντων δὲ αὐτῶν τὸν ἄρτον ἀπ’ αὐτοῦ, αὐ + immediately) 6 (D *ἠνοίχθησαν, K *διηνοίχθησαν) 7 (D11+αὐτῶν) 8 (K omits) 9 (D 211 οἱ δὲ) 10 (D αὐτοῦ) 11 (D11 κεκαλυμμένη, αὐ heavy or burning? only the difference of a dot) 12 (K11+ἐν ἡμῖν) 13 (I1 αὐτῶν) 14 (BK *διηνοίγετο, D *ἠνοίγετο) 15 (D11+λυπούμενοι) 16 (D λέγοντες) 17 (S11 omit) 18 (K+τῷ) 19 (D 211 ἐπὶ)

(Fuller annotations on the sections of the Third Division may be seen in my edition of S. Luke.)

FOURTH DIVISION

ONE HUNDRED AND FORTY FRAGMENTS.

- (1) Fragments which are common to SS. Matthew and Luke.
- (2) Fragments which are peculiar to S. Matthew.
 - (a) Historical incidents.
 - (b) Sayings.
 - (c) Fulfilments of Scripture.
- (3) Fragments which are peculiar to S. Luke.
 - (a) Historical incidents.
 - (b) Sayings.
- (4) Fragments outside the Gospels.
 - (a) From the Acts of the Apostles.
 - (b) From extra-canonical sources.

(1) FRAGMENTS COMMON TO SS. MATTHEW AND LUKE.

1. THE HEALING OF THE CENTURION'S SERVANT (OR SON?)†.

The reasons for suspecting that this section once belonged to the proto-Mark are given in the Introduction. If it did, S. Matthew has greatly curtailed it, as he does several other Marcan sections; even if it did not, S. Luke's circumstantial account seems more original than S. Matthew's.

The *Logion* which S. Matthew inserts (11) is by S. Luke embedded in the Lesson on the Miseries of the Lost. We must not assume that either Evangelist knew the real occasion on which our Lord spoke it.

παρέξ is the Attic *παρέξ*; Mid. Indic. Fut. 2.

The position of the Centurion is the same as that of Cornelius in Acts x. xi.

1. A. The narrative.

Conflate.

viii, ¹Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναούμ²³
προσῆλθεν αὐτῷ ἑκατόνταρχος⁴ παρακαλῶν αὐτὸν εἰ καὶ
λέγων “Κύριε⁵, ὁ παῖς μου βέβηται ἐν τῇ οἰκίᾳ [παρα-
λυτικός, δυνῶς βασανιζόμενος.”] ⁷ λέγει αὐτῷ “Ἐγὼ
ἐλθὼν θεραπεύσω αὐτόν.”

(S. Matthew's abbreviation has led to contradiction as in
Matt. ix. 18=Mark v. 23=Luke viii. 42.)

εἰ ἀποκριθεὶς δὲ] ὁ ἑκατόνταρχος⁴ ἔφη⁸ “Κύριε,
οὐκ εἰμι ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς.†

ἀλλὰ μόνον εἰπὲ λόγῳ⁹, καὶ ἰαθήσεται ὁ παῖς μου¹⁰.
καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν (τασσόμενος)¹¹,

ἔχων ὑπ’ ἐμαυτὸν στρατιώτας,
καὶ λέγω τούτῳ ‘Πορεύθητι,’ καὶ πορεύεται,
καὶ ἄλλῳ ‘Ἐρχου,’ καὶ ἔρχεται,
καὶ τῷ δούλῳ μου¹² ‘Ποίησον τοῦτο,’ καὶ ποιεῖ.”
¹⁰ ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν
καὶ εἶπεν τοῖς ἀκολουθοῦσιν¹³

“Ἀμὴν λέγω ὑμῖν,
‘παρ’ οὐδενὶ¹⁴ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον.†

1 (11ss+Post haeo...+δε) 2 (C Καπερ.) 3 (s^e omits)
4 (N-ἀρχης) 5 (Nss omit) 6 (NC+καὶ) 7 (N+‘Ἀκο-
λοῦμαι’) 8 (NC εἶπεν) 9 (Γ 211 λόγον) 10 (211
omit) 11 (C 211 omit) 12 (11ss+διο) 13 (C11ss+αὐτῷ)
14 (NC1 οὐδέ, 11 non)

vii. : [Ἐπειδὴ¹ ἐπλήρωσεν² πάντα³ τὰ ῥήματα αὐτοῦ⁴
‘εἰς τὰς ἀκοὰς τοῦ λαοῦ’⁵,] εἰσῆλθεν⁶ εἰς Καφαρναούμ.
Ἐκατοντάρχου δὲ τινος δούλου⁷ ‘κακῶς ἔχων’⁸ ἤμελλεν
τελευτᾶν, ὃς ἦν αὐτῷ ἑντιμος⁹. ³ ἀκούσας δὲ¹⁰ περὶ
τοῦ Ἰησοῦ ἀπέστειλεν¹¹ πρὸς αὐτόν¹² πρεσβυτέρους
τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως¹³ ἐλθὼν διασώσῃ
τὸν δούλον αὐτοῦ. ⁴ οἱ δὲ παραγενόμενοι¹⁴ πρὸς τὸν
Ἰησοῦν¹⁵ παρακάλουν¹⁶ αὐτόν¹⁷ σπουδαίως λέγοντες¹⁸ ὅτι
“Ἀξιὸς ἐστίν¹⁹ ὃ παρέξῃ τοῦτο, ⁵ ἀγαπᾷ γὰρ τὸ ἔθνος
ἡμῶν καὶ τὴν συναγωγὴν αὐτοῦ ἐκδομήσῃ²⁰ ἡμῖν.” ⁶ ὁ
δὲ Ἰησοῦς ἐπορεύετο²¹ σὺν αὐτοῖς²². ἦδη δὲ αὐτοῦ οὐ
μακρὰν ἀπέχοντος ἀπὸ²³ τῆς οἰκίας ἐπεψεν²⁴ φίλους
ὁ ἑκατοντάρχης²⁵ λέγων αὐτῷ²⁶ “Κύριε, μὴ σκύλλου,
οὐ γὰρ ἱκανὸς εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς.
⁷ διὸ σὺδὲ ἐμαυτὸν ἡξίωσα πρὸς σὲ ἐλθεῖν.”²⁷
ἀλλὰ²⁸ εἰπὲ λόγῳ²⁹, καὶ ἰαθήτω³⁰ ὁ παῖς μου.
⁸ καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος,
ἔχων ὑπ’ ἐμαυτὸν στρατιώτας,
καὶ λέγω τούτῳ ‘Πορεύθητι,’ καὶ πορεύεται,
καὶ ἄλλῳ ‘Ἐρχου,’ καὶ ἔρχεται,
καὶ τῷ δούλῳ μου ‘Ποίησον τοῦτο,’ καὶ ποιεῖ.”
⁹ ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν³¹,
καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ³² ὄχλῳ εἶπεν
³³ “Ἀλέγω ὑμῖν,
οὐδὲ³⁴ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.”

1 N11 Ἐπει δὲ (D11 Καὶ ἐγένετο οὕτω) 2 (D 211 ἐτέλεσεν)
3 (N1 omit, D ταῦτα) 4 (M1 ταῦτα, D11 s^e omit) 5 (D
λαλῶν) 6 (D ἦλθεν) 7 (D^s τῆς, 1 puer) 8 (N omits)
9 (D τίμιος) 10 (211 omit) 11 (D11 omit) 12 (N+ἀδελφὸς)
13 (C πρὸς αὐτόν, D 11 omit) 14 (NC ἡρώτων) 15 (11
Iesum) 16 (C1+αὐτῷ) 17 (CD *οἱ.) 18 (D μετ’
αὐτῶν) 19 (NC omit) 20 (CD11+πρὸς αὐτόν) 21 (NCD
-τόνταρχος) 22 (D omits) 23 (N 211 omit) 24 (C1+μόνον)
25 (Γ 211 λόγον) 26 (NCD ἰαθήσεται) 27 (D Πορεύου)
28 (D11+‘Ἀμὴν’) 29 (D οὐδέποτε, 11 in nullo)

† Some critics compare with this S. John iv. 46—54.

S. MATTHEW.

S. LUKE.

1. B. An independent Logion: in a different context in S. Luke.

viii. 11 "[Λέγω δι' ὑμῶν ὅτι]

πολλοὶ ἀπὸ ἀνατολῶν καὶ ἀγμῶν ἤξουσιν (1)

καὶ ἀνακληθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ (2)

ἐν τῇ βασιλείᾳ τῶν οὐρανῶν (3)

12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται (4)

εἰς τὸ σκότος τὸ ἐξώτερον^b.ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων^c. (5)

1 (N II Ἰσαὰκ)

2 (N I 128? ἐξελεῖσονται, II ibunt)

(From THE MISERIES OF THE LOST.)

xiii. 28 "Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων^c, (5)ὅταν ὤψεσθε^d Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ (2)

[καὶ πάντας τοὺς προφῆτας]

ἐν τῇ βασιλείᾳ τοῦ θεοῦ,

ὕμῶς δὲ ἐκβαλλομένους ἔξω. (4)

29 καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ ἀγμῶν (1)

[καὶ ἀπὸ^d βορρᾶ καὶ νότου]

καὶ ἀνακληθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. (2) (3)

30 καὶ ἰδοὺ εἰσὶν ἰσχυροὶ οἱ ἔσονται πρῶτοι,

καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἰσχυροὶ^d.

1 (N II Ἰησοῦ)

2 (N D II Ἰσαὰκ, 1 Sahak)

3 (I + dei,

II + introeunt)

4 (ND II omit)

1. C. Independent editorial conclusions.

[viii. 13 Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἐκατοντάρχῃ "Ἰταγε^a, ὡς ἐπὶ στεύσεις γενηθήτω σοι"]καὶ ἰδὼν ὁ παῖς^b ἐν τῇ ὥρᾳ ἐκείνῃ^c.

1 (O II + καὶ)

2 (O 88 + αὐτοῦ)

3 (O II ἀπὸ τῆς κ.τ.λ.,

N O I + καὶ ὑποστρέψας ὁ ἐκατοντάρχος εἰς τὸν οἶκον αὐτοῦ ἐν αὐτῇ τῇ ὥρᾳ εἶπεν τὸν παῖδα ἐγαίνοντα)

[vii. 10 Καὶ ὑποστρέψαντες εἰς τὸν¹ οἶκον² οἱ πεμφθέντες³ εἶπον τὸν⁴ δεῦλον¹ ἐγαίνοντα.]

1 (D omits)

2 (2 II omit)

3 (D + δεῦλοι)

4 (O D 2 II

+ ἀσθενοντα)

2. A SHEEP FALLING INTO A PIT ON THE SABBATH.

S. Matthew works up this Logion into the Marcan narrative of the Paralytic healed on the Sabbath; S. Luke into the Fourth Division narratives of the Dropsical Man and the Crooked Woman healed on the Sabbath. We infer that the saying had no proper preface, but each Evangelist saw that it was adapted to some Sabbath day healing and acted accordingly.

(From the Marcan section of THE MAN WITH THE WITHERED HAND.)

xii. 11 "Ὁ δὲ^a εἶπεν αὐτοῖς"Τίς (ἔσται)^b ἐξ ὑμῶν^c ἄνθρωπος^d ὃς ἔξει^e πρόβατον ἓν^f, καὶ ἰδὼν^g ἐμπίση^h τοῦτοⁱ τοῖς σάββασιν εἰς βόθυνον,οὐχὶ κρατήσῃ^j αὐτὸ καὶ ἐγερεῖ^k;12 πόσῃ οὖν διαφέρει ἄνθρωπος^l προβάτου.ὥστε ἔξεστιν τοῖς σάββασιν^m καλῶς ποιεῖνⁿ."

1 (ss omit)

2 (D* † TI)

3 C II omit (D II ss ἐστιν)

4 (D ἐν ὑμῶν)

5 (2 II omit)

6 (D II ss ἐχει)

7 (II ss omit)

8 (D I omit)

9 (N πέρη)

10 (D II omit)

11 (D I κρατεῖ,

N II κρατήσας... - καὶ)

12 (O D I ἐγείρει)

13 (D + τοῦ)

14 (B σαββάτοις)

(From THE DISCOURSE AT A PHARISEE'S DINNER TABLE.)

xiv. 5 Καὶ^a πρὸς αὐτοὺς^b εἶπεν †"Τίνος^c ὑμῶν υἱὸς^d ἢ βοῦςεἰς φρέαρ πεσεῖται^e,καὶ οὐκ εὐθὺς^f ἀνασπάσει αὐτὸν^g ἐν^h ἡμέρᾳ τοῦⁱ σαββάτου^j; †[6^k καὶ οὐκ ἔχουσιν ἀναπαυεῖσθαι^l πρὸς ταῦτα.]

Compare (from THE CROOKED WOMAN HEALED)

xiii. 13 Ἀπεκρίθη δὲ^a αὐτῷ ὁ κύριος^b καὶ εἶπεν "Ὑποκριταί^c, ἕκαστος ὑμῶν^d τῷ σαββάτῳ^e οὐ λύνει τὸν βόυν αὐτοῦ^f ἢ^g τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων^h ποτίζειⁱ;

1 (N I + ἀποκριθεὶς)

2 (N † αὐτὸν)

3 (D + ἐξ)

4 (N II ε

δνοι, ε^a + ἡ δνοι, D πρόβατον)

5 (D ἐπεσ.)

6 (ε^a omits)

7 (D τῷ, 8 II omit)

8 (I omits)

9 (D οἱ δὲ οὐκ ἀπεκρίθησαν,

A II ss + αὐτῷ)

10 (A I οὖν, ss omit)

11 (D^a ss Ἰησοῦς)

12 (D II ss Ὑποκριταί)

13 (N † omits)

14 (D καὶ)

15 D

ἀπαγαγὼν

^a LXX. Mal. i. 11, διότι ἀπ' ἀνατολῶν ἡλίου καὶ δυοῦ δυοῦν τὸ ὄνομα μου δοθήσεται ἐν τοῖς ἔθνεσιν. Isai. lix. 19, καὶ φοβηθήσονται οἱ ἀπὸ δυοῦν τὸ ὄνομα Κυρίου, καὶ οἱ ἀπ' ἀνατολῶν ἡλίου τὸ ὄνομα τὸ ἐνδοξόν.

^b This phrase occurs in Matt. viii. 12, xii. 18, xxv. 30.

^c This refrain occurs in Matt. viii. 12, xiii. 42, 50, xii. 18, xxiv. 51, xxv. 30; Luke xiii. 28.

^d This refrain occurs in Matt. xix. 30 = Mark x. 31; Matt. xx. 16; Luke xiii. 30.

O lacks Matt. xvii. 27—xviii. 27.
 — Matt. xxiv. 11—44.
 — Luke xii. 4—xix. 41.
 s^a — Matt. xxiii. 25—xxviii. 20.
 — Luke iii. 16b—vii. 83a.

FOURTH DIVISION.

S. MATTHEW.

S. LUKE.

3. BLIND LEADERS OF THE BLIND.

S. Matthew inserts this *Logion* in the midst of the Marcan section about Eating with unwashed hands. In his edition it is conflated with another *Logion* and with some editorial connecting links. S. Luke puts it into the Sermon on the Mount [Plain]. We infer that neither Evangelist had any real knowledge of the occasion on which our Lord spoke it.

(From the Marcan section of *EATING WITH UNWASHED HANDS*.)

xv. 12 Τότε προσελθόντες¹ οἱ μαθηταὶ² λέγουσιν³ αὐτῷ
 "Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδα-
 λίσθησαν;" 13 ὁ δὲ ἀποκριθεὶς εἶπεν "Πᾶσα φυτεία ἣν
 οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται.
 14 ἄφετε αὐτούς⁴. Ἐτυφλοὶ εἰσιν ὁδηγοί⁵."
 τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ⁶,
 ἀμφότεροι εἰς βόθυνον⁷ πεσοῦνται⁸."

1 (F 2 ll + αὐτῷ) 2 (O ll as + αὐτοῦ) 3 (N O ll εἶπαν)
 4 (D τοὺς τυφλοῖς) 5 (N O l s^a ὁδηγοὶ εἰσιν, N O l τυφλοὶ,
 O ll s^a + τυφλῶν 6 (D * ὁδηγῇ) 7 (D βόθυνον) 8 (D ἐν περ.,
 as shall fall with him)

(From *THE SERMON ON THE MOUNT [PLAIN]*.)

vi. 39 [Εἶπεν¹ δὲ καὶ παραβολὰν αὐτοῖς]
 "Μήτι δύνатаι τυφλὸς τυφλὸν ὁδηγεῖν²;
 οὐχί³ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται⁴;"

1 (D ll ἔλεγεν) 2 (D ὁδηγεῖν) 3 (N οὐκ) 4 (N O ll
 πεσοῦνται)

4. FAITH LIKE A GRAIN OF MUSTARD SEED.

This *Logion* is inserted by SS. Mark and Matthew into the narrative of the Cursing of the barren fig-tree, but S. Matthew also appends it to the Marcan section of the Demoniac boy at the mount of Transfiguration, making it serve as our Lord's answer to the question of the disciples "Why could not we cast it out?" S. Luke is not acquainted with either of the above connexions, but strings together four disconnected *Logia* without attempting to work them, as usual, into a conflation, but with the mere prefix of an editorial note.

The change of the mountain into a tree may have been made in a mountainless country, cf. Luke vi. 47. S. Paul agrees with SS. Matthew and Mark against S. Luke in 1 Cor. xiii. 2, καθ' ἧς ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν, ἀγάπη δὲ μὴ ἔχω, οὐθέν ἐμὲ.

(From the Marcan section of *THE DEMONIAIC BOY*.)

xvii. 20 Ὁ δὲ λέγει¹ αὐτοῖς "Διὰ τὴν ὀλιγοπιστίαν² ὑμῶν
 ἀμὴν γὰρ λέγω ὑμῖν³,
 ἐὰν ἔχητε πίστιν ὡς κόκκον⁴ σινάπεως,
 ἔραϊτε τῷ ὄρει τούτῳ
 'Μετάβα⁵ ἐνθεν⁶ ἐκεῖ⁷,
 καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν⁸."

1 (O ll εἶπεν) 2 (O D ll ἀπιστίαν) 3 (O + ὅτι) 4 (D
 κόκκος) 5 (O D - βῆθι) 6 (O ἐντεῦθεν) 7 (2 ll omit)
 8 (O D ll + 21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσενχῇ
 καὶ νηστείᾳ)

(One of four disconnected *Logia*.)

xvii. 5 [Καὶ εἶπαν οἱ ἀποστόλοι τῷ κυρίῳ "Πρόσθετε ἡμῖν πίστιν."
 6 ἔειπεν δὲ ὁ κύριος¹]
 "Εἰ ἔχετε² πίστιν ὡς κόκκον σινάπεως,
 ἐλέγετε ἅν³ τῇ σκαμίνῃ (ταύτῃ)⁴
 "Ἐκριζώθητι καὶ⁵ φυτεύθητι⁶ ἐν τῇ θαλάσσῃ⁷."
 καὶ ὑπήκουσεν ἅν ὑμῖν⁸."

1 (D ll ὁ δὲ εἶπεν αὐτοῖς) 2 (D ll εἶχετε) 3 (D + τῷ ὄρει
 τούτῳ 'Μετάβα ἐντεῦθεν ἐκεῖ' καὶ μετάβαινον, καὶ) 4 (N D l
 omit) 5 (D omits) 6 (D ll μεταφ., l omits καὶ φ.)
 7 (D ll εἰς τὴν θάλασσαν, 2 ll omit)

(For a doublet and S. Mark's parallel see I. § 37 c.)

5. WOE TO HIM THROUGH WHOM OCCASION FOR STUMBLING COMETH.

S. Luke prefixes this, S. Matthew affixes it, to the Marcan saying about being 'drowned in the depths of the sea with a millstone round your neck.' We infer that the connecting link is the word σκανδαλίζω in S. Mark with the noun σκάνδαλον here. The false metaphor of a trap 'coming' is faithfully preserved in both Gospels.

(From the Marcan section of *CAUSING SCANDALS*.)

xviii. 7 "Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων¹. ἀνάγκη
 γὰρ² ἐλθεῖν τὰ σκάνδαλα, πλὴν³ οὐαὶ τῷ ἀνθρώπῳ⁴ δι' οὗ
 τὸ σκάνδαλον ἔρχεται."

1 (as + which are coming) 2 (N D ll + ἐστιν) 3 (D † + δι)
 4 (B ll + ἐκείνῳ)

(One of four disconnected *Logia*.)

xviii. 1 [Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ¹] "Ἀνάδεκτόν
 ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ² δι' οὗ
 ἔρχεται."

1 (l omits) 2 (A ll οὐαὶ δὲ)

^a Of. Rom. ii. 19, πέποιθός τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν.

S. MATTHEW.

S. LUKE.

6. IF THY BROTHER SIN, HOW TO TREAT HIM.

The phrase *προσέχετε ἑαυτοῖς* occurs in Luke xii. 1, xvii. 8, xxi. 34, Acts v. 35, xx. 28, but not in any other N.T. author.

The *Logia* here are much altered in wording and are put in entirely different contexts. In S. Matthew especially there seems to be much editorial change.

(Appended to the parable of *THE LOST SHEEP*.)

xviii. 15 "Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου, ὑπάγε· ἐλεῖξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου· εἰς σου ἀκούσῃ, ἐκέρδης· τὸν ἀδελφόν σου."

(Introduction to the parable of *THE UNMERCIFUL SERVANT*.)

xviii. 21 Τότε προσελθὼν δὲ Πέτρος εἶπεν (αὐτῷ)· "Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;" 22 λέγει αὐτῷ ὁ Ἰησοῦς "Ὅχι ἑπτάκις, ἀλλὰ ἕως ἑξήκοντα καὶ ἑπτὰ."

1 (D 11 s^c + eis se) 2 (ss omit, 11 + et) 3 (s^c omits) 4 (D s^c - ses) 5 (D omits) 6 (N s^c omit) 7 (ss omit) 8 (D ἑπτάκις, ss † + ἐπτά)

(One of four disconnected *Logia*.)

xvii. 3 "[Προσέχετε ἑαυτοῖς.] εἰς ἁμαρτήσῃ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, [καὶ εἰς μετανοήσῃ αὐτῷ]."

4 καὶ εἰς ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ ὁ ἀδελφός σου ἐπὶ τῆς ἐκκλησίας· ἐπιστρέψῃ πρὸς σὲ λέγων 'Μετανοήσῃ', ἀφήσεις αὐτῷ."

1 (D ἁμαρτήσῃ, D 11 + eis se) 2 (N ἁμαρτήσῃ) 3 (D 11 s^c omit) 4 (D + τὸ, A 1 + εἰς) 5 (A 11 + τῆς ἡμέρας) 6 (D 11 s^c omit) 7 (D s^c - ήσω) 8 (D 11 s^c ἀφες)

7. "YE SHALL SIT ON TWELVE THRONES, JUDGING THE TWELVE TRIBES OF ISRAEL."

S. Matthew inserts this *Logion* into the midst of the Marcan section "Behold, we have forsaken all and followed thee," but S. Luke conflates it into the discourse at the last Supper. For the Jewish idea of a banquet to represent the future life, cf. Luke xiii. 29, xiv. 15, and the parable of the Great Supper.

(From the Marcan section of *THE REWARDS OF DISCIPLESHIP*.)

xix. (ss) "ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,

καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ."

1 (OD καθίσεσθε) 2 (ND αὐτοὶ) 3 (D δεκάδο) 4 (D omits)

(From *THE DISPUTE FOR PRECEDENCE*.)

xii. 28 "ὑμεῖς δὲ ἐστέ οἱ διαμεμανηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου, καὶ γὰρ διατίθεται ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ἵνα ἔσθῃτε καὶ πίνετε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραὴλ."

1 (D † Καὶ ὑμεῖς ἠθέλητε ἐν τῇ διακονίᾳ μου, ὡς ὁ διακονῶν) 2 (D 1 omit) 3 (N -ήτε) 4 (ss + τίθη με) 5 (D 2 11 s^c omit) 6 (N 11 καθήσεσθε (D καθέψθε)) 7 (D 11 ss + δώδεκα) 8 (D θρόνους) 9 (D omits)

8. WHERE THE CARCASE IS, THERE THE VULTURES WILL GATHER.

ἀετοὶ seems to stand for *γῶπες* as in Micah i. 16.

(From the discourse on *THE LAST DAYS*.)

xxiv. 28 "Ὅπου ἂν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί."

1 (N † Πῶ, X 11 + γὰρ) 2 (N 11 σῶμα) 3 (1 + et)

(From a discourse about *THE LAST DAYS*.)

xvii. 37 "Καὶ ἀποκριθέντες λέγουσιν αὐτῷ· "Πῶ, κύριε;" ὁ δὲ εἶπεν αὐτοῖς·"

"Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται." †

1 (2 11 omit) 2 (2 11 Respondentes autem, ss omit) 3 (D omits) 4 (1 dixit) 5 (E 1 πτώμα) 6 (D 11 omit) 7 (D συναχ.)

FOURTH DIVISION.

S. MATTHEW.

THE ACTS.

9. THE DEATH OF JUDAS ISCARIOT.

S. Matthew makes Judas fling thirty shekels into the sanctuary beyond the veil and then hang himself. S. Luke says nothing about suicide. Judas fell flat upon his face, cracked asunder with a loud noise and all his inwards were poured forth. The cause of death is not explained. The description is merely horrible. S. Matthew says that after Judas's death the chief priests bought a field for a cemetery with the thirty shekels: S. Luke says that Judas bought the field for his own enjoyment before his death. S. Matthew says that the field was called the Bloody Field because it was bought with blood money; S. Luke, because it was stained with Judas's blood.

Plainly we have discrepant traditions here. There was a field and it was called the Bloody Field, but who bought it and why it was so named was not certain, nor can we now settle the point. On the difficulty about the price paid for it, see Mark xiv. 11 note.

xxvii. 3 Τότε ἰδὼν Ἰούδας ὁ παραδοὺς αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις λέγων "Ἡμαρτον παραδοὺς αἷμα δίκαιον." οἱ δὲ εἶπαν "Τί πρὸς ἡμᾶς; σὺ ὄψῃ." 5 καὶ ῥίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγγετα. 6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν "Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματος ἐστίν." 7 συμβούλιον δὲ λαβόντες ἡγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμῆως εἰς ταφὴν τοῖς ξένοις. 8 διὰ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς Αἱματος ἕως τῆς σήμερον.

Acts i. 18, 19.

[18 Οὗτος μὲν ὅν ἐκτίσαστο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηγῆς^a γινόμενος ἐδάκρυεν μέσος, καὶ ἐσχέθη πάντα τὰ σπλάγχνα^b αὐτοῦ. 19 καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ^c διαλέκτῃ αὐτῶν Ἀκελδαμάχ^d, τοῦτ' ἐστὶν Χωρίον Αἱματος.]

1 (D + αὐτοῦ) 2 (NC *πρηγῆ) 3 (C *σπλάγχνα)
 4 (ND + δ) 5 (C + ἰδὼν) 6 (K' Ἀχελ. D -δαμάχ, C -δαμά)

(For vv. 9, 10, see § 68.)

1 NC παραδίδους 2 (K μετεμελήθη καὶ) 3 (CII ἀπ-)
 4 NBO ἀθῶν 5 (K + τριάκοντα) 6 (CII ἐν τῷ ναῷ)
 7 (C ἀπεχ.) 8 (BII Κορβαν) 9 (II + Acheldemach, quod est)

(2) FRAGMENTS PECULIAR TO S. MATTHEW.

(a) HISTORICAL

10. THE GENEALOGY^b.

The Biblical part of this Genealogy is probably taken direct from the book of Chronicles, which was the great storehouse for literature of this kind, but it rests also on Ruth iv. 18 ff., Genesis xxxviii. 16 ff., 2 Sam. xii. 24 and many other passages of the O.T.

The Genealogy bears traces of having been prepared to be learned by heart, for it contains many devices to assist the memory. A certain number of words are enclosed in square brackets as editorial additions, unnecessary to the true purpose, yet providing resting-places for the weary memory by dwelling on something of special interest. The division into three groups with fourteen names in each group, together with the concluding note which draws attention to this fact, is a notable help in *memoriter* repetition.

There are some peculiarities to be noticed: (1) Ἐσράμ for Ἰσραῆλ, (2) Ἰωβὰδ for Ἰωβάν, (3) Ἀσάφ for ΝΟΦ, (4) Ἀμὲς for ἸΩΝ. These are slips of memory. The following are more serious. (5) Ὀφείδ is an error of the LXX. for Ὀχοφείδ (=Ahasiah), the first two letters having been omitted by a clerical oversight. But Ὀφείδ frequently stands for Uziah in the LXX. (as in Isaiah i. 1). Elsewhere Uziah is called Azariah. This double confusion has led to the omission of three generations. (6) Jehoiaquim son of Josiah is confused with Jehoiachin of the next generation. In Hebrew these names are much alike: in Greek they are quite different. The mistake therefore dates from the Hebrew original. There ought to have been at least eighteen names in the second division.

Shealtiel and Zerubbabel are the last Biblical names. After that everything rests on uncertain tradition, which we can only test by arithmetic and by comparison with S. Luke.

It must be admitted that the Genealogy is not one that would satisfy a modern herald. But the most serious difficulty about it is not noticed by harmonists. We are assured by it that in the royal David's line father was succeeded by son without fail for at least twenty generations. This is quite contrary to experience. In the kings of England the direct succession is never maintained for more than four generations. The Editor has too readily accepted the Hebrew "his son,"

^a Papias adds πρηγῆς ἐπὶ τοσούτων τῶν σάρκα, ὥστε μηδέ, ὅπουθεν ἀμαξα ῥᾶδιως διέρχεται, ἐκείνων δύνασθαι διελθεῖν.

^b In Cod. D the harmonists went so far as to cancel S. Luke's Genealogy over that portion of it which is also found in S. Matthew, and to substitute for it S. Matthew's list of names, but in the inverted order which S. Luke gives.

A succession of persons participating in a national discipline wh. flows consummately.
The discipline of Faith.

ANONYMOUS FRAGMENTS. Matt. XXVII. 3—8, I. 1—8.

S. MATTHEW.

I. CHRONICLES.

which often means no more than 'his heir.' For example, Hezekiah cannot have been the son of Ahas unless we are to set aside the dates which are given us in the O.T. Ahas burnt his son and was succeeded by his brother, or cousin, or other relative. Probably there are many other examples of this.

A study of the Genealogies teaches us not to worship the letter of Scripture. "The letter killeth; the Spirit giveth life." Of the differences between S. Matthew's genealogy and S. Luke's we shall speak hereafter. We have no reason to doubt that these genealogies were the best work of the kind which that age could produce and that they were carefully done, but we must not demand more. They seem to have been, as we should expect, the work of Hebrew Christians, probably of Ebionites who held that our Lord was the son of Joseph. ✓

10. A. Preface to the Genealogy.

i. : Βίβλος γενέσεως Ἰησοῦ Χριστοῦ
υἱοῦ Δαυεὶδ υἱοῦ Ἀβραάμ⁴.

(Names or parts of names which are not found in S. Luke's genealogy (V. § 14) are printed in thick type.)

10. B. First Division: fourteen Generations.

1 Chronicles i. 34—iii. 19.

(Common
O.T. form)

i. : Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, (1) (2)
Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, (3)
Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν (4)
[καὶ τοὺς ἀδελφοὺς αὐτοῦ],
3 Ἰούδας δὲ ἐγέννησεν τὸν Φάρες (5)
[καὶ τὸν Ζάρα⁸ ἐκ τῆς Θαμάρ]⁴,
Φάρες δὲ ἐγέννησεν τὸν Ἑσρών, (6)
Ἑσρὼν δὲ ἐγέννησεν τὸν Ἀράμ, (7)
4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμειναδάβ, (8)
Ἀμειναδάβ δὲ ἐγέννησεν τὸν Ναασσών, (9)
Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών, (10)
5 Σαλμών δὲ ἐγέννησεν τὸν Βόες⁸ [ἐκ τῆς Ῥαχάβ⁹], (11)
Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδ¹⁰ [ἐκ τῆς Ῥούθ], (12)
Ἰωβὴδ¹⁰ δὲ ἐγέννησεν τὸν Ἰεσσαί, (13)
6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυεὶδ [τὸν βασιλέα]. (14)

34 Καὶ ἐγέννησεν Ἀβραάμ τὸν Ἰσαάκ.
καὶ υἱοὶ Ἰσαάκ Ἰακώβ καὶ Ἠσαὺ.
ii. : Ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ...
Ἰουδά.....
4 καὶ Θαμάρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν
Φάρες καὶ τὸν Ζάρα.
5 υἱοὶ Φάρες Ἀσρὼν καὶ Ἰεμουνήλ.
6 υἱοὶ Ἀσρὼν...δ Ῥάμ καὶ... Ἀράμ.
9 καὶ υἱοὶ Ἑσερὼν...δ Ῥάμ καὶ... Ἀράμ.
10 καὶ Ἀρρὰν ἐγέννησεν τὸν Ἀμειναδάβ,
καὶ Ἀμειναδάβ ἐγέννησεν τὸν Ναασσών...
11 καὶ Ναασσὼν ἐγέννησεν τὸν Σαλμών,
καὶ Σαλμών ἐγέννησεν τὸν Βόος.
12 καὶ Βόος ἐγέννησεν τὸν Ὀβηδ,
καὶ Ὀβηδ ἐγέννησεν τὸν Ἰεσσαί,
13 καὶ Ἰεσσαί ἐγέννησεν... 14 Δαυεὶδ.
Abraham
Isaac
Jacob
Judah
Pharez
Hesron
Ram
Amminadab
Nahshon
Salma
Boaz
Obed
Jesse
David

1 (N1 Ἰσαάκ) 2 (N11 omit, as omit throughout vv. 2—16)
8 (B Ζάρα) 4 (I omits) 5 (I Efron) 6 (N 1-δάμ)
7 (as Sala) 8 (O Βόος, E11 Βόος) 9 (I 1-Pacham)
10 (I Obeth or Obed)

10. C. Second Division: fourteen Generations.

i. (6) Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομὼν¹ (15)
[ἐκ τῆς τοῦ Οὐρίας],
7 Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ, (16)
Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιὰ⁴, (17)
Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ⁵, (18)
8 Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, (19)
Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, (20)
Ἰωράμ δὲ ἐγέννησεν * * *
* * * * *
* * * * *
* * * * *
τὸν Ὀζιάν, (21)

iii. : Υἱοὶ Δαυεὶδ..... 5 Σαλωμών.
Solomon
10 υἱοὶ Σαλωμών Ῥοβοάμ,
Ἀβιὰ υἱὸς αὐτοῦ,
Ἀσὰ υἱὸς αὐτοῦ,
Ἰωσαφὰτ υἱὸς αὐτοῦ,
11 Ἰωράμ υἱὸς αὐτοῦ,
Ὀζιὰ υἱὸς αὐτοῦ (error for Ὀχοζιὰ),
Ἰωὰς υἱὸς αὐτοῦ.
12 Ἀμασίας υἱὸς αὐτοῦ,
Ἀζαρὶὰ υἱὸς αὐτοῦ (variant for Ὀζιὰ)
Rehoboam
Abijah
Asa
Jehoshaphat
Jehoram
Azariah
Joash
Amaziah
Uzziah

1 (I omits, O11+δ βασιλεὺς) 2 (N Σαλωμών, I1 Salomonem)
3 (I Salamon) 4 (D in Luke 1 Ἀβιούδ, I1 Abiu or Abiuth)
5 (N1 Ἀβιὰ) 6 (E11 as Ἀσά) 7 (C-φά, D in Luke-δδ)
8 (as 1+Azasia; Azasia begat Joash; Joash begat Amasia;
Amasia begat, D in Luke also gives these names)

* Rom. i. 1, Ἰησοῦ Χριστοῦ....8 τοῦ γενομένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα. Of. 2 Tim. ii. 8; John vii. 42.
4 Heb. ii. 16, σπέρματος Ἀβραάμ ἐπιλαμβάνεται.

FOURTH DIVISION.

S. MATTHEW.

- i. 9 'Οξείας δὲ ἐγέννησεν τὸν 'Ιωαθὴμ, (22)
 'Ιωαθὰμ δὲ ἐγέννησεν τὸν 'Αχάζ, (23)
 'Αχάζ¹⁰ δὲ ἐγέννησεν τὸν 'Εζεκίαν, (24)
 10 'Εζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, (25)
 Μανασσῆς¹¹ δὲ ἐγέννησεν τὸν 'Αμώς¹², (26)
 'Αμώς¹² δὲ ἐγέννησεν τὸν 'Ιωσίαν, (27)
 11 'Ιωσίας δὲ ἐγέννησεν¹³ * * *
 * * * τὸν 'Ιεχονίαν (28)
 [καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλώνας.
 9 (BN 'Αχάζ) 10 (B 'Αχάζ) 11 (B * Μανασσῆ)
 12 ('Αμώς) 18 (21² + Jehoiakim; Jehoiakim begat)

I. CHRONICLES.

- iii. (12) 'Ιωαθὰν υἱὸς αὐτοῦ, Jotham
 13 'Αχὰς υἱὸς αὐτοῦ, Ahas
 'Εζεκίας υἱὸς αὐτοῦ, Hezekiah
 Μανασσῆς υἱὸς αὐτοῦ, Manasseh
 14 'Αμνὼν υἱὸς αὐτοῦ, Amon
 'Ιωσειὰ υἱὸς αὐτοῦ, Josiah
 15 καὶ υἱοὶ 'Ιωσειά... ὁ δεύτερος 'Ιωακὴμ. Jehoiakim
 16 καὶ υἱοὶ 'Ιωακὴμ 'Ιεχονίας υἱὸς αὐτοῦ..... Jehoiachin

10. D. Third Division: thirteen[†] Generations.

- i. 12 Μετὰ δὲ τῇ μετοικεσίᾳ Βαβυλώνας]
 'Ιεχονίας ἐγέννησεν¹ τὸν Σαλαθιήλ², (29)
 Σαλαθιήλ² δὲ ἐγέννησεν³ τὸν Ζοροβάβελ, (30)
 13 Ζοροβάβελ δὲ ἐγέννησεν⁴ τὸν 'Αβιοὺδ⁵, (31)
 'Αβιοὺδ δὲ ἐγέννησεν τὸν 'Ελιακὴμ, (32)
 'Ελιακὴμ δὲ ἐγέννησεν τὸν 'Αζὼρ, (33)
 14 'Αζὼρ δὲ ἐγέννησεν τὸν Σαδὼκ⁶, (34)
 Σαδὼκ⁶ δὲ ἐγέννησεν τὸν 'Αχέιμ⁷, (35)
 'Αχέιμ⁷ δὲ ἐγέννησεν τὸν 'Ελιοὺδ⁸, (36)
 15 'Ελιοὺδ⁸ δὲ ἐγέννησεν τὸν 'Ελσαζάρ, (37)
 'Ελσαζάρ δὲ ἐγέννησεν τὸν Μαθθάν⁹, (38)
 Μαθθάν⁹ δὲ ἐγέννησεν τὸν 'Ιακώβ, (39)
 16 'Ιακώβ δὲ ἐγέννησεν τὸν 'Ιωσήφ τὸν ἄνδρα Μαρίας, (40)
 ἐξ ἧς ἐγεννήθη 'Ιησοῦς ὁ λεγόμενος¹⁰ Χριστός¹¹. (41)

- 1 (B γενῆ) 2 (B1 Zelaθ., as Shealtiel) 3 (N -ούτ,
 11 -uth) 4 (N11 Σαδὼχ) 5 (D in Luke as 'Αχέιμ) 6 (N -ούτ,
 1 -uth, 1 -um) 7 (N -ούτ, 1 -uth, 2 11 -um) 8 (N10 Μαθθάν)
 9 (2 11 s^o omit) 10 (11 cui desponsata virgo (1 omits virgo)
 Maria genuit (or peperit) &c., s^o Joseph, to whom was espoused
 Mary the virgin, begat Jesus &c.)

10. E. Editorial Conclusion.

[i. 17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ 'Αβραὰμ ἕως Δαυεὶδ γενεαὶ δεκα-
 τέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυλώνας γενεαὶ
 δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλώνας ἕως τοῦ χριστοῦ
 γενεαὶ δεκατέσσαρες¹.]

1 (11 + omnes itaque generationes ab Abraham usque in (or
 ad) adventum Iesu Christi generationes sunt xlii)

[†] One line seems to have been lost from the third Division.

11. THE BETROTHAL OF MARY TO JOSEPH.

Six inspired dreams are narrated in S. Matthew, always with the formula κατ' ὄναρ, three times with the addition of "an angel of Jehovah." Five of these dreams occur in these first two chapters, one (that of Pilate's wife) in the 27th chapter. There is nothing exactly like them elsewhere in N.T.

Visions are found and angels. Practically the same thing may be intended, but it is not expressed in the same way. Identity of authorship seems to be indicated. The same person probably contributed the whole of these two chapters and also the remarkable information about Pilate's wife.

The Hebrew מִן־הַקָּדוֹשׁ, "And she shall call" may be pointed מִן־הַקָּדוֹשׁ "And thou shalt call."

S. MATTHEW.

The meaning of v. 25 seems clear if only we could approach the subject without prepossessions, but it has been keenly debated in the Church. For opposite views of it see Lightfoot's essay on the 'Brethren of our Lord' in his Commentary on Galatians, and Mayor in his Commentary on S. James.

i. 18 Τοῦ δὲ Ἰησοῦ (Ἰησοῦ) ἡ γένεσις οὕτως ἦν. Μνηστευθεὶς τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. 20 Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων "Ἰωσήφ υἱὸς Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν· τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου ἐστιν ἅγιον." 21 τέκεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν." [22 Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος] 23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέκεται γιόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ. 24 Ἐγερθεὶς δὲ (δ) Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ. 25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως (οὐ) ἵνα ἔτεκεν υἱόν. καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

1 NC Ἰησοῦ Χριστοῦ, 11 as omit Ἰησοῦ 2 (E1+γάρ) 3 (1 omits) 4 (NC παραδ.) 5 NCD Μαρίας 6 (as+to thes) 7 (L1-sei) 8 (N? omits) 9 (as the world) 10 (as omit) 11 (D11 as+Hsalou) 12 (D² καλέσεις) 13 (D Διγ.) 14 N omits 15 (as Mary) 16 (D11 ἐγνώ) 17 B omits 18 (as omits) 19 (CD+τὸν, as+to him) 20 (CD11+αὐτῆς τὸν πρωτότοκον, 1+unigenitum) 21 (as and she called)

12. THE WISE MEN FROM THE EAST.

Here only (8) is Ἱεροσόλυμα treated as feminine singular. Elsewhere it is a neuter plural. Beside it exists the indeclinable Ἱερουσαλὴμ.

The quotation from Micah does not come from the LXX. (in which ἐξ οὗ probably=ἐκ σοῦ as often in MSS.). The Hebrew reads "And thou, Bethlehem Ephrathah, art too small to be among the thousands of Judah; from thee shall One come forth for Me to be a ruler in Israel." The LXX. reads "And thou, Bethlehem [house of] Ephrathah, art one of a few to be amongst the thousands of Judah, &c." Our Gospel, probably reproducing some Palestinian Midrash, gives "land of Judah" instead of the unintelligible "Ephrathah," inserts the negative οὐδαμῶς and points ἑξῆς "thousands" as ἑξῆς "leaders." To insert a negative, when the sense seemed to require it, was regarded as quite legitimate in ancient exegesis, and was frequently done, though we cannot allow it.

Kepler's idea that 'the star' was not a luminous body moving in the earth's atmosphere, but a new star combined with a conjunction of the planets Jupiter, Venus and Mars in

* LXX. Ia. vii. 14, ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήμψεται καὶ τέκεται υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.

* Gal. iv. 4, ὅτε δὲ ᾤλθεν τὸ πλῆρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ἐν νόμῳ. Of Rom. viii. 3; Phil. ii. 7; 1 Tim. i. 15, iii. 16; Heb. ii. 14.

* LXX. Micah v. 2, Καὶ σὺ, Βηθλέεμ οἶκος Ἐφράθα, ὀλίγοστὸς εἰ τοῦ εἶναι ἐν χιλίδειν Ἰούδα, ἐξ οὗ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἀρχόντα τοῦ Ἰσραὴλ.

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the sign *places* which signified Judaea, the whole being interpreted by the Chaldean astrologers according to the rules of their art, has been too hastily set aside on the ground that the language does not express that idea. But surely we have no right to look for mathematical precision of language in such a case. The narrator tells the story in his own words, according to his own crude ideas. The duty of the exegete is to discover what objective reality lay beneath the words. To sweep the whole thing away as mythical is unscientific. We may not perhaps attach as much historical veracity to every detail in these two chapters, as we do to the body of the Gospel. The events are further removed and the narrator is unknown to us. But we have no grounds for rejecting them without examination from *a priori* prejudices.

ii. 1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα· λέγοντες "Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἠλθομεν προσκυνῆσαι αὐτῷ." 3 Ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ, καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐκυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται. 5 οἱ δὲ εἶπαν αὐτῷ "Ἐν Βηθλέεμ τῆς Ἰουδαίας." οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου

6 Καὶ σὺ, Βηθλέεμ γῆ Ἰούδα,

οὐδαμῶς ἐλαχιστὴ εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα.

7 Ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,

ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ.

7 Τότε Ἡρῴδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, 8 καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν "Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου ἐπὶ τὸ εὐρητὴ ἀπαγγελάτε μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ." 9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς, ἕως ἐλθὼν ἐστᾶθαι ἐπάνω οὗ ἦν τὸ παιδίον. 10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ προσκύνοντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. 12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

1 (211 as Judae) 2 (D² Ἡρῴδου) 3 (C Ἱερουσαλὴμ) 4 (N? ἀστέρας) 5 (D omits) 6 (211 as Judae, 1 Iuda) 7 (as omit) 8 (D11 τῆς Ἰουδαίας, 1 Iudaea, 1 terra Iudeorum) 9 (D² 1 μὴ, 11 as? non) 10 (B² ἐξ σοῦ, NC ἐξ σοῦ, D² ἐκ σοῦ) 11 (N omits, C+μαί) 12 (D² ποιμαίνει, 1 regat) 13 (D² ἠκρίβωσεν) 14 (D² Βηθλέεμ) 15 (D as+αὐτοῦ) 16 (D² εἶπεν) 17 (D ἐπαγγ.) 18 (D² ἠκούσαν) 19 (D11 τοῦ παιδίου) 20 (NC ἀστέρας) 21 (11 εὐρον) 22 (D τὸν παῖδα) 23 (D11 θησαυρ.) 24 (D σμύρναν) 25 (N εὐρον)

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13. THE FLIGHT INTO EGYPT.

The tourist in Cairo is taken a pleasant drive to the spot where the Virgin dwelt, is shewn a tree under which she sat and a fount in which she washed the Infant's clothes. It is needless to say that all these sacred sites are medieval inventions.

It is to be noticed that S. Matthew clearly teaches that our Lord was born before Herod's death: how many months or years before, he does not define. S. Luke, we shall see, appears to teach that our Lord was born after Herod's death.

ii. 13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων "Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτόν." 14 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου, [ὅσα πληρωθῇ τὸ ρηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου ἐκάλεσα τὸν γιόν μου^a.]

1 (B + εἰς τὴν χώραν αὐτῶν) 2 B ll εἶπεν 3 (D τὸν παῖδα) 4 (D αὐτὸν) 5 (D διηγ.)

14. THE MURDER OF THE INNOCENTS.

ii. 16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετούς³ καὶ κατωτέρω³, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν⁴ παρὰ τῶν μάγων. [17 Τότε ἐπληρώθη τὸ ρηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος

18 Φωνὴ ἔν Ῥαμὰ ἠκούσθη,
Ῥαλαλαμός καὶ ὀδυρμός πολὺς·
Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς,
καὶ οὐκ ἠθέλησεν παρακληθῆναι ὅτι οὐκ εἰσίν^b.]

1 (D *Βεθλὲμ) 2 (D ll διετίας) 3 (D ll κάτω) 4 (D ἠκρίβωσεν) 5 (D + ὑπὸ Κυρίου) 6 (D *Ἡραμίον) 7 (D + θρήνοι καὶ) 8 (D ll φέλλαν)

15. THE RETURN TO NAZARETH.

βασιλεύει is correctly applied to Archelaus, who would by his father's will hold the title of king, until Augustus refused it.

It seems clear that the narrator had no notion that Nazareth was Joseph's residence of old. S. Luke's knowledge about Nazareth is unique and is always to be preferred.

ii. 19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ λέγων "Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ

^a LXX. Hosea xi. 1, ὅτε νῆπιος Ἰσραὴλ καὶ ἐγὼ ἠγάπησα αὐτόν, καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ. (Hebr.)

^b LXX. Jer. xxxviii. 16, φωνὴ ἐν Ῥαμὰ ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ· Ῥαχὴλ ἀποκαλειομένη οὐκ ἠθέλησεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν.

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καὶ πορεύου εἰς γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν² ψυχὴν τοῦ παιδίου." 21 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον¹¹ καὶ τὴν μητέρα αὐτοῦ καὶ ἐσηλθον⁴ εἰς γῆν² Ἰσραὴλ. 22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει³ τῆς Ἰουδαίας¹⁰ ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη⁹ ἐκεῖ ἀπελθεῖν⁸ χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, 23 καὶ ἐλθὼν κατέκησεν εἰς πόλιν λεγομένην Ναζαρέτ¹⁰, [ὅπως πληρωθῇ τὸ ρηθὲν διὰ¹¹ τῶν προφητῶν¹² ὅτι Ναζωραῖος¹³ κληθήσεται.]

1 (D τὸν παῖδα) 2 (O + τὴν) 3 (D διηγ.) 4 (D ll ἦλθεν) 5 (D τὴν) 6 (D Ἀρχι-) 7 (OD + ἐπὶ, ll + in) 8 (s^a omits) 9 (D + ἐφοβήθη) 10 (O ll Ναζαρέθ, l Nazarein) 11 (O ἐπὶ) 12 (ll singular) 13 (ll Nazareus)

16. THE FAME OF OUR LORD SPREADS ABROAD.

This passage reads like an editorial note and hardly deserves to be regarded as a new contribution.

The mention of the Roman province of Syria is a most noteworthy fact, full of suggestion. Does the author mean that our Lord's fame (or 'teaching') spread to Antioch and the Cilician gates and that all the sick from Damascus and the other cities were brought to him? I trow not. 'Syria' is probably used to designate Palestine only, precisely as S. Luke uses 'Judæa.' From this I infer that the author lived in Alexandria or some other town of the Roman empire. Had he lived in Palestine, he must have used stricter terms.

The frequent use of πάντας when he only means πολλούς is commented on under Mark i. 5.

Decapolis is mentioned in trito-Mark v. 20, vii. 81.

iv. 24 Καὶ ἀπῆλθεν¹ ἡ ἀκοὴ αὐτοῦ εἰς ὅλην² τὴν Συρίαν³. καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποιή-
λαις νόσοις καὶ βασάνοις⁴ συνεχόμενους, ⁵ "δαμονιζομένους"
καὶ σεληνιαζομένους καὶ παραλυτικούς⁶, καὶ ⁷ ἐθεράπευσεν
αὐτούς^{8, 11}. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ
τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ
Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

1 (KO ἐξῆλθεν) 2 (N πᾶσαν) 3 (T Blass συριοίαν) 4 (s^a omits) 5 (N + -ους) 6 (KD ll + καὶ) 7 (N *δαμονιαζ-) 8 (s^a omits) 9 (as + He laid His hand upon each of them and) 10 (D ll as πάντας) 11 (l omits)

17. TWO BLIND MEN HEALED.

(Placed after THE RAISING OF JAIRUS'S DAUGHTER.)

This narrative demands careful study, because of its numerous affinities with others. The "two blind men" are transferred to Matt. xi. 80, where the other Gospels have only one

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(Bartimæus). The title "Son of David" has been borrowed from the mouth of Bartimæus and has been repeated in Matt. xii. 23, xv. 22, xxi. 9, 15. The question "Do you believe?" reminds us of the father of the demoniac boy (Mark ix. 24). 'Touching their eyes' is a commonplace (p. 108, note) and has been transferred from here into S. Matthew's account of Bartimæus. The phrase "according to your faith be it done unto you" not only reminds us of the refrain "Thy faith hath saved thee," but is almost reproduced in Matt. xv. 28 where the Marcan tradition is deserted for it. The expression "their eyes were opened" is transferred to Bartimæus (xx. 88). Finally the whole concluding sentence with the striking words *ἐνεβριμήθη, ὁρᾷτε, ἐξελθόντες, διεφήμισαν*, is moulded on trito-Mark i. 48 ff., where the same strict charge is followed by the same defiant disobedience. Can it be that the trito-Mark has borrowed it from this passage?

Some critics would argue that the whole narrative is unhistorical, being a mere cento of other passages, but in truth other passages seem to be affected by it quite as much as it is by them. We are at liberty to suppose that an inexperienced narrator, who had a story to tell, would naturally draw extensively upon his predecessors: but how would it be possible for him to alter the wording of older and well-established narratives? Clearly that is impossible, and we must therefore regard most of the changes as editorial. For only an editor could alter right and left. The assimilations are so numerous and complex that we attribute them partly to conscious, partly to unconscious, mental action during years of oral repetition, and find it very hard to imagine how they could have been made under the rival hypothesis.

ix. 27 Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ ἠκολούθησαν δύο τυφλοὶ κράζοντες· καὶ λέγοντες· "Ἐλέησον ἡμᾶς, υἱὲ Δαυιδ!" 28 Ἐλθόντι δὲ εἰς τὴν οἰκίαν προσήλθαν αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς "Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι;" λέγουσιν αὐτῷ "Ναί, κύριε." 29 τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· "Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν." 30 καὶ ἠνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων "Ὁρᾷτε μηδεὶς γινωσκέτω." 31 οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

1 NC+αὐτῷ 2 (N κραυγάζ.) 3 (O? 211st omit)
4 B υἱὲ 5 (N εἰσελθ.) 6 (D 11 καὶ ἔρχεται...καὶ, N+αὐτῷ)
7 (ND 11+δύο). 8 (N omits) 9 (N 11+ὁμῶν) 10 (D ὁμῶν)
11 (D 1 καὶ εἶπεν) 12 (N ἀνεψύχ., O φροίχ.)
13 (σ+immediately) 14 (OD -μήσατο) 15 (D omits)

¶ Mark x. 48 with parallels; Matt. xii. 23, xv. 22, xxi. 9, 15.

18. THE (BLIND AND) DUMB DEMONIAIC.

Many critics regard these as dittographies, the same event being twice narrated, and some would attribute this to the accident that both sources, S. Mark and the *Logia*, contained the miracle. Under the oral hypothesis it is more probable that the events are distinct, but that they have been assimilated. There is however a doubt about the genuineness of

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ix. 34: if that be spurious, the assimilation is reduced. For further annotation see Mark iii. 22, note.

ix. 32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ κωφὸν δαιμονιζόμενον 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες· "Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ."

34 ([οἱ δὲ Φαρισαῖοι

ἔλεγον

"Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.")

Doublet:

xii. 22 Τότε προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν. καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον "Μήτις οὗτός ἐστιν ὁ υἱὸς Δαυιδ;"

[24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον

"Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια

εἰ μὴ ἐν τῷ Βεεζεβοῦλ ἄρχοντι τῶν δαιμονίων."]

1 (OD 11+ἐνθρῶπον) 2 (V 1+δτι) 3 (D omits)
4 (N omits, 11+Beelzebub or -ut, 1+Beelzebub) 5 D 11 as omit
6 NOD 11 προσήνεγκαν αὐτῷ δαιμονιζόμενον (= τυφλὸς καὶ) κωφός
7 (N ταῦτος) 8 (O+τυφλὸν καὶ) 9 (11 omit, O+καὶ)
10 (11st+et audiret) 11 (Dst+δτι) 12 (OD 11 as Beelzeboul,
11 Beelzebub or Beelzebub)

19. SHEEP WITHOUT A SHEPHERD.

(Prefixed to THE MISSION OF THE TWELVE.)

In Mark vi. 34 the trito-Mark appears to have borrowed the concluding clause of this passage.

ix. 36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσकुλμένοι καὶ ἐριμμένοι ὥσει πρόβατα μὴ ἔχοντα ποιμένα.

1 (D ἐριμμένοι) 2 (OD ὥς)

20. S. PETER WALKS ON THE WATER.

This narrative and that in § 23 exactly agree with S. Peter's character, as set forth in the Gospels. The phrase *ἐπὶ τὰ ὕδατα* (his) does not occur elsewhere; *καταποντίζεσθαι* is found only in Matt. xviii. 6 where S. Mark has *βιβληται* and S. Luke *ἐρριπται*; *ἐκείνας τὴν χεῖρα* is used of our Lord in Matt. viii. 8 and xii. 49; *ὀλιγόπιστος* occurs in Matt. vi. 30=Luke xii. 28, Matt. viii. 26, xiv. 31, xvi. 8; *διωξέτω* is found only in Matt. xxviii. 17.

There is not much thought for the credit of S. Peter in this narrative.

xiv. 28 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ "Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα." 29 ὁ δὲ εἶπεν "Ἐλθέ." καὶ καταβὰς ἀπὸ τοῦ πλοίου

1 (D omits, ss+Simon) 2 (8 11 omit) 3 (σst omits)
4 (O μοι) 5 (O+δ)

* LXX. Numb. xxvii. 17, "καὶ οὐκ ἔστιν ἡ συναγωγὴ Κυρίου ὥσει πρόβατα οἱ οὐκ ἔστω ποιμήν."

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xiv. (29) Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον ἔφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων "Κύριε, σῶσόν με." 31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ "Ὁλιγόπιστε, εἰς τί ἐδίστασας;"

6 ND II εὐθέως (N+φθον οὐ)
8 (N εὐθέως)

7 (OD II as+ισχυρὸν)

9 (D omits)

21. MANY HEALINGS OF DIVERS SICK FOLK.

This fragment is probably an editorial note like § 16. The phrase ἐδόξασαν τὸν θεὸν [Ἰσραὴλ] is found in Mark ii. 12 ||, but S. Luke gives it eight times, so anxious is he to impress the truth that our Lord did not work miracles by His own power, but simply as God's delegate on earth, by virtue of the ἐκτίσις. With 81 compare Mark vii. 37.

xv. 29 [Καὶ μεταβὰς ἐκείθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας,] καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. 30 καὶ προσήλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, κυλλούς, τυφλοὺς, κωφοὺς, καὶ ἐτέρους πολλούς, καὶ ἔριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς. 31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας καὶ χωλούς περιπατοῦντας καὶ τυφλοὺς βλέποντας καὶ ἐδόξασαν τὸν θεὸν Ἰσραὴλ.

1 (II + iterum) 2 (II omit) 3 (D II omit) 4 (D I omit)
5 (C I πόδας, O II τοῦ Ἰησοῦ) 6 (C αὐτοῖς, D II πάντας)
7 B II τοὺς ὄχλους 8 B ἀκούοντας, (D+καὶ) κυλλοὺς ὑγιεῖς
9 (D+τοὺς) 10 (I omits) 11 N II ἐδόξαζον

22. THE COIN IN THE FISH'S MOUTH.

It is not said that S. Peter obeyed, but the narrator hardly can have intended to suggest a doubt. Many persons however have felt a difficulty about this narrative. Bishop Westcott indeed classed this amongst the "Miracles of Providence" as though there were nothing miraculous about it except that it happened at the moment predicted. But is that true? A bright piece of tin makes an excellent bait for cod and other fish, which greedily snap at a coin. But as soon as they discover their mistake they must surely eject it. It would be strange to hook a fish while it held the coin in its mouth. It is not for us to argue that He who refused to turn stones into bread to supply His own need, would never have resorted to this unusual way of procuring a stater, still less are we entitled with Blaes to omit the words "when thou hast opened its mouth" and alter ἐρρήσει into ἐρρήσει 'it will fetch,' making S. Peter sell the fish for the stater. But we may point out that this incident is not narrated by S. Peter himself, but by an unknown contributor. We cannot attach to it the highest historical attestation.

A stater is a trifle (about three pence) more than a shekel. The Temple tax was half a shekel for every full grown male Israelite, who however did not pay half a shekel but half a stater (two drachmas). The difference, amounting to about three half pence, was given as a perquisite to the chief priests, who collected the tax all over the world. The tax was compulsory on all Jews in Judaea, voluntary on Jews of the dispersion or Galileans.

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Our Lord's question means 'Does the Emperor of Rome collect taxes from his own subjects or from conquered nations?' It was notorious that Roman citizens were in those days exempt. Therefore, our Lord argues, a compulsory Church-rate is indefensible. Churches should be supported by voluntary offerings.

xvii. 24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναούμ προσήλθον οἱ τὰ διδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν "Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ διδραχμα;" 25 λέγει "Ναί." καὶ ἔλθοντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων "Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κήνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;" 26 εἰπόντος δὲ "Ἀπὸ τῶν ἀλλοτρίων," ἔφη αὐτῷ ὁ Ἰησοῦς "Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί; 27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεῖς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάτῃα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐρρήσεις στατήρα· ἐκείνου λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ."

1 (C I Καπερν.) 2 (D τὰ διδραχματα, II didragma or dragma) 3 (ND omit) 4 (D III διδραχμα) 5 (I Utique non) 6 N εἰσελθ., (D II εἰσελθόντι, C δε φθον, I intrantem, E II δε εἰσελθόν) 7 B τίνος 8 (N+δ δὲ εἶπη, C+λέγει αὐτῷ ὁ Πέτρος, ND+ "Ἀπὸ τῶν ἀλλοτρίων") 9 (D II as λέγει αὐτῷ (± ὁ Πέτρος), C+αὐτοῦ) 10 N-ζωμεν 11 (D+τῇ) 12 (D II+ἐκεῖ, I+in eo, I+in illum)

(From the narrative of THE TRIUMPHAL ENTRY, 28, 24.)

23. "WHO IS THIS?"

This seems to be little more than an editorial note.

xxi. 10 [Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱερουσόλῃμ] ἐσεσθὴ πᾶσα ἡ πόλις λέγουσα "Τίς ἐστιν οὗτος;" 11 οἱ δὲ ὄχλοι εἰπον "Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας."

1 (N εἰσελθόντος) 2 (D II πολλοί) 3 (D II εἶπον) 4 (D omits)

24. BLIND AND LAME HEALED IN THE TEMPLE.

This is an editorial note, but one of supreme interest; for, unless I am mistaken, the plural is put for the singular, as it so often is in S. Matthew, to indicate an important act; and the allusion is to the man blind from his birth (John ix.) and the lame man at the pool of Bethesda (John v.). S. Matthew, like all the other Synoptists, brings our Lord to Jerusalem, for the first time in His ministry, at the Passion. Whatever, therefore, he has to narrate of ministerial acts in the holy city must be thrust into Holy Week. Some rumour of these two great miracles had reached Alexandria from S. John's oral teaching, and though the details could not be given the fact must be stated.

xxi. 14 Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

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(From the narrative of *THE CRUCIFIXION*, 25—27.)

25. PILATE'S WIFE'S DREAM.

On inspired dreams, see above, Matt. i. 18, note (p. 258).

This intensely interesting paragraph is the only explanation which the Gospels give of Pilate's extraordinary conduct in hesitating to sign the death warrant (see Mark xiv. 58, note). That a man in his position should have troubled himself in behalf of a poor and friendless convict demands some reason, and that which is here given accords perfectly with the age.

xxvii. 19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα “Μηδὲν σοὶ καὶ τῷ δίκαιῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.”

26. PILATE WASHES HIS HANDS.

ἀποτίθω occurs here only, ἀπότις only as a variant in Matt. xvii. 4. On the use of τίς see Mark i. 5 note.

xxvii. 24 Ἰδὼν δὲ ὁ Πειλάτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενίστατο τὰς χεῖρας κατέναντι τοῦ ὄχλου λέγων “Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου ὑμεῖς ὀφείθετε.” 25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν “Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.”

1 N dt. 2 (D II + ἐγώ) 3 N II + τοῦ δικαίου 4 (N + δέ)

27. THE ROCKS RENT AND THE TOMBS OPENED.

Jerusalem is called “the holy city” in Dan. iii. 28 and Matt. iv. 5. ἑγερσις is unique in N.T.

xxviii. (51) Καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνεφάνθησαν 53 καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἠγέρθησαν 54 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἑγερσιν αὐτοῦ εἰσῆλθον 55 εἰς τὴν ἀγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.

1 (O ἠνεφάνθη) 2 (N omits) 3 (O ἠγέρθη) 4 (D II ἦλθον) 5 (D ἐφάνθησαν)

(From the narrative of *THE RESURRECTION*, 28, 29.)

28. THE SEALING OF THE STONE AND THE SETTING OF THE WATCH.

The word παρασκευή (= ‘Friday’) is mentioned three times by S. John, once in the trito-Mark and once in S. Luke. Probably both the latter got their information from S. John’s oral teaching. S. Matthew mentions the word here, not only without interpretation, but (it would seem) without understanding it himself, for otherwise surely he would have used the natural phrase ‘which was the Sabbath.’ It may possibly be pleaded that a Jew would not profane the Sabbath even by saying that Pilate and the chief priests did so, but that is hard to believe, while it is quite possible that foreigners understood

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by it not ‘Friday,’ but ‘the preparation for the Passover,’ as Bishop Westcott also maintained.

The Latin word *custodia* is found only here and in the next paragraph. πλάνος and πλάνη are frequent in the Epistles, but not found elsewhere in the Gospels.

To our minds the phrase “After three days I rise again” is indefinite and may mean a month or year after: but it is clear from what follows that the reader understood it as identical with ‘on the third day.’ See Mark viii. 31, note.

xxvii. 62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πειλάτον 63 λέγοντες “Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἐν τῷ ζῶνι ‘Μετὰ τρεῖς ἡμέρας ἐγείρομαι’ 64 καὶ κτευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ κλέψωσιν αὐτὸν καὶ εἰπωσιν τῷ λαῷ ‘Ἠγέρθη ἀπὸ τῶν νεκρῶν,’ καὶ ἔσται ἡ ἐσχάτη πλάνη χεῖρων τῆς πρώτης.” 65 εἶφη αὐτοῖς ὁ Πειλάτος “Ἐχετε κουστωδίας ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.” 66 οἱ δὲ πορευθέντες ἠσφάλισαν τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.”

1 (D + ἐν) 2 (D omits) 3 CD II + αὐτοῦ 4 (N + κλέψουσιν) 5 (D + ἐροῦσιν) 6 (2 II + ἐν) 7 (N χεῖρων, D χείρων) 8 NCD + δέ 9 (D II φύλακας, 1 millites) 10 (D - φάλισαν) 11 (D II τῶν φυλάκων)

29. APPEARANCE TO WOMEN AND THE BRIBING OF THE WATCH.

The phrase συμβούλιον λαβεῖν occurs five times in S. Matthew, S. Mark twice writes συμβούλιον ποιᾶν. συνέγω is used twenty-four times in S. Matthew, five times in S. Mark, seven times in S. Luke, eight times in S. John. ἀμείμντοι is found in 1 Cor. vii. 32.

xxviii. 9 Καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων “Χαίρετε.” αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτὸν τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς “Μὴ φοβεῖσθε ὑπάγετε ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου ὅτι ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὀφνύται.” 11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. 12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβουλίον τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις λέγοντες “Εἰπάτε ὅτι ‘Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψαν αὐτὸν ἡμῶν κοιμωμένων’ 14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.” 15 οἱ δὲ λαβόντες ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφθίμωσεν ὁ λόγος οὗτος παρὰ Ἰουδαίους μέχρι τῆς σήμερον (ἡμέρας).”

1 (O 2 II + ὅτι δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς + αὐτοῦ) 2 (D + δέ) 3 (D ἀπὸ τῶν) 4 (2 II omit) 5 (N omits) 6 (N II ἐλθουσιν) 7 (I quia praecedo vos) 8 (D omits) 9 (D 2 II ὀφείθετε) 10 (NCD ἀπὸ τῶν) 11 (N ἐποίησαν) 12 (D II ἀργύριον ἱκανόν) 13 BD II ἐπὶ 14 (CD II + αὐτὸν) 15 (N + ποιήσωμεν) 16 D + τὰ 17 N ἐφῆμ. 18 (D + τοῖς) 19 (N δέ τινες) 20 N I omit

* 1 Thess. ii. 18, ἐφάσαμεν δὲ ἐπ’ αὐτοὺς (sc. τοὺς Ἰουδαίους) ἡ ἐργὴ εἰς τέλος.

* LXX. Dan. xii. 2, καὶ πολλοὶ τῶν καθυπνούντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται (Theod. ἐγερθήσονται).

(2) FRAGMENTS PECULIAR TO S. MATTHEW (*continued*).

(b) SAYINGS.

(From the narrative of *OUR LORD'S BAPTISM*.)

30. JOHN THE BAPTIST'S SCRUPLE.

Many critics regard this scruple as unhistorical, the expression of the difficulties of a later age, but from what the fourth Gospel tells us of the Baptist's feeling we must admit that it is perfectly natural. S. Mark's account of the Baptist is extraordinarily meagre, and the Baptist's disciples, who were very numerous, must have been exceedingly dissatisfied with it. They were powerful enough to make themselves heard, for every one of my divisions except the third gives us most interesting details about him; this not the least so.

iii. 14 'Ο δὲ διεκώλυεν αὐτὸν λέγων "Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;" 15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ "Ἄφες ἄρτι, οὕτω γὰρ πρέπει ἐστὶν ἡμῖν" πληρῶσαι πᾶσαν δικαιοσύνην." τότε ἀφίησιν αὐτόν^s.

1 NO πρὸς αὐτόν (l omits) 2 (N ἡμᾶς) 3 (as + io be baptised)

(See I. § 2 a, 9 a.)

(At *THE FEAST IN S. MATTHEW'S HOUSE*.)

31. "I DESIRE MERCY AND NOT SACRIFICE."

S. Matthew conflates this quotation from Hosea into two Marcan sections, (1) on Eating with taxgatherers, (2) on Plucking the ears of corn. S. Matthew's Gospel is studded with quotations from the Old Testament to connect our Lord's works and words with prophecy. We incline to regard this case as parallel to the others, making it not an utterance of our Lord, but a product of Biblical research, to which the Apostolic age was devoted. Cf. § 35.

ix. 13 "Πορευθέντες δὲ μάθετε τί ἐστὶν Ἑλεος θέλω καὶ οὐ θυσίαν^a. οὐ γὰρ ἤλθον καλεῖσαι δικαίους ἀλλὰ ἁμαρτωλούς¹."

Doublet:

xii. 7 "Εἰ δὲ ἐγνώκατε τί ἐστὶν Ἑλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους."

1 (O 8 ll as + eis μετάνοιαν)

(See I. §§ 7 b, 9 a.)

(From *THE CHARGE TO THE TWELVE*, 32, 33.)

32. AVOID GENTILES AND SAMARITANS.

The sayings 32, 33, 38, 49 should be examined together. They may well have come from the same spectator and were certainly used in the Church of Jerusalem to convict S. Paul.

It might be pleaded that 32 was temporary, but that plea would hardly apply to 33, while 38 and 49 seem fatal to S. Paul's contention. It is important frankly to admit the difficulty which this saying must have produced. He who thinks that the Church had no burning questions in the time of the Apostles, shuts his eyes to the facts of history. On the other hand it is important to notice that S. Matthew's Gospel contains 47, as well as the parables of the Discontented Labourers and the Great Supper, in both of which the rejection of the Jews and the acceptance of the Gentiles are clearly taught. Time alone could solve the enigma. In S. Mark too we read "καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον" (xiii. 10 = Matt. xxiv. 14).

For a note on the Samaritans see III. § 2.

The phrase "lost sheep of the house of Israel" is repeated in § 38, cf. the parable of the Lost Sheep II. § 12, and Luke xix. 10.

x. (5) "Εἰς ὁδὸν ἔθνων¹ μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν² μὴ εἰσέλθῃτε· εἰ³ πορεύεσθε δὲ⁴ μᾶλλον⁵ πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ."

1 (N † omits) 2 (D ll Σαμαριτανῶν) 3 (D ὑπάγετε) 4 (s^e omits)

33. EVANGELISE ISRAEL ONLY.

x. 23 "Ὅταν δὲ διώκωσιν¹ ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν². ἀμὴν γὰρ³ λέγω ὑμῖν⁴, οὐ μὴ τελώσῃτε⁵ τὰς πόλεις (τοῦ)⁶ Ἰσραὴλ ἕως⁷ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου."

1 (D † διώκουσιν) 2 (OD^s ll ἄλλῃ, D ll s^e + ἐν δὲ ἐν τῇ ἄλλῃ † διώκουσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλῃ) 3 (D ll omit) 4 (O + ἐτι) 5 (s^e + all) 6 BD omit (s^e of the house of) 7 (OD + ἄν)

(From the *Matthaean Logia* about John.)

34. JOHN THE BAPTIST IS ELIJAH.

When the Jewish rulers sent to the Baptist to ask "Art thou Elijah?" he answered, "I am not" (John i. 21). Either he was not aware of the honour laid upon him, or he was rebuking the Jews for their carnal expectations of a *metempsychosis*, or he interpreted Malachi's last prophecy like all other prophecies Messianically, the Messiah Himself being the true forerunner. S. Matthew alone teaches clearly that our Lord held John to be Elijah. This he does by appending this saying to the *Logion* about men of violence taking the kingdom of heaven by force, and by an editorial note in Matt. xvii. 12, "Then understood the disciples that He spake to them of John the Baptist."

^a LXX. Hosea vi. 6, δίδωμι ἑλεος θέλω ἢ θυσίαν.

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Notice the usual Biblical teaching that prophecy is conditional. If the Jews were obdurate, Malachi's prophecy could not be fulfilled ('N.T. Problems,' pp. 822—880).

On the concluding refrain see Mark iv. 9 note.

xi. 14 "Καὶ εἰ θέλετε διδάσθαι, αὐτός ἐστιν Ἡλείας ὁ μέλλων ἔρχεσθαι." 15 "Ὁ ἔχων ὅτα¹ ἀκούτω²."

1 (NC⁸ + ἀκούτω)

35. "THE PRIESTS IN THE TEMPLE PROFANE THE SABBATH."

(Added to DAVID'S EATING THE SHEWBREAD.)

This is conflated into the Marcan section of Plucking the ears of corn on the Sabbath, I. § 9 a. The example of the priests doing butchers' work in the Temple is appended to that of David eating the shewbread. We incline to think this fulfilment of Scripture an editorial note, the fruit of Biblical study, rather than the utterance of our Lord, cf. § 81. This view is confirmed by the fact that the refrain with which this sentence is rounded off is not new, but is a reproduction of the refrains "πλείον ἴσως ὁδε," "πλείον Σολομώντες ὁδε" II. § 10.

xii. 5 "Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι¹ τοῖς σάββατον² οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοι εἰσιν; εἰ γὰρ οὕτως ὑμῖν ὅτι τοῦ ἱεροῦ μείζον³ ἐστιν ὁδε."

1 (CD + ἐν) 2 (8^o omits, 8^o illegible) 3 (DI 8^o γάρ, 8^o illegible) 4 (CII μείζων)

36. EVERY IDLE WORD MUST BE ACCOUNTED FOR.

(Added to "THE TREE IS KNOWN BY ITS FRUITS.")

This striking utterance, to which I can find no parallel except the inadequate one of S. Paul's condemnation of *μωρολογία* and *εὐτραπεία* in Eph. v. 4, is appended to the second edition of the doublet about Making the tree good and its fruit good, p. 204. The phrase *ἀποδοῦναι λόγον* occurs in the parable of the Unjust Steward (Luke xvi. 2). *δικαίως* is a standard word with S. Paul, but *καταδικάζω* is found in § 81 and in Luke vi. 37.

xii. 36 "Ἀέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν δ' ἰσχυροῦσιν¹ οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως." 37 ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ² ἐκ τῶν λόγων σου³ καταδικασθήσῃ."

1 (OI + ἐν) 2 (D λαλοῦσιν) 3 (D⁸ 811 ἡ) 4 (8 omits)

¹ Compare Matt. xvii. 10—18. Contrast John i. 21, καὶ ἠρώτησαν αὐτὸν "Τί εἶπες (σὺ) Ἡλείας εἶ;" καὶ λέγει "Ὅτι εἶμ' ἐγώ."
² This refrain occurs in Mark iv. 9, 28; Matt. xi. 15, xiii. 9, 48; Luke viii. 8, xiv. 35 "and in some MSS., through liturgical use, in Luke xv. 10, xvi. 18, xviii. 8" Nestle.

³ LXX. Ia. vi. 9, ἀκοῦτε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. 10 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς ἐκάμμυσαν, μήποτε ἴδωσιν τοὺς ὀφθαλμοῖς καὶ τοῖς ὤσιν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἴδωσιν αὐτοῦ.

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37. A FULFILMENT OF PROPHECY.

(Added to THE REASONS FOR SPEAKING IN PARABLES.)

This fulfilment does not belong to the great group which is classed together §§ 54 ff., (1) because it is introduced by a different formula, (2) because it is taken from the Septuagint.

It is conflated with other matter into the Marcan section of Reasons for speaking in parables. We regard it as purely editorial. S. Mark gives an allusion to Isaiah's prophecy; S. Matthew gives the allusion and then quotes the whole prophecy at length; cf. Luke iii. 4 ff.

The form *ἐκάμμυσαν* for *κατέμυσαν* should be noticed. *καταμύω* becomes *καμύω* in Homer, but the augment must not be prefixed, nor should Homeric forms be used at all.

xiii. 14 "Καὶ ἀναπληροῦνται¹ αὐτοῖς² ἡ προφητεία³ Ἡσαίου⁴ ἡ⁵ λέγουσα⁶

"Ἀκοῦ⁷ ἀκούσετε⁸ καὶ οὐ μὴ συνῆτε, καὶ βλέποντες⁹ βλέψετε¹⁰ καὶ οὐ μὴ ἴδητε." 15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν¹¹ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς ἀγῶν ἐκάμμυσαν. μὴ ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν ἀκούσωσιν¹² καὶ τῇ καρδίᾳ συνῶσιν¹³ καὶ ἐπιστρέψωσιν, καὶ ἴδωσιν αὐτοῦ¹⁴."

1 (DI + τότε, 211⁸ ut *ut illi scribit*.) 2 (DI πληροῦνται ἐπ') 3 (811 omit) 4 (D + τοῦ) 5 (I omits) 6 (D omits) 7 (DI + Πορεύθητι καὶ εἰπὲ τῷ λαῷ τούτῳ) 8 (B ἀκούσατε) 9 (8 + βλέψετε) 10 (NCII + ἀγῶν) 11 (C + omits) 12 (U? συνίσωσιν)

38. "I WAS NOT SENT SAVE TO THE LOST SHEEP OF THE HOUSE OF ISRAEL."

(Inserted in the narrative of the SYROPHENICIAN WOMAN.)

On the teaching and the phrase see § 82.

The passage is conflated into the deutero-Markan section of the Syrophenician woman's daughter. That S. Peter's recollections of conversations (if the deutero-Mark sections can be referred to S. Peter) should be supplemented occasionally by others who were present, is in no way improbable, but there is nothing new in the additions.

xv. 23 "Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτησαν αὐτὸν λέγοντες "Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν." 24 ὁ δὲ ἀποκριθεὶς εἶπεν "Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα¹ τὰ ἀπολωλότα οἴκου Ἰσραὴλ."

1 (D + ταῦτα)

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39. "UPON THIS ROCK WILL I BUILD MY CHURCH."

(From S. Peter's Confession.)

Μακάριος is not found in S. Mark and only twice in S. John. It is frequent in SS. Matthew and Luke, especially in the Beatitudes. The Rabbinic phrase "flesh and blood" is used thrice by S. Paul and once in Hebrews. The same word *כֶּסֶף* in Aramaic would stand for *Πέτρος* and *πέτρα*. Christ did not build His Church upon confessions of faith but upon living men, as S. Paul teaches, *ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν*, Eph. ii. 20. The expression "Gates of Sheol" is unique in N.T. but cf. Is. xxxviii. 10, *Ecclesi.* (Heb.) ii. 9.

xvi. 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων· Βαριωνᾶ, ὅτι· σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς· καὶ ἐγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρῃ ὀικοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.

1 (2ll omit) 2 (s' omits) 3 (D omits) 4 (B† ‡ Βαριων) 5 B omits 6 (ll omit) 7 (D ll ταύτην τὴν πέτραν)

(See I. § 27 a.)

40. "WHATSOEVER THOU SHALT BIND ON EARTH WILL BE BOUND IN HEAVEN."

Every scribe received at his ordination authority to look and unlock the treasures of God (Matt. xxiii. 14—Luke xi. 52), and every ordained teacher is entrusted with the keys of the kingdom of heaven. S. Peter had no more monopoly there than he had in binding and loosing. In Rabbinic 'to bind' means 'to forbid' and 'to loose' means 'to allow.' The power of legislation is therefore conferred by these words. But who were the legislators? In the earliest days Church government was sometimes oligarchical, as at Jerusalem where S. James and his presbyters legislated (Acts xv.), sometimes democratical, as at Corinth where S. Paul's express commands in 1 Cor. about the treatment of the incestuous person were overridden and set aside by the vote of the whole body of Christians, and S. Paul acquiesced in their verdict (2 Cor.). But we have no trace even in the earliest days of monarchical government. S. Peter is *primus inter pares*, but the twelve Apostles appoint (Acts vi.).

With these *Logia* compare

S. John xx. 22, καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς· Ἀλάβετε πνεῦμα ἁγίον· ὃν τινων ἀφῆτε τὰς ἁμαρτίας ἀφέντων αὐτοῖν· ὃν τινων κρατῆτε κεκράτηται."

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While S. Matthew's *Logia* speak of legislative power, S. John refers rather to the right of excommunication.

xvi. 19 "Δώσω σοι" τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς."

Doublet:

(From a collection of *Logia* respecting the Church.)

xviii. 18 "Ἀμὴν" λέγω ὑμῖν, ὅσα ἐὰν δήσῃτε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ· καὶ ὅσα ἐὰν λύσῃτε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ."

1 (Oll + Kai) 2 (D ll Σοὶ δώσω) 3 (OD κλεῖδ) 4 (ll plural) 5 (N τὴν γῆν) 6 (M1 + ἁμὴν) 7 (N1 τοῖς οὐρανοῖς, l omits all that follows) 8 (D † omits) 9 (D1 τοῖς οὐρανοῖς)

41. THE CHILDLIKE WILL INHERIT THE KINGDOM.

This striking utterance has no parallel, but self-abasement is commended in the *Logion* II. § 17 e "ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται."

xviii. (3) "Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μέγας ἐν τῇ βασιλείᾳ τῶν οὐρανῶν."

1 (s' Jerome one of these children, ll infants iste)

42. "THEIR ANGELS ALWAYS BEHOLD THE FACE OF MY FATHER."

This saying is unique. It seems to teach that every soul upon earth has a representative angel in heaven who suffers when the soul sins. The angels of "these little ones" are never compelled to veil their faces for shame in the presence of God. In Rev. ii., iii. the "angels of the Churches" do not represent before God individuals, but whole assemblies. The thought however is exactly the same. They are praised or blamed in proportion as their Church does well or ill. To suppose that Bishops are meant seems to us impossible.

The phrase "these little ones" is found in Mark ix. 42 § Matt. x. 42, xviii. 14. It links together the *Logia* in the conflation Matt. xviii. 1—4, and no doubt determines the place of this particular utterance.

xviii. 10 "Ὁρᾶτε μὴ καταφρονήσῃτε ἐνὸς τῶν μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουν τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς."

1 (2ll omit, D ll s' + τῶν πιστευόντων εἰς ἐμὲ) 2 B ἐν τῷ οὐρανῷ, 2ll s' omit 3 (D + τοῖς) 4 (D ll s' + 11 ἢ ὅταν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολλυμένον)

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43. "TELL IT TO THE ASSEMBLY."

S. Paul seems to be thinking of the Mosaic rule rather than of this utterance when he wrote 1 Tim. v. 19.

xviii. 15 "Ἐὰν δὲ ἀμαρτήσῃ¹ ὁ ἀδελφός σου, ὑπάγε² λέγων αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου³. ἴάν σου ἀκούσῃ, ἐκέρδῃσας⁴ τὸν ἀδελφόν σου⁵. 16 ἴάν δὲ μὴ⁶ ἀκούσῃ, παράλαβε μετὰ σοῦ⁷ ἕτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος λόγῳ μαρτύρων⁸ ἢ τριῶν σταθῇ πᾶν ῥήμα⁹. 17 ἴάν δὲ παρακούσῃ αὐτῶν, εἰπὲ¹⁰ τῇ ἐκκλησίᾳ. ἴάν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἔθνικὸς καὶ¹¹ ὁ τελώνης."

1 (D ll ss + eis ei) 2 (ss omit, ll + καὶ) 3 (ss omits)
4 (D -ses) 5 (L ll ss + σου) 6 (N seautou) 7 (D omits)
8 N εἰπὼν 9 (D ll ss + ὅτι) 10 (D omits)

Compare IV. § 6.

44. "IF TWO AGREE IN ASKING FOR ANYTHING, IT SHALL BE DONE."

Compare the Oxyrhynchus fragment No. iv. quoted on p. 289.

xviii. 19 "Πάλιν¹ (ἀμὴν)² λέγω ὑμῖν ὅτι ἴάν δύο³ συμφωνήσωσιν⁴ ἐξ ὑμῶν⁵ ἐπὶ τῆς γῆς περὶ παντὸς⁶ πράγματος οὗ ἴάν αἰτήσωσιν⁷, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 20 ὅτι γὰρ εἰσιν⁸ δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ⁹ εἰμὶ¹⁰ ἐν μέσῳ αὐτῶν¹¹."

1 (l omits) 2 ND ll omit, (l audite) 3 (ss omits: line lost?) 4 (ND -σουσιν) 5 (8 ll s^o omit) 6 (D + τοῦ)
7 (D s^o οὐκ εἰσιν γὰρ) 8 (D s^o παρ' οἷς οὐκ) 9 (l + et ego)
10 (l + Non enim sunt congregati in nomine meo, inter quos ego non sum)

45. EUNUCHS.

(After our Lord's denunciation of Divorce.)

This is conflated into the Marcan section on Divorce. If the marriage-tie can only be broken by death, the disciples argue that it is expedient not to marry. Our Lord replies (as we understand Him) that not all men are in a position to marry. (We take τὸν λόγον to mean the rule "that a man should leave his father and mother and be joined to his wife," which our Lord had just cited.) In three different cases, which He quotes, celibacy is necessary, but for other men the rule is to marry. This interpretation restores coherence to the passage.

xix. 10 Λέγουσιν αὐτῷ¹ οἱ μαθηταί² "Εἰ³ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου⁴ μετὰ τῆς γυναίκος, οὐ συμφέρει γαμήσαι." 11 δὲ εἶπεν αὐτοῖς "Οὐ πάντες χωροῦσι τὸν λόγον⁵, ἀλλ' οἷς δίδεται⁶. 12 εἰσὶν γὰρ⁷ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι

1 (N omits) 2 (CD ll ss + αὐτοῦ) 3 (D ll ἀνδρὸς)
4 (NOD ll + τοῦτον) 5 (s^o + by God)

* Of. 1 Tim. v. 19, κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων τοὺς (δε) ἀμαρτάνοντας ἐνώπιον πάντων ἐλεγγε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν. LXX. Deut. xix. 15, οὐκ ἐμμενέει μάρτυς εἰς μαρτυρῆσαι κατὰ ἀνθρώπου..... ἐπὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν μαρτύρων στήσεται πᾶν ῥήμα.

¹ LXX. Ps. cxviii. 25, ὦ Κύριε, σῶσον δέ.

² LXX. Ps. viii. 2, ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον.

³ See Matt. xix. 24 note, p. 103.

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οἵτινες εὐνοχίσθησαν⁸ ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι⁹ οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος¹⁰ χωρεῖν χωρεῖτω."

6 (D ἡν.) 7 (ss omit) 8 (B *δυνάμ.)

46. THE CHIEF PRIESTS OBJECT TO THE CHILDREN'S SHOUTS.

(From the narrative of THE TRIUMPHAL ENTRY.)

Another allusion to the fulfilment of Scripture. Although the words are, as usual, put into our Lord's mouth, we prefer to regard them as editorial.

xxi. 15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς¹ κρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας "Ὡσαννά² τῷ υἱῷ³ Δαυιδ⁴" ἠγανάκτησαν 16 καὶ εἶπαν αὐτῷ "Ἀκούεις τί οὗτοι λέγουσιν;" ὁ δὲ Ἰησοῦς λέγει αὐτοῖς⁵ "Ναί· οὐδέποτε ἀνέγνωτε ὅτι⁶ Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον⁷;"

1 (C omits) 2 (D 'Οσαννά) 3 (Origen οὐκ)
4 (D s^o αὐτῷ) 5 (ND ll omit)

47. THE KINGDOM OF GOD WILL BE TAKEN FROM ISRAEL.

This utterance is conflated into the Parable of the Vine-dressers slaying the heir. That parable does not need it, the lesson being sufficiently clear without it, but no more suitable place could be found. For the teaching compare Matt. vii. 19, and S. Paul's teaching about national sins Romans ix.—xi. See also § 52 note.

xxi. 43 "Διὰ τοῦτο λέγω ὑμῖν ὅτι¹ ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ² καὶ δοθήσεται ἔθνοις ποιοῦντι τοὺς καρποὺς αὐτῆς³."

1 BN omit 2 (N αὐτῷ, l omits)

48. "ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS."

S. Paul writes, Gal. v. 14, ὁ γὰρ πᾶς νόμος ἐν ἐπὶ λόγῳ πεπλήρωται ἐν τῷ ἈΓΑΠΗΣΕΙΣ ΤὸΝ ΠΛΗΘΥΝΟΝ ΣΟΥ ὡς ΣΕΑΥΤὸΝ, and our Lord says "πάντα οὗν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιᾶτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται." In both the above passages the duty towards God is strangely forgotten: in this passage it is recognized. We suspect that καὶ οἱ προφῆται is added by the usual assimilation of oral teaching.

xxii. 40 "Ἐν ταύταις ταῖς δυοῖν ἐντολαῖς ὅλος¹ ὁ νόμος κρέμαται καὶ οἱ προφῆται."

Doublet:

vii. (12) "Οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται."

1 (N ss omit)

O lacks Matt. xxii. 21—xxiii. 16.
 ———— xxiv. 11—44.
 ———— xxvii. 12—44.
 s^a ———— xxiii. 25—xxviii. 20.

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49. "THE SCRIBES SIT IN MOSES' SEAT."

The principle of obedience to ecclesiastical rulers, in spite of their moral shortcomings, may be compared with S. Paul's doctrine about obedience to civil rulers although they were heathens (Rom. xiii. 1 ff.). In both cases it is a duty to obey the rulers because of their office, for anarchy is always wrong. But you must not make them your examples when you have a far higher standard of your own. Cf. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye will in no case enter into the kingdom of heaven" (Matt. v. 20 ff.). Of course a point comes at which the duty to obey may cease. When the Scribes crucified Christ, they forfeited their office, cf. § 47, but this saying would be used in the controversy against S. Paul (Acts xv. 5).

xxiii. 1 [Τότε (δ) ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ λέγων] ἂ "Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν."

1 B omits 2 (ss? λέγει) 3 (ss omit) 4 (I Et dixit illis) 5 (D † + πάντα οὖν) 6 (D^s omits, 2?ll + τηρεῖ) 7 (D ποιῶτε, s^a hear and do) 8 (K s^a omit)

50. "THE SIGN OF THE SON OF MAN IN THE SKY."

Compare Rev. i. 7, ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἴκτες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς.

xxiv. 30 "Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ¹, καὶ τότε² κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς³."

1 (D τοῦ ἐν οὐρανοῖς) 2 (K1 omit) 3 (s^a omits)

51. JUDAS ASKS, "IS IT I?"

We learn from S. John that S. Peter did not sit near our Lord at the Last Supper, as Judas did. Others were there and overheard this whisper.

¹ Of. Rom. xiii. 1, 2; Acts xv. 5.

² LXX. Zech. xii. 12, καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλᾶς.

³ LXX. Ps. xxii. 8, Ἠλλίψεν ἐπὶ Κόριον^a ῥυσάσθω αὐτὸν, ὅτι θέλαι αὐτὸν.

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xxvi. 25 Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν "Μήτι ἐγὼ εἰμι, βαββεί;" λέγει αὐτῷ "Σὺ εἶπας."

1 (D + δ)

52. "TWELVE LEGIONS OF ANGELS."

This follows the Cutting off of the ear of Malchus: a conflation.

The first sentence is found in a different version in S. John, εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ "Βάλε τὴν μάχαιραν εἰς τὴν θήκην" (xviii. 11). The next two sentences are unique and particularly striking. The word λεγεὼν is used by SS. Mark and Luke in the case of the Gerasene demoniac, "My name is Legion." The thought of angels protecting is found in Ps. xxxiv. 7; 2 Kings vi. 17. The thought of the necessity of the fulfilment of Scripture is repeated xxvi. 56 §.

πλείω stands for πλείους irregularly.

xxvi. 52 Τότε λέγει αὐτῷ ὁ Ἰησοῦς "Ἀπόστραψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται. 53 ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι^a πλείω^b δώδεκα λεγιῶνας^c ἀγγέλων^d; 54 πῶς οὖν πληρωθῶσιν^e αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι;"

1 (D μαχαίρα) 2 (O? δοκεῖ σοι) 3 (B^a δύναμαι) 4 (K + ὥς) 5 (2ll omit) 6 (Oll πλείους §) 7 (D^a λεγιῶντης, K λεγιῶνων, O λεγεῶνων) 8 (O ἀγγέλων) 9 (Dll πληρωθήσονται) 10 (O ἴδαι)

53. "HE TRUSTED IN GOD."

Another fulfilment of Scripture, probably editorial, for it is not in the least degree probable that the Scribes would quote Scripture for such a purpose.

xxvii. 43 "Ἰπέποιθεν ἐπὶ τὸν θεόν¹, ῥγσάσθω νῦν² εἰ θέλει ἀγτόν³. εἶπεν γὰρ ὅτι 'Θεοῦ εἰμι υἱός.'"

1 (Dll + Et) 2 B ll τῷ θεῷ (ll domino) 3 (l omits, Dll + αὐτὸν) 4 (3ll omit)

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(2) FRAGMENTS PECULIAR TO S. MATTHEW (*continued*).

(c) FULFILMENTS OF SCRIPTURE

These ten fulfilments of Scripture are put together here for comparison. They are all introduced by nearly the same formal phrases. They are all conflated with other narratives. They are all taken from the Hebrew or from a Palestinian Targum, not from the LXX., and therefore composed in Palestine. They are all, I believe, comparatively late additions to the text, the result of Biblical study, worked in by an editor. Those critics therefore who argue that, whenever we are told that anything was done in order that the scripture might be fulfilled, we are entitled to reject the whole section as unhistorical, are simply dogmatizing, for as a general rule the section is much older than the clause about the fulfilment. Some of these fulfilments are conflated into proto-Marcan sections. S. Matthew's Gospel is studded with allusions to Scripture and the fulfilment of prophecy, but this group stands apart. In some cases the history has been slightly altered to secure a better fulfilment: in other cases the wording of the prophecy has been altered for the same purpose. Neither of these things would be regarded as legitimate now, but we must allow for the feeling of the age. Again, some of the fulfilments have no meaning for us, but they served their purpose at the time. For details see the notes which follow. On the whole we regard this group as containing some of the very weakest parts of the Gospel, and it is essential in apologetics to acknowledge this fact.

54. THE VIRGIN BEARING A SON.

S. Luke never quotes this prophecy, yet he teaches the Virgin birth as decidedly as S. Matthew does. S. Paul simply says (Gal. iv. 4) *ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ γενόμενον ἐκ γυναικός*. S. John is silent, except that he frequently mentions our Lord's mother. See the Introduction.

i. 22 Τοῦτο δὲ ὅλον ἡ γένεσιν ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος^a

23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν^d τὸ ὄνομα αὐτοῦ^c Ἑμμανουήλ^d.
δ' αὐτὴν μεθαρμυνομένην Μεθ' ἡμῶν ὁ θεός.

1 (as omit) 2 (D II as + Ἑσαίου) 3 (I omits) 4 (D^c καλέσεις, II vocabit, -bitis, -bitur) 5 (N? omits)

55. "OUT OF EGYPT DID I CALL MY SON."

Hosea writes "When Israel was a child I loved him and called my son out of Egypt." The general sense is correctly given by the LXX. "I called *his children* out of Egypt." The allusion is historical, to the great deliverance in the time of Moses. But because "my son" is poetically put into the singular to correspond to Israel, some Christian exegete has perceived a Messianic meaning. Christ must needs be the Son and the allusion is to His return from Egypt. Such a fulfilment of Scripture was thoroughly in accordance with the principles of exegesis then universal, and would bring conviction to the minds of all who had been trained by Rabbis, but truth compels us to assert that it has lost all meaning now. Cf. § 57.

^a LXX. Is. vii. 14, ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήμψεται καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἑμμανουήλ.

^c LXX. Hosea xi. 1, ὅτι νήπιος Ἰσραὴλ καὶ ἐγὼ ἠγάπησα αὐτόν, καὶ ἐξ Αἰγύπτου μετακάλισα τὰ τέκνα αὐτοῦ. (Hebr.)

^d LXX. Jer. xxxviii. 15, φωνὴ ἐν Ῥαμὰ ἠκούσθη, [θρήνου καὶ] κλαυθμοῦ καὶ ὀδυρμοῦ, Ῥαχὴλ ἀποκλαιόμενη οὐκ ἠθέλει παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν.

ii. 25 ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου^c.

56. THE VOICE IN RAMA.

Rachel's tomb is now shown near Bethleham, S. of Jerusalem; but this can hardly be the true site, though supported by an editorial note in Gen. xxiv. 19. Rachel died and was buried at Ramah, N. of Jerusalem, on the great highway to Damascus, and in Jeremiah the Jewish captives on their road to Babylon halt for their first night's rest at Ramah, where the poet represents Rachel as weeping over the death of her children. In our Lord's time of course Bethleham was believed to be the scene of Rachel's death.

ii. 27 Τότε ἐπληρώθη τὸ ρηθὲν διὰ Ἱερემίου τοῦ προφήτου λέγοντος

18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη,
2 κλαυθμὸς καὶ ὀδυρμὸς πολὺς.
3 Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς,
καὶ οὐκ ἠθέλει^d παρακληθῆναι ὅτι οὐκ εἰσίν^e.

1 (D + ὑπὸ Κυρίου) 2 (D + Ἱερემίου) 3 (CD as + θρήνοι καὶ) 4 (D II ἠθελῶσαν)

57. "HE SHALL BE CALLED A NAZARENE."

In Isaiah xi. 1 we read "There shall come a branch (ῥῆξ) from the stem of Jesse." And in Jeremiah and Zechariah there are many prophecies about THE BRANCH, which has become a Messianic term. In Hebrew נֹצֶר is used, but in the Targums נָצְרָא reappears. In the LXX. *ἀνθεός* is used or *Ἀνατολή*, which last is reproduced in Luke i. 78 in that sense (see notes *ad loc.*).

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✓ The word Nazareth does not occur in O.T. but the Syriac versions testify to the fact that ܢܙܪܬ and ܢܙܪܬ were the Hebrew forms. THE BRANCH (נֶזֶר) therefore of Isaiah suggests the name *Nazareth*, and though this to our minds is no more than a pun, still there are many prophecies in the O.T. where a pun is at the base of an argument, and we must admit it here. Others have endeavoured to connect Ναζωραῖος with Nazirite; but though John the Baptist was a Nazirite, our Lord was not; and Nazirite is spelt נָזִיר.

✓ ii. (23) Ὅπως πληρωθῇ τὸ ρηθὲν διὰ τῶν προφητῶν¹ ὅτι Ναζωραῖος κληθήσεται.

1 (C δὲ) 2 (ll singular)

58. LIGHT FOR HEATHEN GALILEE.

The construction is not clear. Probably ὁ λαὸς is in apposition with γῆ and with Γαλιλαία, being resumptive of them; ὁδὸν, like πέραν, is used as a preposition in literal translation of the Hebrew. "Galilee of the Gentiles" means 'heathenish Galilee.' Even in O.T. times the country had an ill repute. In our Lord's time it had only been held by Jews for one century.

iv. 14 Ἵνα πληρωθῇ τὸ ρηθὲν διὰ Ἡσαίου τοῦ προφήτου¹ λέγοντος

15 ΓΑ ΖΑΒΟΥΛΩΝ ΚΑΙ ΓΑ² ΝΕΦΘΑΛΕΙΜ,
 ὁΔΟΝ³ ΘΑΛΑΣΣΗΣ, ΠΕΡΑΝ ΤΟΨ⁴ ἸΟΡΔΑΝΟΥ⁵,
 ΓΑΛΙΛΑΙΑ⁶ ΤΩΝ ἔΘΝΩΝ,

16 ὁ λαὸς ὁ καθήμενος ἐν⁷ σκοτίᾳ⁸ φῶς εἶδεν⁹ μέγα¹⁰,
 καὶ τοῖς καθημένοις¹¹ ἐν¹² ἑσπέρᾳ καὶ¹³ σκιᾷ θανάτου
 φῶς¹⁴ ἀνέτειλεν αὐτοῖς¹⁵.

1 (D+τοῦ) 2 (D omits) 3 (ll via) 4 (as+τίσας)
 5 (D ll Γαλιλαίας) 6 (D+τῇ) 7 (NC σκῆτι) 8 (D ll εἶδον)
 9 (D+μέγαν) 10 (D ll οἱ καθήμενοι) 11 (s^a ἐν sadness and, 8 ll s^a omit, D omits καὶ) 12 (s^a+a great)

59. HE BARE OUR SICKNESSES.

This is conflated into the Marcan section of Healings at sunset.

viii. 17 Ὅπως πληρωθῇ τὸ ρηθὲν διὰ Ἡσαίου τοῦ προφήτου¹ λέγοντος Ἀγτός τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νοσοῦς ἐβάπτισεν².

1 (s^a omits)

¹ LXX. Ia. ix. 1. [τοῦτο πρῶτον τις, ταχὺ ποιεῖ], χώρα Ζαβουλὼν, ἡ γῆ Νεφθαλείμ, καὶ οἱ λοιποὶ οἱ τῆν παραλίαν καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν. 2 ὁ λαὸς ὁ περιεσπόμενος ἐν σκότητι, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρᾳ σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.

² LXX. Ia. liii. 4, οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾷται.

³ LXX. Ia. xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντιλήμψομαι αὐτοῦ Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου· ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν, κρίσω τοὺς ἐθνους ἐξοίσει· 2 οὐ κεκράξεται οὐδὲ ἀνθήσει, οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αὐτοῦ. 3 κἀλαμον τεθλασμένον οὐ συντρίψει, καὶ λίνον καπνισμένον οὐ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσω. 4 [ἀναλάμψει καὶ οὐ θρηνήσεται, ἔως ἂν θῇ ἐπὶ τῆς γῆς κρίσω], καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔσθῃ ἐλπίσις.

60. "A BRUISED REED WILL HE NOT BREAK."

This is conflated with the Marcan section where Jesus peremptorily ordered the recipients of His mercies not to make Him known. ἀρτίζειν is a late form of ἀρτίζειν. κενεῖται is a curious augmented future of κατέγωγε to distinguish it from κατέγωγε.

xii. 17 Ἵνα πληρωθῇ τὸ ρηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος

18 Ἰδοὺ ὁ παῖς μου¹ ὃν ἠρέτισα,
 ὁ ἀγαπητός μου ὃν² ἐξδόκῃσεν³ ἡ ψυχὴ μου·
 θήσω τὸ πνεῦμά μου ἐπ' αὐτόν,
 καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ⁴.

19 Οὐκ ἐρίσει οὐδὲ κραγῆσει,
 οὐδὲ ἀκούσει⁵ τις τὰς πλάτεις⁶ τὴν φωνὴν αὐτοῦ.

20 ΚΑΛΑΜΟΝ ΣΥΝΤΕΤΡΙΜΜΕΝΟΝ Οὐ ΚΑΤΕΛΕΙΞΕΙ
 ΚΑΙ ΛΙΝΟΝ ΤΥΦΟΜΕΝΟΝ Οὐ⁷ ΣΒΕΣΕΙ⁸,
 ἕως ἂν ἐκβάλῃ εἰς ΝΙΚΟΣ τὴν κρίσιν.

21 καὶ⁹ τῷ ὀνόματι αὐτοῦ ἔσθῃ ἐλπίσις¹⁰.

1 (D+εἰς) 2 (C? D ll ἐν ᾧ) 3 (NCD τῷδ.) 4 (D^a ἀπαγγελεῖ)
 5 (D^a ἀκούει) 6 (s^a omits) 7 (D+μὴ) 8 (D ἡβήσει)
 9 (D ll+ἐν) 10 (D^a ἐλπίσιν)

61. "I WILL OPEN MY MOUTH IN PARABLES."

Dr Hort held that the true reading here is Ἡσαίου τοῦ προφήτου, the editor not recollecting whence the quotation came. In days when the Bible was not divided into chapter and verse and no concordance existed, a weak might be spent in finding a quotation. Men therefore trusted largely to memory. If we consider the context "Hear my law, O my people, incline your ear unto the words of my mouth. I will open my mouth in a parable, I will declare hard sentences of old, which we have seen and heard and such as our fathers have told us," we must admit that to our minds there is no real fulfilment of Scripture here. It would be a degradation of Scripture to think otherwise. The fulfilment belongs to the infancy of theology.

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xiii. 35 Ὅπως πληρωθῇ τὸ ρηθὲν διὰ¹ τοῦ προφήτου λέγοντος

Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,
ἐρεῖξομαι κεκρυμμένα ἀπὸ καταβολῆς².

1 M + Ἡσαίου 2 (MOD II + κέρυον)

62. "BEHOLD, THY KING COMETH TO THEE"

S. John also quotes this prophecy. He agrees with S. Matthew in omitting the second clause "Shout, daughter of Jerusalem," and his "Fear not" is as far removed from the O.T. "Rejoice greatly" as S. Matthew's "Tell ye." For the rest he gives a brief *midrash*, S. Matthew a full *targum*.

Zechariah probably intended only one animal, yet because he seems to name two, S. Matthew has brought two into the procession. See Mark xi. 2 note. This also must be pronounced to be illegitimate.

xxi. 4 Τοῦτο δὲ γέγονεν ὡς πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου λέγοντος

Ἐΐπατε τῇ θυγατρὶ Σιών
Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοὶ
πραΐς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον
καὶ ἐπὶ⁴ πῶλον γίνε⁵ ὑποζυγίου⁶.

1 (B 2 II + εἰς) 2 (S II + Ζαχαρίου) 3 (D II omit)
4 (OD II omit) 5 (2 II omit) 6 (D II ἡ-όγιον)

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63. THE THIRTY PIECES OF SILVER.

This is appended to the narrative of the compact of Judas Iscariot with the chief priests for [thirty shekels]. The original prophecy is obscure. Perhaps the Hebrew means "Fling them to the potter! A goodly price at which I was estimated by them!" The potter is taken for a low class artisan—like a tinker with ourselves—who will be glad of money however insultingly given him. The LXX., missing the true sense, paraphrases "Drop them into the melting-pot, and I will test whether it is genuine coin in the way in which I was tested by them." Our editor gives a different *midrash* "They took the thirty shekels...and gave them for the potter's field." This is somewhat stretching a point, especially if the thirty shekels are, as is suspected, introduced from Zechariah.

S. Matthew names Jeremiah three times (ii. 17, xvi. 14, xxvii. 9). No other N.T. author names him. The Massoretic text assigns this verse to Zechariah, O.T. critics put it even later, in the time of the Seleucidae.

xxvii. 9 Τότε ἐπληρώθη τὸ ρηθὲν διὰ Ἰερμίου τοῦ προφήτου λέγοντος

Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια,
τὴν τιμὴν τοῦ τετιμημένου
ὃν ἐτιμήσαντο ἀπὸ γιῶν Ἰσραὴλ,
καὶ ἔδωκαν⁸ αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως,
καθὰ συνέταξεν μοι Κύριος⁹.

1 (M Kal) 2 (C Ἰηρεμ., 2 II σ omit, 1 Esaiam) 3 K σ
ἐδωκα

(For S. Matthew xiii. 14, 15, see § 37.)

(3) FRAGMENTS PECULIAR TO S. LUKE

(a) HISTORICAL.

64. THE MIRACULOUS DRAUGHT OF FISHES.

For reasons for believing that S. Luke has misplaced this section, see Mark i. 16 note.

S. John's account contradicts S. Luke's in many important details. Thus S. Luke says that our Lord was in the boat, S. John that He was standing on the shore. In S. Luke S. Peter objects to obey: in S. John the disciples obey without demur. In S. Luke they filled two boats till they were ready to sink. In S. John they drew the net to the shore. In S. Luke S. Peter bids Jesus depart from him. In S. John he swims to join him. In S. Luke the nets were breaking with an indefinite haul: in S. John 153 fishes were caught and the nets sustained no injury.

These variations are partly due to the usual imperfections of testimony, but chiefly to the fact that S. Luke is conflating two narratives into one.

⁴ LXX. Ps. lxxviii. 2, ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· φθέγγομαι προβλήματα ἀπ' ἀρχῆς.

⁵ Compare S. John xii. 15, Μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον θου. LXX. Zech. ix. 9, χαίρε σφόδρα, θυγάτηρ Σιών, [κήρυσσε, θυγάτηρ Ἱερουσαλὴμ] ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοὶ [δικαίως καὶ σφύζῳ], αὐτοὶ τραδῶσι καὶ ἐπιβεβηκότες ἐπὶ ὑποζύγιον καὶ πῶλον νέον.

⁶ LXX. Zech. xi. 13, καὶ ἐρῶ πρὸς αὐτούς "Ἐὶ καλὸν ἐνώπιον ὑμῶν ἐστίν, ὅτε τὸν μισθὸν μου ἢ ἀνείμασθε" καὶ ἔσθουσιν τὸν μισθὸν μου τριάκοντα ἀργυροῦσι. 13 καὶ εἶπεν Κύριος πρὸς μὲ "Ἐάθετε αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκένψομαι εἰ δόκιμον ἐστίν, ὅν τρόπον ἰδοκιμάσθη ὑπὲρ αὐτῶν." καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦσι καὶ ἐτίβαλον αὐτοὺς εἰς τὸν ὄκεαν Κυρίου εἰς τὸ χωνευτήριον.

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v. 1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ¹ καὶ²
 ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἰσχυρὸς³ παρὰ
 τὴν λίμνην Ἰωννησαρέτ⁴, καὶ εἶδεν πλοῖα⁵ δύο ἰσχυρὰ
 παρὰ τὴν λίμνην, οἱ δὲ ἀλιεῖς⁶ ἀπ' αὐτῶν ἀποβάαντες
 ἐπλυνον⁷ τὰ δίκτυα. 2 ἐμβὰς δὲ εἰς ἐν τῶν πλοίων⁸, ὃ
 ἦν⁹ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν
 ἄλιον¹⁰, καθίσας δὲ ἐκ τοῦ πλοίου¹¹ ἐδίδασκεν τοὺς
 ὄχλους. 3 ὡς¹² δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν
 Σίμωνα Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ
 δίκτυα ὑμῶν εἰς ἄγραν¹³. 4 καὶ ἀποκριθεὶς¹⁴ Σίμων εἶπεν¹⁵
 Ἐπιστάτα¹⁶, δι' ὅλης¹⁷ νυκτὸς κοπιᾶσαντες οὐδὲν ἐλά-
 βομεν, ἐπὶ δὲ τῷ ῥήματί σου¹⁸ χαλάσω τὰ¹⁹ δίκτυα²⁰.
 5 καὶ τοῦτο ποιήσαντες²¹ συνέκλεισαν πλῆθος ἰχθύων
 πολὺ, διεμήριστο²² δὲ²³ τὰ²⁴ δίκτυα²⁵ αὐτῶν. 6 καὶ
 κατένευσαν²⁶ τοῖς μετόχοις²⁷ ἐν τῷ ἐτέρῳ πλοίῳ τοῦ
 ἐλθόντος συλλαβεσθαι²⁸ αὐτοῖς. καὶ²⁹ ἦλθαν, καὶ³⁰
 ἐπλησαν ἀμφότερα³¹ τὰ πλοῖα ὥστε³² βυθίζεσθαι αὐτὰ³³.
 7 ἰδὼν³⁴ δὲ Σίμων Πέτρος³⁵ προσέειπεν τοῖς γόνασιν³⁶
 Ἰησοῦ³⁷ λέγων Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἄνθρωπος ἁμαρτωλὸς
 εἰμι, κύριε³⁸. 8 θάμβος γὰρ περιέσχεν αὐτὸν³⁹ καὶ πάντας
 τοὺς σὺν αὐτῷ⁴⁰ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν⁴¹ συνέλαβον⁴².

1 (N συναχθῆναι) 2 (OD II s^a τοῦ) 3 (D I ἐστῶτος αὐτοῦ)
 4 (N omits) 5 (I s^a Ἰωννησάρ, D -δ) 6 (O II πλοῖα
 7 (BD ἀλιεῖς) 8 (KO ἐπλυναν) 9 (D II πλοῖον) 10 (C + τοῦ)
 11 (D ὅσον ὅσον) 12 (KD I ἐν τῷ πλοίῳ) 13 (D 2 II ὅτε)
 14 (I omits, OD + δ) 15 (OD II + αὐτῷ) 16 (D I διδάσκαλε)
 17 (OD + τῆς) 18 (O II singular) 19 (D I οὐ μὴ παρακού-
 σμαι, D I s^a + καὶ εὐθὺς χαλάσαντες τὰ δίκτυα) 20 (N διε-
 ρμήσσετο, C * διέρρητο) 21 (D II ὥστε ῥήσσεσθαι) 22 (N κατέ-
 νευσαν, D II κατένευσαν) 23 (C + τοῖς) 24 (N συναμβάνεσθαι,
 D βοηθῶν) 25 (D omits) 26 (I omits, D I ἐλθόντες οὖν)
 27 (N ἀμφότεροι) 28 (C + ἔθῃ, D II s^a + παρὰ τι) 29 (D II
 omits) 30 (D δ) 31 (C + τοῦ) 32 (D 2 II s^a αὐτοῦ τοῖς
 ποσίν) 33 (D II + Παρακαλῶ) 34 (N I omits) 35 (N αὐτοῖς)
 36 (KD II ἡ) 37 (S 2 II -βαν)

(See I. § 3 b.)

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xxi. 1 [Μετά¹ ταῦτα ἐφάνησεν αὐτὸν πάλιν² Ἰησοῦς³ τοῖς
 μαθηταῖς⁴ ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνησεν δὲ
 οὕτως⁵. 2 Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς⁶ ὁ λεγόμενος
 Διδυμοῦς⁷ καὶ Ναθαναὴλ⁸ ὁ ἀπὸ Κανὰ⁹ τῆς Γαλιλαίας καὶ οἱ
 τοῦ¹⁰ Ζεβεδαίου¹¹ καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ¹² δύο. 3 λέγει
 αὐτοῖς¹³ Σίμων Πέτρος Ἐπάγω ἀλιεύειν¹⁴. λέγουσιν αὐτῷ Ἐρ-
 χόμεθα καὶ ἡμεῖς σὺν σοί¹⁵. 4 ἔξῃ¹⁶ ἦλθαν¹⁷ καὶ¹⁸ ἐβήσαν εἰς τὸ
 πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπιάσαν¹⁹ οὐδέν. 5 πρῶτας δὲ ἔθῃ²⁰
 γυναικὸς²¹ ἦσθη Ἰησοῦς εἰς²² τὸν αἰγιαλόν²³ οὐ μέντοι βδίσαν²⁴ οἱ
 μαθηταὶ ὅτι Ἰησοῦς ἐστίν. 5 λέγει οὖν²⁵ αὐτοῖς²⁶ Ἰησοῦς Παιῖδα,
 μὴ τι²⁷ προσφύγιον ἔχετε; ἀπεκρίθησαν αὐτῷ Ὁδὲ. 6 ὁ δὲ
 εἶπεν²⁸ αὐτοῖς Βάλετε²⁹ εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον,
 καὶ εὐρήσετε³⁰. 7 ἔβαλον οὖν³¹, καὶ οὐκ ἐκτόντο ἐλκύσαι³² ἰσχυρῶς
 ἀπὸ τοῦ πλῆθους τῶν ἰχθύων. 7 λέγει οὖν ὁ μαθητὴς ἐκείνος ἐν
 ἡμέρᾳ³³ ὁ³⁴ Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστιν³⁵].

1 (I + δὲ) 2 (s^a omits) 3 (N + δ) 4 (D I omits)
 5 (D II s^a + αὐτοῦ) 6 (I omits) 7 (C Ναθαναήλ) 8 (D II
 δε τῷ) 9 (I Chanaana, s^a Cana) 10 (KD II οἱ) 11 (C +
 οἱ) 12 (s^a omits, D + τῶν) 13 (D s^a τοῖς) 14 (A II +
 καὶ) 15 (N + οὖν) 16 (N ἔκτοστας) 17 (N II s^a omits)
 18 (KD II γυναι-) 19 (KD I ἐπὶ) 20 (N II ἔθῃ) 21 (D s^a τοῦ,
 2 II omits) 22 (OD + δ) 23 (N omits) 24 (N λέγει,
 II omits ὁ δὲ, C omits εἶπεν) 25 (I Mitte) 26 (Cyril I + οἱ
 δὲ εἶπον Ἀὖ ὅλης τῆς νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν ἐπὶ δὲ
 τῷ σῷ ῥήματι βαλομεν I + rete) 27 (KD οἱ δὲ ἔβαλον, s^a + as
 He had said unto them) 28 (KD * ἐλκύσαι) 29 (D omits)
 30 (D + ἡμῶν)

xxi. (7) [Σίμων οὖν Πέτρος, ἀκούσας ὅτι Ὁ κύριός ἐστιν,¹ τὸν
 ἐπεσθόντα διεξέτατο, ἦν γὰρ γυμνός², καὶ ἔβαλεν αὐτὸν³ εἰς
 τὴν θάλασσαν⁴. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ⁵ πλοίῳ ἦλθον, οὐ
 γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἄλλα ὡς ἀπὸ πηχῶν διακοσίων⁶,
 σύρσαντες τὸ δίκτυον τῶν ἰχθύων⁷. 9 ὅτε οὖν ἀπέβησαν⁸ εἰς τὴν
 γῆν βλέποντες⁹ ἀνθρώπων κειμένην¹⁰ καὶ ὀψάριον ἐπιλείμενον
 καὶ ἄρτον¹¹. 10 λέγει αὐτοῖς (ὁ)¹² Ἰησοῦς Ἐνέγκατε ἀπὸ¹³ τῶν
 ὀψαρίων ὧν ἐπιάσατε νῦν¹⁴. 11 ἀνέβη¹⁵ οὖν¹⁶ Σίμων Πέτρος¹⁷ καὶ
 ἀλκυσε¹⁸ τὸ δίκτυον εἰς¹⁹ τὴν γῆν μεσθὼν ἰχθύων μεγάλων²⁰.
 12 ἐκείνῃ πενήκοντα τριῶν²¹ καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ
 δίκτυον. 12 λέγει αὐτοῖς (ὁ)²² Ἰησοῦς Ἀεὶτε ἀριστῆσατε²³. οὐδεὶς²⁴
 ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν²⁵ Σὺ τίς εἶ;²⁶ εἰδότες²⁷ ὅτι ὁ
 κύριός ἐστιν²⁸. 13 ἔρχεται²⁹ Ἰησοῦς καὶ λαμβάνει³⁰ τὸν ἄρτον
 καὶ³¹ δίδωσιν³² αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως³³. 14 Τοῦτο³⁴ ἔθῃ³⁵
 τρίτον ἐφανερώθη³⁶ Ἰησοῦς τοῖς μαθηταῖς³⁷ ἐγερθεὶς ἐκ νεκρῶν].

1 (s^a + took...and) 2 (s^a omits) 3 (D s^a ἦλτο, I + οὐ
 * saliviti) 4 (s^a + and was swimming and came) 5 (N + ἀλλῶ)
 6 (I viginti) 7 (N ἐν-) 8 (P II εἶδαν, s^a they found before
 Jesus) 9 (I s^a carbones incoctos = ἀνθρ. καιομένην) 10 (s^a
 + laid) 11 B omits 12 (D s^a ἐκ) 13 (N ἐν-) 14 (D II
 omits, s^a δὲ) 15 (D ἐπὶ) 16 (D * μετῶν) 17 (s^a and
 they found in it great fishes) 18 (KD II s^a + δὲ) 19 (s^a
 believing) 20 (s^a He) 21 (s^a omits, A 2 II + οὖν, N + δ)
 22 (s^a and Jesus took) 23 (D s^a + omits) 24 (D II s^a εὐχα-
 ριστήσας ἔδωκεν) 25 (N + δὲ) 26 (X 4 II ἐφανερώσας
 ἐκ νεκρῶν) 27 (N + ἐ) 28 (D II s^a + αὐτοῦ)

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65. OUR LORD SPENDS A NIGHT IN A
SYNAGOGUE.

The fragment is prefixed to the Marcan section of the Choice of twelve Apostles; there is not the smallest reason to doubt that S. Luke had good information. προσευχή in the sense of Synagogue occurs in Acts xvi. 18, 16 and in Juvenal.

vi. 12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις¹ ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι², καὶ ἦν διανυκτερεύων ἐν³ τῇ προσευχῇ⁴ τοῦ θεοῦ⁵. 13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν⁶ τοὺς μαθητὰς αὐτοῦ.

1 (D ll κεῖναι) 2 (D καὶ προσεύχεσθαι) 3 (N ἐπὶ)
4 (D omits) 5 (D ἐφώνησεν)

66. THE PHARISEES REFUSED JOHN'S BAPTISM.

S. Matthew (iii. 7, p. 188 note) represents the Pharisees and Sadducees as coming—many of them—to John's baptism, but S. Luke does not, and S. Matthew asserts in xxi. 25, 32, that the Chief Priests and Elders did not believe John.

vii. 29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν¹ τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου². 30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν³ εἰς ἑαυτούς⁴, μὴ βαπτισθέντες⁵ ὑπ' αὐτοῦ⁶.

1 (D † ἐδικαίωσε) 2 (D omits) 3 (N D omits)
4 (ll omits)

67. THE MINISTERING WOMEN.

This note, which is probably editorial, is placed by S. Luke immediately after the narrative of Anointing our Lord's feet by a woman who had been a sinner. Commentators have rashly inferred that Mary of Magdala must have been that woman, and as "seven demons had been cast out of her," they conclude that the demon of unchastity was one of them. Hence she is branded as a harlot, and refuges for fallen women are called Magdalene hospitals. All this is unwarranted.

In Pseudo-Mark xvi. 9 we read Μαρία τῇ Μαγδαλῇ παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

Joanna is mentioned again by S. Luke, xxiv. 10.

viii. 1 Καὶ ἐγένετο ἐν τῷ καθεζέσθαι¹ αὐτὸς διώδευεν² κατὰ πόλιν καὶ κώμην³ κηρύσσων καὶ⁴ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ⁵ οἱ δώδεκα⁶ σὺν αὐτῷ⁷, καὶ γυναῖκες τινες⁸ αἱ ἦσαν⁹ τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἑπτὰ¹⁰ ἐξεληλύθει, 3 καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου καὶ Σουσάννα καὶ ἑτεραι πολλαί, αἵτινες¹¹ διεκόνουν αὐτοῖς¹² ἐκ τῶν ὑπαρχόντων αὐταῖς¹³.

1 (ll omits) 2 (N -ευσεν) 3 (as omits) 4 (l discipuli, ll + discipuli)
5 (D μετ' αὐτοῦ) 6 (ll omits) 7 (D * ἦσα)
8 (D ll ἐξ) 9 (l duodecim) 10 (D ll + καὶ) 11 (N ll αὐτῷ)
12 (N D αὐτῶν)

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68. DETAILS IN THE TRANSFIGURATION.

This passage accords with S. Luke's invariable insistence on the κένωσις, for Moses and Elijah did not talk about His exodus, but described it to Him in detail, as though His human mind stood in need of the information which was thus vouchsafed it. The drowsiness of the disciples is peculiar to S. Luke. Possibly it has been borrowed from Gethsemane.

ix. 31 Οἱ δὲ φθάντες ἐν δόξῃ ἔλεγον¹ τὴν ἔξοδον αὐτοῦ ἣν ἤμελλεν² πληροῦν³ ἐν⁴ Ἱερουσαλὴμ⁵. 32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ⁶ διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι⁷ αὐτοὺς ἀπ' αὐτοῦ....

1 (D ll omit) 2 (D ll + δέ) 3 (D μέλλει) 4 (D εἰς)
5 (l omits) 6 (D -μισθῆται)

69. THE MISSION OF THE SEVENTY.

Nothing is recorded about the Seventy elsewhere, but that is no sufficient reason for concluding that their appointment is unhistorical. S. Luke had sources of information which are closed to us.

x. 1 Μετὰ δὲ ταῦτα ἀνέδειξεν¹ ὁ κύριος² ἑτέρους ἐβδομήκοντα (δύο)³ καὶ ἀπέστειλεν αὐτούς⁴ ἀνὰ δύο (δύο)⁵ πρὸς πρὸς αὐτοῦ εἰς⁶ πᾶσαν πόλιν καὶ τόπον⁷ οὗ ἤμελλεν αὐτὸς⁸ ἔρχεσθαι⁹.

1 (D ll Ἀπέδειξεν δέ) 2 (D ll as omits, NCD ll + καὶ, s + from His disciples)
3 (NCD ll omit) 4 (B omits)
5 (NCD omit) 6 (D ll as πάντα τόπον καὶ πόλιν)
7 (D ll omit) 8 (A 2 ll εἰσερχ.)

70. JOHN THE BAPTIST TAUGHT A FORM OF
PRAYER.

That John taught a prayer to his disciples is asserted here only, nor is the prayer preserved in Greek MSS. Yet we can have no reasonable doubt that Apollon or some other of John's numerous disciples furnished this information to S. Luke and probably repeated John's prayer. S. Luke records the fact, but has forgotten or cannot find room for the prayer.

xi. 1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὥς ἐπαύσατο, εἰπὼν¹ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν² "Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς³ καὶ Ἰωάννης⁴ ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ."

1 (D ll + καὶ) 2 (ll omit) 3 (N † omits)

71. A PHARISEE INVITES OUR LORD TO
BREAKFAST.

S. Luke stands alone in telling us that our Lord on three occasions accepted hospitality from Pharisees (cf. vii. 36, xiv. 1). We cannot help thinking that in this conflation the machinery of the breakfast table is inferential and unhistorical,

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being transferred from vii. 86; still more so in xiv. 1 ff. The same speeches are recorded in S. Matthew, but without the banquets.

xi. 37 "Εν δὲ τῷ λαλῆσαι ἑρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

1 (ll+haec) 2 (Cl ἡρώτα) 8 (CD ll^a+tis)
4 (D^s 'Ἐδεήθη δὲ αὐτοῦ τις Φαρισαῖος να) 5 (D ll μετ' αὐτοῦ)
6 (D ll ἤρξατο διακρινόμενος ἐν αὐτῷ λέγειν "Διὰ τί)

72. THE SCRIBES OPPOSE BUT THE MASSES CROWD.

This conclusion is perhaps editorial. There is nothing new in it except the words ἀποστοματίζω and θηρεύω. ἐνεδρεύω, like ἐνέδρα, is peculiar to S. Luke. Cf. Mark iii. 6=Mark xii. 18, and Luke vi. 11.

xi. 53 "Κάκειθεν ἐξεληθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, 54 ἐνεδρεύοντες αὐτὸν θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ. xii. 1 "Εν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον....

1 (C ἐπέχειν) 2 (N omits, Cl+ζητοῦντες) 8 (D ll Ἀέ-
γοντος δὲ ταῦτα πρὸς αὐτοὺς ἐνώπιον παντὸς τοῦ λαοῦ ἤρξαντο
οἱ Φαρισαῖοι καὶ οἱ νομικοὶ δεινῶς ἔχειν καὶ συμβάλλειν αὐτῷ περὶ
πλειόνων, ζητοῦντες ἀφορμὴν τινα λαβεῖν αὐτοῦ να εὖρωσιν κατη-
γορήσαι αὐτόν, Cl+να κατηγορήσωσιν αὐτόν) 4 (D ll Πολλῶν
δὲ ὄχλων συνεπερχόντων κύκλῳ, D ὥστε ἀλλήλους συνεπύγεον)
5 (D ll omit) 6 (l omits)

73. THE CROOKED WOMAN HEALED.

Our Lord's habit of teaching in synagogues is alluded to in Mark i. 21 §, 89 §, iii. 1 §; Matt. iv. 23, ix. 35; Luke iv. 16, xiii. 10; John vi. 59, xviii. 20.

This woman's infirmity is attributed to demoniacal possession. Speechlessness is attributed to the same cause in Mark ix. 17, dumbness in Matt. ix. 32, epileptic fits in Mark ix. 22 and melancholia in Mark v. 1 ff.

Our Lord's habit of laying His hands on the sick is noticed in Mark i. 41 note.

παραρῆμα is a favourite word with S. Luke and ἐδέξατο τὸν θεόν is a commonplace.

The word ὑποκριτής is used in Mark vii. 6. S. Matthew has it 18 times, of which vii. 5=Luke vi. 42. S. Luke also has it here and xii. 56.

On Leading the ox to water see IV. § 2.

This afflicted woman, whom the Scribes regarded as punished for her sins, our Lord pronounces to be a daughter of Abraham, exactly as he called Zacobaeus a son of Abraham (xix. 9).

φάτρη is used of the manger in which the infant Jesus lay (Luke ii. 7 ff.).

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xiii. 10 "Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν. 11 καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα ὀκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ "Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου, 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραρῆμα ἀνωρθώθη, καὶ ἐδέξατο τὸν θεόν. 14 ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι "Ἐξ ἡμέραι εἰσὶν ἐν αἷς δαί ἐργάζεσθαι. ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. 15 ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν "Υποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύνει τὸν βῶν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγει ποτίζει; 16 ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδωκεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; 17 Καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ἐν αὐτοῖς.

1 (2 ll in synagoga + eorum) 2 (D ll omit) 3 (D l τῷ σαββάτῳ) 4 (as omit) 5 (A l + ἦν) 6 (D ἐν ἀσθενείᾳ ἢ πνεύματος) 7 (B ὁμιτ) 8 (A ll + καὶ) 9 (l novem) 10 (D ἰσυνκύνουσα) 11 (D l omit) 12 (N D ll + ἀπὸ) 13 (BD * ἀνορθ.) 14 (D l ἐδέξατο) 15 (D omits) 16 (B ὁμιτ) 17 (l eorum) 18 (N ὁμιτ) 19 (D ll ταῦται) 20 (A l οὖν) 21 (D^s as Ἰησοῦς) 22 (D l as Ἰσοκριτά) 23 (D καὶ) 24 (D ἀπαγαγὼν) 25 (D + τοῦ) 26 (s^s devil) 27 (D^s l κατησχύνθησαν) 28 (D ll ἐν) 29 (ll omit) 30 (l omits, D ll οἱς ἐθέλουν ἐνδ.) 31 (B γενομ. N λεγομ.)

74. THE DROPSICAL MAN HEALED.

For the Dinner see IV. § 71 note.

The question in v. 8 is found also in Mark iii. 4=Matt. xii. 10=Luke vi. 9.

For the Son falling into a well see IV. § 2.

xiv. 1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων (τῶν) Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ ἄνθρωπος τις ὃν ὑδρωπικὸς ἐμπροσθεν αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων "Ἐξεστὶν τῷ σαββάτῳ θεραπεύσαι ἢ οὐ;" οἱ δὲ ἠσύχασαν. 4 καὶ ἐπιλαβόμενος ἱάσατο αὐτόν καὶ ἀπέλυσεν. 5 καὶ πρὸς αὐτοὺς εἶπεν "Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν ἡμέρᾳ τοῦ σαββάτου;" 6 καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.

1 (D ll εἰσελθ.) 2 B^s omit 3 (as omit) 4 (D ll^s omit) 5 (D ll as omit, A ll as + ἐλ) 6 (ll omit) 7 (D + ll + αὐτόν) 8 (D καὶ ἱασάμενος) 9 (N l + ἀποκριθεὶς) 10 (N ἰατὴν) 11 (D + ἐξ) 12 (N ll ὄντος, D πρόβατον) 13 (s^s omits) 14 (as + or his ass) 15 (D ἔπεσε.) 16 (D τῇ, ll omit) 17 (l omits) 18 (N ἀποκρ.) 19 (D οἱ δὲ οὐκ ἀπεκρίθησαν)

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75. OUR LORD BIVOUACKED ON THE MOUNT OF OLIVES.

Our Lord's habit of teaching in the Courts of the Temple is alluded to in Matt. xxvi. 55=Mark xiv. 49; Mark xii. 85; Luke xix. 47 and often in S. John.

Cf. Luke xxii. 89 *ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν*. The other Gospels do not mention this as a custom.

xxi. 37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος¹ ὑπάλιζετο² εἰς τὸ ὄρος τὸ καλούμενον³ Ἐλαιῶν. 38 καὶ πᾶς ὁ λαὸς ἄρθρηνεν πρὸς αὐτὸν ἐν τῷ ἱερῷ⁴ ἀκούειν αὐτοῦ.

1 (D † omits) 2 (D^s * ὑπάλιζετο) 3 (I omits) 4 (C? ὄρει)

76. MALCHUS'S EAR HEALED.

xxii. 51 Ἀποκριθεὶς δὲ¹ (ὁ)² Ἰησοῦς εἶπεν³ Ἐὰν⁴ εἴς τὸν τούτου⁵ καὶ ἀψάμενος τοῦ ὠτίου⁶ ἔλαστο αὐτόν⁷.

1 (II omit) 2 (I omits) 3 B omits 4 (2II+III) 5 (II Sine) 6 (AII+αὐτοῦ) 7 (DII ἐκείνας τὴν χεῖρα ἤφατο αὐτοῦ καὶ ἀπεκατεστῆθη τὸ ὄτι αὐτοῦ)

77. "THE LORD TURNED AND LOOKED ON PETER."

xxii. 61 Καὶ στραφείς ὁ κύριος¹ ἐνέβλεψεν τῷ Πέτρῳ.

1 (D ss Ἰησοῦς)

78. THE ACCUSATION BEFORE PILATE.

S. Luke formulates an accusation on the usual lines, S. Mark says nothing about it, S. John says that the chief priests refused to bring it, when challenged by Pilate to do so, standing on their rights and demanding execution for their own verdict. We have little doubt that S. John is right. This verse therefore is editorial, expressing S. Luke's sense of what history demanded; but S. Luke was neither Jew nor Roman and seems never to have grasped the political situation. Special irony is intended in accusing of hindering the tax-collector Him who so lately had said "Pay back Caesar's coins to Caesar."

xxiii. 2 Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες Ὁ τοῦτον εὐραμεν¹ διαστρέφοντα τὸ ἔθνος ἡμῶν² καὶ κωλύοντα φόρους Καίσαρι διδόναι³ καὶ⁴ λέγοντα αὐτὸν⁵ χριστὸν βασιλέα εἶναι⁶.

1 (D^s † εὐραμεν) 2 (Marcion II + καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφῆτας) 3 (Marcion + καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα) 4 (2II omit) 5 (KD αὐτὸν) 6 (KD αὐτὸν)

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79. PILATE AND HEROD.

If the coolness between Pilate and Herod arose when Pilate "mingled the blood of some of Herod's subjects with their sacrifices" (Luke xiii. 1) for which atrocious act Herod would as certainly demand explanations as Pilate with Roman haughtiness would refuse to give them, then by sending our Lord to Herod Pilate opened the way to a reconciliation and Herod proved that he was satisfied by sending the Prisoner back.

The phrase *ἐσθῆ λαμπρά* is used only by SS. Luke and James, *ἐχθρα* by SS. Luke, Paul and James. In Mark xv. 17 (=Matt. xxvii. 28) the soldiers clothed our Lord in a purple (or scarlet) *paludamentum* in mockery. S. Luke makes our Lord silent before Herod, but not before Pilate, as in Mark xv. 5 (=Matt. xxvii. 14, cf. John xix. 9).

This mission to Herod is alluded to in Acts iv. 27 "συνήχθησαν γὰρ ἐν' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἀγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσιν καὶ λαοῖς Ἰσραὴλ, 28 ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλὴ προόρισεν γενέσθαι."

Barabbas is mentioned in all four Gospels, but S. Luke is alone in telling us that the sedition which he led was made in Jerusalem.

xxiii. 4 Ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους Ὁὐδὲν εὗρισκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. 5 οἱ δὲ ἐπίσχυον¹ λέγοντες ὅτι² Ἄνασει³ τὸν λαόν⁴ διδάσκων⁵ καθ' ὅλης τῆς Ἰουδαίας⁶, καὶ⁷ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας⁸ ἕως ὧδε⁹. 6 Πιλάτος δὲ ἀκούσας¹⁰ ἐπηρώτησεν εἰ¹¹ (ὁ)¹² ἄνθρωπος¹³ Γαλιλαῖός¹⁴ ἐστιν¹⁵, 7 καὶ ἐπιγινούς¹⁶ ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς¹⁷ Ἡρώδην, ὄντα καὶ αὐτὸν¹⁸ ἐν Ἱεροσολύμοις ἐν ταύταις¹⁹ ταῖς ἡμέραις²⁰. 8 Ὁ δὲ²¹ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ²² ἐξ ἱκανῶν χρόνων²³ θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν²⁴ περὶ αὐτοῦ, καὶ ἡλπίζεν²⁵ τι σημεῖον ἰδεῖν ἐν²⁶ αὐτοῦ γινόμενον. 9 ἐπηρώτα δὲ²⁷ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν²⁸ ἀπεκρίνατο αὐτῷ²⁹. 10 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς³⁰ εὐτόνως κατηγοροῦντες αὐτοῦ. 11 ἐξουθενήσας δὲ³¹ αὐτὸν³² ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαλζας περιβαλὼν³³ ἐσθῆτα λαμπρὰν ἀνέπεμψεν³⁴ αὐτὸν τῷ Πιλάτῳ. 12 Ἐγένοντο δὲ φίλοι³⁵ οἱ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ³⁶ μετ'³⁷ ἀλλήλων³⁸. προὔπηρχον³⁹ γὰρ ἐν ἐχθρᾷ⁴⁰ ὄντες πρὸς αὐτούς⁴¹.

1 (D ἐνίσχυ.) 2 (DII omit) 3 (N † Ἀνασι) 4 (N ἐχλον) 5 (NII omit) 6 (D γῆ) 7 (2II+et filios nostros et uxores averit a nobis, non enim baptizantur (-satur) sicut (-et) nos + nec se mundant, see v. 2) 8 (D + δ) 9 (DII s + τῆς Γαλιλαίας) 10 B omits 11 (I omits) 12 (DII ἀπὸ τῆς Γαλιλαίας) 13 (s omits) 14 (B + τὸν) 15 (N * ταυτὸν) 16 (D τῷ Ἡρώδῃ ἐντι αὐτῷ) 17 (N αὐταῖς, DII s ἐκείναις) 18 (s + of unleavened bread) 19 (N omits) 20 (AII ἐξ ἱκανῶν χρόνων, I omits) 21 (AII + πολλὰ) 22 (KD οὐκ) 23 (D + οὐδὲν, 2II omit, I + quasi non audieris, s + as though He had not been there) 24 (s rulers) 25 (N τε) 26 (N omits), NII + καὶ 27 (DII + αὐτὸν) 28 (NII ἐπεμψεν) 29 (I hora) 30 (II omit) 31 (N * ἄρχοντες) 32 (DII ὄντες δὲ ἐν ἀγῆρᾳ ὁ Πιλάτος καὶ ὁ Ἡρώδης ἐγένοντο φίλοι ἐν αὐτῇ τῇ ἡμέρᾳ (s omits vv. 10-12))

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xxiii. 13 Πιλάτος δὲ¹ συναλεσάμενος² τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας³ καὶ⁴ τὸν λαόν⁵· 14 εἶπεν πρὸς αὐτούς “Προσηνέγκατέ⁶ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν,⁷ καὶ ἰδοὺ ἐγὼ⁸ ἐνώπιον ὑμῶν ἀνακρίνας⁹ οὐθέν¹⁰ εὑρον ἐν τῷ ἀνθρώπῳ τούτῳ¹¹ αἴτιον ὧν κατηγορεῖτε κατ’¹² αὐτοῦ¹³.” 15 ἀλλ’ οὐδὲ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς¹⁴. καὶ ἰδοὺ¹⁵ οὐδὲν ἄξιον θανάτου ἔστιν πεπραγμένον¹⁶ αὐτῷ· 16 παιδεύσας οὖν αὐτὸν ἀπολύσας¹⁷. 18 ἀνέκραγον¹⁸ δὲ παντληθεὶ λέγοντες “Ἄλρε τοῦτον¹⁹, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν²⁰.” 19 ὅστις ἦν διὰ στάσιν τινα γενομένην ἐν τῇ πόλει καὶ φόνον βληθείς²¹ ἐν τῇ φυλακῇ²².

1 (D δὲ II.) 2 (D -σας) 3 (D1+πάντα) 4 (ll populi or plebis, 1 omits) 5 (D¹ I Kar-) 6 (D καὶ γὰρ δὲ) 7 (1 omits) 8 (D εὐδέν) 9 (D αὐτῷ) 10 (N omits) 11 (D omits) 12 (D ll as ἀνέπεμψε γὰρ ὑμᾶς (as αὐτὸν) πρὸς αὐτόν) 13 (1 invenimus in, D + ἐν) 14 (ND ll as + 17 ἀνάγκη δὲ εἶχεν (as he was wont) κατὰ ἐργὴν ἀπολύειν αὐτοῖς ἐνα,—D^a put this after verse 19—, 2 ll + δέσμιον, 1 + quemounque voluisset populus) 15 (D ll ἀνέκραξαν) 16 (D + αἶρε τοῦτον) 17 (D βεβλημένοι, N omits) 18 (D εἰς φυλακὴν + v. 17, see above)

80. PILATE'S SENTENCE.

S. Mark makes Pilate ask “What evil did He do?” but adds no formal declaration of innocence. S. Matthew also puts the question but represents Pilate as washing his hands and saying “I am innocent of the blood of this just man.” S. John makes Pilate twice declare our Lord innocent. S. Luke insists on three declarations of innocence and refers to them in Acts xiii. 28 “καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ἤψαντο Πιλάτον ἀναιρεθῆναι αὐτόν.” S. Paul alludes to the whole scene 1 Tim. vi. 18 Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν. The passage contains little that is new, yet S. Luke contrives with Thucydidean brevity to brand the whole action as it deserves.

xxiii. (as) “Οὐδέν¹ αἴτιον² θανάτου εὑρον³ ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσας.” 23 [οἱ δὲ ἐπέκλειον⁴ φωναῖς μεγάλαις] αἰτοῦμενοι [αὐτὸν σταυρωθῆναι⁵], καὶ κατίσχυον αἱ φωναὶ αὐτῶν⁶. 24 [καὶ Πιλάτος] ἐπέκρινεν⁷ γενέσθαι τὸ αἷτημα αὐτῶν· 25 [ἀπέλυσεν] δὲ⁸ τὸν “διὰ στάσιν καὶ φόνον⁹ βεβλημένον εἰς¹⁰ φυλακὴν ὃν ᾗτούντο¹¹,” [τὸν δὲ Ἰησοῦν παρέδωκεν] τῷ θελήματι αὐτῶν¹².

1 (ll + enim) 2 (D ll Οὐδεμίαν αἰτίαν) 3 (D ll εὐρίσκω) 4 (N † ἐκλειοντο) 5 B σταυρῶσαι (ll crucifige) 6 (D ll as + καὶ τῶν ἀρχιερέων) 7 (D1 ἐπέκρινεν δὲ ὁ Π.) 8 (K ll + αὐτοῖς) 9 (D ἐνεκα φόνου) 10 (C + τῇ) 11 (ll omit) 12 (3 ll + suscepunt ergo Iesum, et portans (= sibi or suam) crucem ducebatur)

81. TWO MALEFACTORS LED WITH HIM.

xxiii. 32 Ἦγοντο δὲ καὶ ἑτεροὶ κακοῦργοι δύο¹ σὺν αὐτῷ ἀναιρεθῆναι.

1 (1 + Iothas et Maggathas)

* LXX. Ps. lxix. 22, καὶ ἔδωκαν εἰς τὸ βρώμα μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ἔξοι.

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82. MOCKERY OF THE SOLDIERS.

Wine was twice offered to our Lord on the cross, (1) just when the nails were driven in, (2) just before He gave up His Spirit. But in neither case was there mockery. The mockery comes from the Pa. “They gave me gall to eat, and when I was thirsty they gave me vinegar to drink” (lxix. 21). See ‘Composition of the Four Gospels,’ pp. 121—127.

xxiii. 36 Ἐνέπαιξαν¹ δὲ αὐτῷ καὶ² οἱ στρατιῶται προσερχόμενοι, ὄξος³ προσφέροντες αὐτῷ⁴· 37 καὶ⁵ λέγοντες⁶ “Εἰ⁷ σὺ εἶ⁸ ὁ βασιλεὺς τῶν Ἰουδαίων, σώσον σεαυτὸν⁹.”

1 (GD ll Ἐνέπαιζον) 2 (N omits) 3 (D ll ἔξοι τε προσέφερον αὐτῷ, as omit) 4 (D ll omit) 5 (D ll as + Χαίρει) 6 (3 ll omit) 7 (D1 omit) 8 (D as * περιθέντες αὐτῷ (as upon His head) καὶ ἀκάνθων στέφανον, 1 + imposuerunt autem do.)

83. THE DARKNESS WAS DUE TO AN ECLIPSE.

We take this to be an editorial note and to be a mistaken explanation. The period of totality in an eclipse cannot last more than eight minutes, and an eclipse cannot take place at the Paschal full moon. See ‘Comp. of Gospels,’ p. 119.

xxiii. 45 Τοῦ ἡλίου ἐκλείποντος¹.

1 (NC? ἐκλείποντος) 2 (D ll as Ἐσκοτίσθη δὲ ὁ ἥλιος)

84. “THEY SMOTE THEIR BREASTS AND RETURNED.”

S. Luke's contempt for the rabble is finely expressed in the word θεωρία, which does not occur elsewhere. The action of striking the breast as a mark of contrition is repeated in the case of the Publican (Luke xviii. 18). ἀποστρέφω is used 21 times in S. Luke's Gospel and 11 times in the Acts, not elsewhere in the Gospels, once by S. Paul, once in Hebrews and once in 2 Peter.

xxiii. 48 Καὶ πάντες οἱ συναπαραινόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην¹, θεωρήσαντες² τὰ γενόμενα, τύπτοντες τὰ στήθη³ ὑπέστρεφον⁴.

1 (D1 ἐπὶ θεωρίᾳ, as omit) 2 (Pl θεωροῦντες) 3 (D + καὶ τὰ μέτωπα, 1 frontes suas) 4 (as omit, 1 as + dicentes “Vae nobis, quae facta sunt [as + Vae nobis, 1 + hodie] propter peccata nostra! 1 + appropinquavit enim desolatio Hierusalem”)

85. PRAISE OF JOSEPH OF ARIMATHAEA.

Ἰπάρχω occurs 40 times in S. Luke, thrice in S. Matthew, never in SS. Mark or John.

xxiii. (so) Ὑπάρχων¹ ἀνὴρ² ἀγαθὸς καὶ³ δίκαιος⁴,—51 οὗτος οὐκ ἦν συνακαταθειμένος⁵ τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,—...

1 (NCl + καὶ, C + δ) 2 (D ll omit) 3 B omits 4 (1 omits) 5 NOD -τιθέμενος

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86. THE SEPULCHRE WAS A NEW ONE.

S. Luke seems to have borrowed this from S. John's oral teaching, xix. 41 *μημίον καινόν, ἐν ᾧ οὐδέτις οὐδεὶς ἦν τεθειμένος.*)

xxiii. (53) Οὐδ' οὐκ ἦν οὐδεὶς οὐπω¹ καίμενος².

1 (NC οὐδέπω) 2 (D1 + καὶ θέντος αὐτοῦ ἐπέθηκεν τῷ μημίον λίθον ὃν μόγις εἰκοσι ἐκύλιον, 1 + 1b1 sepelierunt corpus Ihesu)

87. THE RESURRECTION.

87. A. Women visit the tomb.

S. Luke had the proto-Marcan brief account, but he has conflated with it much new matter. Two angels appear, as against one in SS. Mark and Matthew. He omits Salome, but adds Joanna as in viii. 8. The incredulity of the Apostles reappears in Pseudo-Mark xvi. 11.

xxiii. 56 [Ἐποστρέψασαι δὲ¹ ἡτοίμασαν ἀρώματα] καὶ μύρα. Καὶ τὸ μὲν σάββατον ἡσυχάσαν² κατὰ τὴν ἐντολήν³, xxiv. 1 [τῇ δὲ μερ⁴ τῶν σαββάτων ὁρθοῦ⁵ βαθείω ἐπὶ τὸ μνημα⁶ ἦλθον⁷] φέρουσαι ἃ ἡτοίμασαν ἀρώματα⁸. 2 [εὗρον δὲ⁹ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου¹⁰,

1 (C omits) 2 (D omits) 3 (D μερ δὲ) 4 (NC † ὁρθοῦ) 5 (NC μημίον) 6 (D ἡρχοντο) 7 (D1 ss καὶ τινες (ss other women came or were) σὺν αὐταῖς) 8 (D1 ἐλογίζοντο δὲ ἐν αὐταῖς "Τίς ἔρα ἀποκυλίσει τὸν λίθον;" ἐλθοῦσαι δὲ εὗρον) 9 (1 omits, C ἐκ for ἀπὸ)

87. B. Vision of two angels.

xxiv. 3 Εἰσελθοῦσαι δὲ¹ οὐχ² εὗρον τὸ σῶμα³. 4 καὶ ἐγένετο⁵ ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου⁶ καὶ⁷ ἰδοὺ [ἄνδρες δύο ἐπέστησαν⁸ αὐταῖς⁹ ἐν ἐσθῇ¹⁰ ἀστραπτύσας¹¹. 5 ἐμφόβων δὲ γενομένων αὐτῶν¹² καὶ κλινουσῶν¹³ τὰ πρόσσωπα¹⁴ εἰς τὴν γῆν¹⁵] [ἔειπεν πρὸς αὐτάς "Τί ζητεῖτε] τὸν

1 (NC οὐκ) 2 NBO 211 + τοῦ κυρίου Ἰησοῦ (1 ss + of Jesus) 3 (ss omits) 4 (D αὐτοῦ) 5 (D1 ss omits) 6 (C παρ-εστήκεισαν) 7 (ss there appeared to them two men, ss they saw two men) 8 (C plural) 9 (D1 ἐνφοβοὶ δὲ γενομένοι ἐκλιναν) 10 (A11 τὸ πρόσσωπον, C1 + αὐτῶν) 11 (ss + for their fear) 12 (D1 + οἱ δὲ, ss + the men)

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ζῶντα μετὰ τῶν νεκρῶν¹³; 6 μνησθητε¹⁴ ὥς¹⁵ ἐλάλησεν ὑμῖν ἐν ᾧ ἐν τῇ Γαλιλαίᾳ, 7 λέγων¹⁶ τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν¹⁷ καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι." 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ¹⁸,

13 (1 Quem quaeritis Iesum Nazarenum, resurrexit a mortuis,) NBO 11 ss + οὐκ ἔστιν ὥδε ἀλλὰ (C1 omits ἀλλὰ) ἡγέρθη 14 (D1 + δὲ) 15 (D1 ss δεῖ) 16 (D1 omits) 17 (1 omits, D11 omits ἁμαρτωλῶν) 18 (11 ss horum)

87. C. Report to the Twelve.

xxiv. 9 [Καὶ ὑποστρέψασαι (ἀπὸ τοῦ μνημείου)¹ ἀπήγγειλαν ταῦτα πάντα² τοῖς ἐνδεκα καὶ πᾶσιν τοῖς λοιποῖς³. 10 ἦσαν δὲ⁴ ἡ Μαγδαλὴ Μαρία⁵ καὶ Ἰωάννα [καὶ Μαρία ἡ⁶ Ἰακώβου] καὶ αἱ λοιπαὶ σὺν αὐταῖς⁷ ἔλεγον πρὸς τοὺς⁸ ἀποστόλους ταῦτα⁹. 11 καὶ ἐφάνησαν ἐνώπιον αὐτῶν¹⁰ ὥστε λῆρος τὰ ῥήματα ταῦτα¹¹, καὶ ἠπίστουν αὐταῖς¹².

1 D11 omits 2 (ss words) 3 (ss + of the disciples) 4 (D ss omits, K11 ἦν δὲ) 5 (N Μαριάμ) 6 (ss + daughter of) 7 (K11 + αἱ) 8 (D ss τὰ αὐτῶν) 9 (1 omits) 10 (1 Apostolis) 11 (A1 αὐτῶν) 12 BKO 11 ss + 12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμον ἐπὶ τὸ μνημεῖον καὶ παρακύψας βλέπει τὰ ὀθῆνα μόνον (N omits μόνον) καὶ ἀπήλθεν πρὸς αὐτὸν (N αὐτὸν) θαυμάζων τὸ γεγονός.

88. SEPARATION AT BETHANY.

All the appearances recorded in this chapter probably took place on the Resurrection day itself. This parting therefore according to the true text must not be confounded with the Ascension of which the record is given in Acts i.

xxiv. 50 Ἐξήγαγεν δὲ αὐτοὺς¹ ὥς² πρὸς³ Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ⁴ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο⁵ ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη⁶ ἀπ' αὐτῶν⁷. 52 καὶ αὐτοὶ⁸ ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης⁹, 53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες¹⁰ τὸν θεόν¹¹.

1 (D11 + ἐξω) 2 (D11 omits) 3 (A11 εἰς, 1 omits) 4 (D1 omits) 5 (ss omits) 6 (D11 ἀπέστη) 7 BKO 11 + καὶ ἀνεφέρετο εἰς τὸν οὐρανόν 8 BKO 11 + προσκυνήσαντες αὐτὸν 9 (B omits) 10 (D11 αἰνοῦντες, A11 αἰνοῦντες καὶ εὐλογοῦντες) 11 (B11 + ἀμήν)

(3) FRAGMENTS PECULIAR TO S. LUKE (*continued*).

(b) SAYINGS.

89. THE BAPTIST'S PREACHING TO THE DIFFERENT CLASSES.

Elsewhere the Baptist figures as a sensational preacher; here he gives practical advice. Apollos or some of the twelve at Ephesus (Acts xix. 1-7) may have preserved these remarkable sentences (cf. Luke xi. 1).

The luxury of wearing two tunics at once is condemned by our Lord Mark vi. 9 §: in S. Matthew the possession of two is forbidden.

The Jews on account of their Sabbath were excused from serving in the Roman army, but there would be nothing to prevent renegade Jews from volunteering. These or Samaritans may be meant here. "Make both ends meet with your pay" cautions them against running into debt.

iii. 10 Καὶ ἐπηρώτων¹ αὐτὸν οἱ ὄχλοι λέγοντες "Τί οὖν² ποιήσωμεν³;" 11 ἀποκριθεὶς⁴ δὲ ἔλεγε⁵ αὐτοῖς "Ὁ ἔχων δύο χιτῶνας μεταδότω⁶ τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω." 12 ἦλθον δὲ καὶ τελῶναι⁷ βαπτισθῆναι⁸ καὶ εἶπαν πρὸς αὐτόν "Διδάσκαλε, τί ποιήσωμεν⁹;" 13 ὁ δὲ εἶπεν πρὸς αὐτούς¹⁰ "Μὴδὲν πλέον¹¹ παρὰ τὸ διατεταγμένον ὑμῖν¹² πράσσετε." 14 ἐπηρώτων¹³ δὲ αὐτόν¹⁴ καὶ στρατευόμενοι λέγοντες¹⁵ "Τί ποιήσωμεν¹⁶ καὶ ἡμεῖς¹⁷;" καὶ¹⁸ εἶπεν αὐτοῖς¹⁹ "Μηδὲνα διασείσητε μηδὲ²⁰ συκοφαντήσητε, καὶ ἀρκέσθε τοῖς ὀψωνίοις ὑμῶν."

1 (D ll ἐπηρώτησαν) 2 (D ll omit) 3 (D s^a + ἵνα σωθῶμεν, 2 ll + ut vivamus) 4 (D s^a as λέγει) 5 (as + οπε, s^a + of them) 6 (D l + ὁμοίως) 7 (O + ἐπ' αὐτῷ) 8 (D + ἵνα σωθῶμεν) 9 (K † omits, D ll εἶπεν αὐτοῖς) 10 (O πλείον) 11 (D + πράσσειν) 12 (OD ll ἐπηρώτησαν) 13 (O omits) 14 (D l omit) 15 (l omits) 16 (D omits) 17 (D l δ δέ, 2 ll omit) 18 (K πρὸς αὐτούς) 19 (K μηδὲνα)

90. "THE OLD WINE IS GOOD."

This utterance is appended to the saying about "Old wine in new skins" I. § 8 e, probably because in both sayings the similitude is taken from wine.

v. 39 ("Οὐδεὶς πινὼν παλαιὸν θέλει νέον· λέγει γὰρ 'Ὁ παλαιὸς χρηστός ἐστιν'").

1 N O ll + Καὶ 2 (A ll + εὐθέως) 3 (O ll s^a χρηστότερός) 4 D ll omit

(From THE SERMON ON THE MOUNT [PLAIN], §§ 91-94.)

91. "WOE TO THE RICH, THE FULL, &c."

S. Luke's four beatitudes are followed by four woes, which so closely correspond to the beatitudes, that we may suspect editorial work. S. Matthew gives no woes in this place, but

he makes our Lord elsewhere pronounce woes on the Pharisees, on the world, on Chorazin and Bethsaida and on the man from whom occasion of stumbling cometh; S. Luke's woes emphasize the beatitudes but give no new teaching.

vi. 24 "Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

25 'οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν¹, ὅτι πεινάσετε². οὐαὶ³, οἱ γελῶντες νῦν⁴, ὅτι πενθήσετε καὶ κλαύσετε. 26 οὐαὶ⁵ ὅταν καλῶς ὑμᾶς⁶ εἰπωσιν πάντες⁷ οἱ ἄνθρωποι, κατὰ τὰ αὐτὰ⁸ γὰρ⁹ ἐποίουν¹⁰ τοῖς ψευδοπροφήταις¹¹ 'οἱ πατέρες αὐτῶν¹²."

1 (D ll omit) 2 (s^a omits) 3 (D ll s^a + ὁμῶν) 4 (l omits) 5 (D l s^a + ὁμῶν) 6 (D ὁμῶν, l omits) 7 (D s^a omit) 8 (K ll ταῦτα) 9 (l + et) 10 (8 ll † προφήταις) 11 (B s^a omit)

92. "DO GOOD TO THEM THAT HATE YOU."

These two lines are conflated between two other lines of S. Matthew (II. § 8 e). They were probably spoken on a different occasion and brought here because of the similarity of thought.

vi. (27) "Καλῶς ποιᾶτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε τοὺς καταραζομένους ὑμᾶς."

93. "DO NOT LEND HOPING TO RECEIVE BACK."

S. Matthew gives καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς (v. 42). The rest of what S. Luke writes may be editorial, for it is largely a repetition of vv. 82, 83.

δανείζω is 'to lend money for the sake of usury.' Usury might be taken by Jews from Gentiles or *vice versa* (Luke xix. 28), but amongst brethren usury was forbidden (Ps. xv. 5) and so δανείζω in N.T. often means to lend without it. The context requires that μηδὲ ἀπελπίζετε should mean 'without hoping to get usury,' the other rendering 'despairing' or 'driving to despair,' though classical, is plainly unsuitable here.

vi. 34 "Καὶ ἐὰν δανίσῃτε¹ παρ' ὧν ἐλπίζετε λαβεῖν², ποία ὑμῖν χάρις (ἐστίν)³; καὶ⁴ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα⁵. 35 πλὴν⁶ ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν⁷ ἀπελπίζοντες⁸. καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς⁹...."

1 (D † δανίζετε) 2 (D ἀπολ.) 3 B l omit 4 (D ll + γὰρ) 5 (D ll omit) 6 (l + dico) 7 K μηδὲνα 8 (D † ἀφελπ., ll desperantes) 9 (A l s^a + ἐν τοῖς οὐρανοῖς, 2 ll + in caelo)

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94. "CONDEMN NOT AND YE WILL NOT BE CONDEMNED."

This again is conflated between two Matthaean lines, with the result of expelling a third which stands between them, "with what judgement ye judge ye will be judged." There is much rhetorical amplification, but no new teaching.

vi. (37) "Καὶ μὴ καταδικάζετε¹, καὶ οὐ² μὴ καταδικασθῆτε³. ἀπολύετε, καὶ ἀπολυθήσεσθε⁴· 38 δίδετε, καὶ δοθήσεται ὑμῖν⁵· μέτρον καλὸν πεπισμένον⁶ σεσαλευμένον⁷ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον⁸ ὑμῶν."

1 (OD II omit) 2 (B διδάτε) 3 (D II s^o βα) 4 (B δικασθῆτε) 5 (K πεπισμένον, OI + καὶ) 6 (O + καὶ) 7 (D † κόλπον)

95. "HE THAT IS BUT LITTLE AMONGST YOU, IS GREAT."

The same thought is expressed in Matt. xi. 11 §, p. 215, so this may be an editorial addition.

ix. (48) "Ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων¹ οὗτός ἐστιν² μέγας."

1 (D^s I omit) 2 (D 2 II ἐστει)

96. THE THIRD ASPIRANT.

This is appended to the Matthaean narrative of the Two aspirants, II. § 4. See notes there.

The ploughs in Palestine are so small that only one hand is used in directing them.

ix. 61 Ἐλεπεν δὲ καὶ ἕτερος "Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν¹ οἶκόν μου²." 62 εἶπεν δὲ (πρὸς αὐτὸν)³ ὁ Ἰησοῦς "Οὐδεὶς ἐπιβαλὼν⁴ τὴν χεῖρα⁵ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω⁶ εὐθεὶς ἐστιν⁷ τῇ βασιλείᾳ⁸ τοῦ θεοῦ."

1 (D omits) 2 (ss + and I will come) 3 B omits (D^s I αὐτῷ, I illis) 4 (D ἐπιβάλλων) 5 (KOD II ss + αὐτοῦ) 6 (D II invert the order of these clauses) 7 (OD I εἰς τὴν βασιλείαν)

(From THE HISTORY OF THE SEVENTY, §§ 97—100.)

97. "SALUTE NO ONE ON THE HIGHWAY."

Oriental salutations are formal and take a long time.

x. (4) "Καὶ¹ μὴδένα κατὰ τὴν ὁδὸν ἀσπάζεσθε."

1 (K omits)

* LXX. Ps. xci. 18, ἐπ' ἀσπίδα καὶ βασιλικὸν ἐπιβήσῃ.

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98. ACCEPT HOSPITALITY.

There is little that is really new in this passage. "The workman is worthy of his wages" occurs in a slightly different form in Matt. x. 10, and in Matt. x. 7 we read "πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι 'Ἠγγικεν ἡ βασιλεία τῶν οὐρανῶν.' ὁσθενοῦντας θεραπεύετε κ.τ.λ."

x. 7 "Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἑσθόντες¹ καὶ πίνοντες τὰ παρ' αὐτῶν, ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ² αὐτοῦ³. μὴ μεταβαίνετε ἐξ⁴ οἰκίας εἰς οἰκίαν. 8 καὶ εἰς ἣν ἂν πόλιν εἰσέλκησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς⁵ ἐν αὐτῇ ἀσθενεῖς⁶, καὶ λέγετε αὐτοῖς⁷ 'Ἠγγικεν ἡ βασιλεία τοῦ θεοῦ.'"

1 (KO ἐσθιόντες) 2 (s^o food) 3 (O II + ἐστίν) 4 (D^s ἀπὸ, II δε) 5 (D^s † οὓς) 6 (D^s II ἀσθενούντας) 7 (ss omits) 8 (I omits)

99. INSULTS TO YOU ARE INSULTS TO ME.

This is a doublet of Luke ix. 48 = Matt. x. 40. For parallels from SS. Mark and John see I. § 80 b. Compare also 1 Thess. iv. 8, τοιγαροῦν ὁ ἀθετῶν οὐκ ἀνθρώπων ἀθετεῖ ἀλλὰ τὸν θεόν τὸν διδόντα τὸ πνεῦμα ἀγτόν τὸ ἐργον εἰς γὰρ.

x. 16 "Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ¹. ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστελλαντά με²."

1 (S II + et eum qui me misit) 2 (D II s^o ὁ δὲ ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστελλαντός με, s^o conflates, giving both clauses, I omits)

100. THE RETURN OF THE SEVENTY.

In Mark vi. 18 the twelve are said to have cast out many demons, and in Mark ix. 18 to have failed. In Matt. vii. 22 "Many will say in that day '.....Did we not in Thy name cast out demons?'"

The scorpion is mentioned again in Luke xi. 12 "ἐπιβάσκει αὐτῷ σκορπίον;" but not elsewhere in the Gospels.

Compare Luke xxi. 18 "καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπώληται."

The idea of a book in which the names of the saints are written is found in Exodus xxii. 32 "Blot me...out of Thy book which Thou hast written," and in Malachi iii. 16.

x. 17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα (δύο)¹ μετὰ χαρᾶς λέγοντες "Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου." 18 εἶπεν δὲ αὐτοῖς "Ἐδωῶρον τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. 19 ἰδοὺ δέ-δωκα² ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπ' ἄνθρωπον³ ὄφειων⁴ καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν⁵ τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς⁶ οὐ μὴ⁷ ἀδικήσῃ. 20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα⁸ ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται⁹ ἐν τοῖς οὐρανοῖς¹⁰."

1 KO II omit (s^o + whom He sent) 2 (D I ἔδωκα, I dico) 3 (D + τῶν) 4 (B + τῶν) 5 (KO omit) 6 KO -σεῖ 7 (D 2 II δαιμόνια) 8 (OD ἐγγράφη) 9 (D II τῷ οὐρανῷ)

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101. "BLESSED IS THE WOMB THAT BARE THEE."

For the repudiation of earthly ties compare Mark iii. 35, "ὅτι ἂν ποιῇ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν," and for the importance of doing rather than hearing God's will, II. § 81.

xi. 27, [Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα] ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου· εἶπεν αὐτῷ "Μακαρία ἡ κοιλία ἣ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας." αὐτὸς δὲ εἶπεν "Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες."

1 (ms omit) 2 (4 ll omit) 3 (N † omits) 4 (B
* βαστασα) 5 (C † + η) 6 (D μαστοι) 7 (D δ)
8 (UD + γε, ll * omit) 9 (N + τὸν λόγον τοῦ θεοῦ)

102. THE WHOLE BODY ILLUMINATED.

This is appended by conflation to the difficult *Logion* "The light of the body is the eye" II. § 8g. Dr Hort considered that there was some primitive corruption in the words. φωτίζω occurs here only in the Synoptists and δστραπή is elsewhere used of the lightning flash.

xi. 36 "Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ δστραπῇ φωτίζῃ σε."

1 C omits 2 (N omits) 3 B + ε 4 D ll omit,
(2 ll * Therefore also thy body, when there is in it no lamp that shines, becomes dark; thus, when thy lamp has become shining, it gives light to thee, * And if the light that is in thee be darkness, how great shall be thy darkness)

(From the ADDRESS TO THE TWELVE, §§ 103—106.)

103. THREE CONFLATE LOGIA.

103. A. "Fear not, little Flock."

μὴ φοβοῦ is a common-phrase (Luke i. 18, 30, ii. 10, v. 10, viii. 50, xii. 7 &c.). φοβῶμαι in this sense occurs in Acts xx. 28 f., 1 Pet. v. 2 f.

xii. 32 "Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι ἐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

1 (D1 + ἐν αὐτῷ)

103. B. "Sell your Possessions."

The duty of parting with riches is insisted on in Luke xiv. 33, "οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσει τὰς τὰς αὐτοῦ ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητής." The conclusion of the second *Logion* is given in Matt. vi. 20.

xii. 33 "Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, [θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτει οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρεται] 34 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἐστίν."

1 (D* ἀνέκλειπτον) 2 (D* -φθέρει) 3 (2 ll tuus) 4 (D* † ἡμῶν, 2 ll tuum)

103. C. "Let your Loins be girded and your Lamps burning."

This section reminds us of the parable of the Ten Virgins (Matt. xxv. 1 ff.) and of the trito-Marcan section which we hold to be based on several *Logia* (Mark xiii. 33—37), also of Matt. xxiv. 43. The idea of the Master waiting on the disciples is found in Luke xxii. 27, it is declared to be abnormal in Luke xvii. 7 ff.

xii. 35 "Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καϊόμενοι, 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν· τότε ἀναύση ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει· γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιεζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς." 38 κἀν ἐν τῇ δευτέρᾳ κἀν ἐν τῇ τρίτῃ φυλακῇ ἐλθὼν καὶ εὐρήσῃ οὕτως, μακάριοι εἰσιν ἐκεῖνοι."

1 (D singular) 2 (D † λύχνοι) 3 (1 + in manibus vestris) 4 (D αὐτῶν) 5 (D ἀνέξουσιν) 6 (D* 11 † εὐρή) 7 (N omits) 8 (N omits, D ll * + καὶ ἐλθὼν ἐλθὼν τῇ ἐσπερῇ φυλακῇ καὶ εὐρήσει (N + them watching), D + οὕτως ποιήσει, ll * + beati sunt, quia iubebit illos discumbere et transiet et ministrabit illis) 9 (1 vespertina) 10 (D καὶ) 11 (D omits) 12 (N ll omit)

104. THREE CONFLATE LOGIA.

104. A. Many Stripes or few according to Position of Trust.

This is appended by conflation to the *Logion* of the Punishment of the unfaithful servant, II. § 18g. The slave that knew his Lord's will is the trusted head slave or grand vizier, like the Trusty Steward (Luke xii. 42), the Unjust Steward (xvi. 1 ff.), or the Unmerciful Servant (Matt. xviii. 23 ff.). The inferior slaves receive orders from the head slave (xii. 42) and are not in their master's confidence.

xii. 47 "Ἐκείνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς· 48 ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια πλεονῶν δαρήσεται λίγας. παντὶ δὲ ὃ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ὃ παρίθετο πολὺ, περισσύτερον ἀιτήσουσιν αὐτόν."

1 (D omits, ll paruerit or paruit) 2 (D ll * omits, A1 μῆδ) 3 (ll * omits) 4 (1 omits) 5 (N omits) 6 (D ἐδικαν) 7 (D1 ζητήσουσιν ἀπ' αὐτοῦ περισσύτερον) 8 (D πλέον) 9 (D ἀπαίρ.)

104. B. "I came to bring Fire upon Earth."

The contrast between the divine purpose of love in the Incarnation and the inevitable result of hatred through human wilfulness is illustrated by the teaching in S. John about judgement. On the one hand "I came not to judge the

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world, but to save the world," on the other "For judgement have I come into this world": "The Father sent not His Son into the world to judge the world," "The Father hath committed all judgement unto the Son." The idea is frequently dwelt on in S. John, and with just the same shrinking and dissatisfaction of our Lord's human soul.

xii. 29 "Ἦν ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἦδη ἀνήφθη;"

1 (XII + Οὐκ οἴδατε οὗτοι) 2 (D II eis)

104. C. "I have a baptism to be baptised."

The idea of the baptism occurs in Mark x. 39, "τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε."

συνέχω is used nine times by S. Luke, once by S. Matthew, twice by S. Paul. Of. Phil. i. 28, συνέχομαι δὲ ἐκ τῶν ὁσόντων.

xii. 30 "Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗτου τελευτήσω."

1 (II s^o omit)

105. "YE CAN DISCERN THE FACE OF THE SKY."

This passage is strangely like and unlike to a Western addition to Matt. xvi. 2, "Ὅψις γενομένης λέγετε Ἐὐδία, πυρρᾷ γὰρ ὁ οὐρανός," καὶ πρῶτ' ἡμέραν χειμῶν, πυρρᾷ γὰρ στυγρᾷ γὰρ ὁ οὐρανός." τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γνωρίζετε διακρίνουν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε."

On S. Luke's transference to the rabble of what S. Matthew assigns to the upper classes see II. § 1 note.

καύσων occurs in Matt. xx. 12 and James i. 11.

On ὑποκριτής see I. § 21 b note.

xii. 34 "Ἐλεγεν δὲ καὶ τοῖς ὄχλοις" "Ὅταν ἴδητε νεφέλην ἀνατρίλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι Ὁμβρος ἔρχεται, καὶ γίνεται οὕτως." 35 καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται 36 ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν;"

1 (D + τῆς) 2 (D II as ἀπὸ δ., II ab oriente ad occasum)
3 (s^o omits) 4 (D II omit) 5 (D † πλέοντα) 6 (ND omit)
7 (D ἔσται, N I ἔρχεται) 8 (II + εἰς) 9 (D II + μὲν)
10 (D II πλὴν τὸν κ. τοῦτον, I signa autem temporum, as + and
ἵνα εἴρη) 11 (D II as omit) 12 (D II potestis, s^o will)
13 (D II s^o? οὐ δοκιμάζετε)

106. "ARE THERE FEW THAT BE SAVED?"

xiii. 22 [Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορεύων ποιούμενος ἐν Ἱερουσαλὴμ. 23 Εἶπεν δὲ τις αὐτῷ "Κόρις, εἰ ὀλίγοι οἱ σωζόμενοι;" ὁ δὲ εἶπεν "πρὸς αὐτοὺς"]

1 (H II ἐπορεύετο) 2 (B † + πορεύων) 3 (I omits) 4 (B
Ἱερουσαλ., D II Ἱερουσαλὴμ) 5 (D II + εἰς) 6 (D + ἀποκριθεὶς)
7 (as singular) 8 (D omits)

* LXX. Proverbs xxv. 6, μὴ ἀλαζονεύου ἐνώπιον βασιλέως, μηδὲ ἐν τόποις δυνατῶν ὑψίστασο. ὁ κρείσσων γὰρ σοὶ τὸ βῆμα ἔσται. "Ἀνάβαινε πρὸς μέν," ἢ ταπεινώσαι σε ἐν προσώπῳ δυνάτου.

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24 "Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοὶ λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν," 25 ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδομητής καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες Ὁ Κύριε, ἀνοίξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Ὁὐκ οἶδα ὑμᾶς πόθεν ἐστέ."

9 (A πόλεις, II portam, ianua, or ostium) 10 (D οὐκ
ἐρήσουσιν) 11 (D οὐ) 12 (D II εἰσελθῶν, I incipiet
surgere &c.) 13 (D II omit) 14 (N omits) 15 (D 4 II omit)
16 (D II s^o + κρούει) 17 (II omit)

107. "HEROD WILL KILL THEE."

ἀλώπηξ is always feminine in Greek. There is therefore no special insult in making it feminine here. Of. "αἱ ἀλώπεκες φωλεὰς ἔχουσιν" (Matt. viii. 20 = Luke ix. 58). On the use of animals to indicate types of human character see II. § 5 i, note. For the number 'three' to indicate completion cf. Luke xiii. 7, "τρία ἐστὶν ἀφ' οὗ ἐρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ." On our Lord's assertion that the ruling classes in Jerusalem were the real cause of the Baptist's death see I. § 19 b, note.

S. Luke makes this section the Introduction to the Wall over Jerusalem (II. § 17 p) which S. Matthew embeds amongst the Woes against the Pharisees.

xiii. 31 Ἐν αὐτῇ τῇ ᾠρᾷ προσήλθον τινες Φαρισαῖοι λέγοντες αὐτῷ "Ἐξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι." 32 καὶ εἶπεν αὐτοῖς "Πορευθέντες εἰπατε τῇ ἀλώπεκι ταύτῃ Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι." 33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλὴμ."

1 (D ταύτῃ, as those, G 8 II as + δέ) 2 (Γ II ἡμέρᾳ, as days)
3 (D II as τῶν Φαρισαίων) 4 (D as ζητεῖ) 5 (M II δ δέ)
6 (as my healings) 7 (D ἀποτελεῖσθαι) 8 (B II as + ἡμέρᾳ)
9 (D + τῇ) 10 (ND ἐρχ.) 11 (I omits) 12 (II πορεύεσθε,
2 II omit, N omits καὶ αὔριον) 13 (D † προτῇ)

(From the DISCOURSE AT A PHARISEE'S
BREAKFAST TABLE, §§ 106—110.)

108. TWO CONFLATE LOGIA.

108. A. "Sit down in the lowest Room."

On the editorial note see IV. § 70 note.

Cod. D adds to Matt. xx. 28 an utterance which much resembles this. "Ὑμεῖς δὲ ζητεῖτε ἐκ μικροῦ αὐξήσαι καὶ ἐκ μεγάλου θλαττον εἶναι: ἀσερχόμενοι δὲ καὶ παρακληθέντες δειπνήσαι, μὴ ἀνακλινέσθε εἰς τοὺς ἐξέχοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθῃ καὶ προσελθὼν ὁ δειπνοκλήτωρ εἴπῃ σοι Ἐπι κάτω χώρει, καὶ κατασχυνθήσῃ. ἐὰν δὲ ἀναπέσῃ εἰς τὸν ἥττωτα τόπον καὶ ἐπέλθῃ σοὶ ἥττω, ἐρεῖ σοι ὁ δειπνοκλήτωρ Στάναγε ἐπὶ ἀνω καὶ ἔσται σοὶ τοῦτο χρῆσιμον α."

FOURTH DIVISION.

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Our Lord, knowing what is in man, does not shrink from appealing occasionally to the lower motives, cf. Luke vi. 87, 88.

This section is concluded with the commonplace "He that exalts himself will be abased &c."

xiv. 7, [Ἐλεγεν δὲ ἰπὸς τοὺς κεκλημένους παραβολήν, ἑπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς] 8 "Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μὴ ποτε ἐντιμώτερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ, 9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι ὁ δὲς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. 10 Ἄλλ' ὅταν κληθῇς πορευθεὶς ἀνάπαισε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σὲ ἐρεῖ σοι Φίλε, προσανάβηθι ἀνώτερον. τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι. 11 [ὅτι πᾶς ὁ ὑψὼν ἑαυτὸν ταπεινωθήσεται καὶ ὁ ταπεινὸς ἑαυτὸν ὑψωθήσεται.]"

1 (D1 + καὶ) 2 (ss and) 3 (l omits) 4 (l plural, ll invitatus quis (aliquis) fuerit) 5 (D1 ss omit) 6 (D eis γάμων, l omits) 7 (8^o omits) 8 (D ἔξει) 9 (N1 † omit) 10 (D ll omit, ss there) 11 (D1 † ἔσθ, ss ἰθου εἰς δωση in) 12 (D omits) 13 (ss omit) 14 (B † κληθῇς) 15 (D ἀνάπαισε) 16 (D εἴρη) 17 (B † δ, D + καὶ) 18 (N omits) 19 (D ll 8^o omit) 20 (D ll ss omit) 21 (D⁸ -οὔται)

108. B. "Do not invite the Rich."

S. Luke, as usual, makes our Lord's teaching about the rich unsparing. The list "πτωχοί, ἀνάπαιροι, χωλοί, τυφλοί" is repeated with only one inversion of order in the parable of the Great Dinner which immediately follows. Perhaps its presence in both sections will account for their location side by side: perhaps there has been some assimilation.

The resurrection of the righteous is alluded to in Acts xxiv. 15 "ἐλπὶδα ἔχων εἰς τὸν θεόν... ἀνάστασιν μέλλειν ἔσεσθαι δικαίως τε καὶ δίκην" and John v. 29 "ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως."

xiv. 12 [Ἐλεγεν δὲ καὶ τῷ κεκληκένῳ αὐτὸν] "Ὅταν ποιῇς ἄριστον ἢ δέῃν, μὴ φώνει τοὺς φίλους σου, μὴδὲ τοὺς ἀδελφούς σου, μὴδὲ τοὺς συγγενεῖς σου, μὴδὲ γείτονας πλουσίους, μὴ ποτε καὶ αὐτοὶ ἀντικαλέσωσιν σὲ καὶ γίνῃται ἀνταπόδομά σοι. 13 Ἄλλ' ὅταν δοχὴν ποιῇς, καλεῖ πτωχοὺς, ἀναπείρους, χωλοὺς, τυφλοὺς. 14 καὶ μακάριος ἔσθ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων. 15 [Ἀκούσαι δὲ τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ Μακάριος ὅστις φάγεται ἀρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.]"

1 (8^o omits) 2 (D1 omit) 3 (2 ll omit) 4 (N 8 ll omit) 5 (D 2 ll omit) 6 (B μὴ, D + τοὺς) 7 (D ll + μὴδὲ τοὺς) 8 (Δ ll γενήσεται) 9 (N ποιῇς) 10 (ss the suffering) 11 (8^o + and the condemned and many others) 12 (N ll δὲ) 13 (N 2 ll 8^o omit) 14 (8^o to them) 15 (D ll δὲ) 16 (E ss ἀριστον) 17 (N † omits)

S. LUKE.

109. EXCUSES FOR DECLINING THE BANQUET.

This remarkable section from the parable of the Great Dinner has no parallel in S. Matthew or elsewhere. The phrase "ἔχε με παρητημένον" seems to be a translation of the Latin "habe me excusatum." In v. 20 there may be an allusion to Deut. xxiv. 5, in which it is directed that a bridegroom shall not be required to go out to war or to do public business for a whole year.

xiv. 18 "Καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ Ὁ ἄγρον ἡγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν ἔρωτῶ σέ, ἔχε με παρητημένον. 19 καὶ ἕτερος εἶπεν Ζεύγη βοῶν ἡγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά. ἔρωτῶ σέ, ἔχε με παρητημένον. 20 καὶ ἕτερος εἶπεν Γυναικα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν."

1 (P 2 ll + καὶ) 2 (D ll omit) 3 (B † ἀνάγκη) 4 (N omits) 5 (D † ἡγορα) 6 (l omits) 7 (D ll διὰ οὐ δύναμαι ἐλθεῖν, l non possum) 8 (D ll ἄλλος) 9 (D ll ἐλαβον) 10 (D διὰ, ll et, ss omit)

110. "COMPEL THEM TO COME IN."

v. 28 does not materially differ from S. Matthew's "πορεύεσθε οὖν ἐπὶ τὰς διεσόδους τῶν οὐδῶν καὶ δοῦναι ἐὰν εὐρηγῇτε καλέσατε εἰς τοὺς γάμους," yet in the hands of S. Augustine it has had a melancholy history as justifying the Inquisition and the burning of heretics. *Corruptio optimi pessima*. v. 24 is perhaps editorial to round off the section.

xiv. 23 "Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον Ἐξελθε εἰς τὰς οὐδούς καὶ φραγμούς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος. 24 λέγω γὰρ ὑμῖν ὅτι οὐδαὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γύσεται μου τοῦ δεῖπνου."

1 (8^o omits) 2 (D ll ss + αὐτοῦ, N † +) 3 (l + quousoumque inveneris) 4 (ND 2 ll ss ἀνθρώπων) 5 (D⁸ omits) 6 (2 ll qui vocati sunt et non venerunt)

111. "THIS MAN BEGAN TO BUILD."

The words *δαπάνη*, *ἀπαρτισμός*, *ἐκτελέω* do not occur elsewhere in N.T.; *συμβάλλω*, *πρεσβεία* are peculiar to S. Luke; *θεμέλιος* and *ψηφίς* are not found in the other Gospels.

Luke xix. 14, "καὶ ἀπέστειλαν πρεσβείαν ὅπως αὐτοῦ." Cf. Luke v. 11, καὶ... ἀφέντες πάντα (ss. Σίμων καὶ Ἰάκωβος καὶ Ἰωάννη) ἠκολούθησαν αὐτῷ, v. 28, καὶ καταλείπων πάντα (ss. Λευὶς) ἀναστὰς ἠκολούθει αὐτῷ.

ὑπάρχω is used 40 times by S. Luke, thrice by S. Matt., 17 times in the epistles.

The concluding verse is a refrain repeated from the preceding section.

S. LUKE.

xiv. 28 "Τίς γάρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; 29 ἵνα μή ποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἱσχύοντος ἐκτελέσαι 30 πάντες οἱ θεωροῦντες ἄρξονται αὐτῷ ἐμπαλίζειν 31 λέγοντες ὅτι Ὁὗτος δ' ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι." 31 ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συνβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἰκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 32 εἰ δὲ μήγε, ἐτι αὐτοῦ πόρρω ὄντος 10 πρεσβείαν ἀποστείλας ἐρωτᾷ 11 πρὸς 12 ἐφ' ἡν. [33 οὕτως οὖν παῖς 13 ἐξ ὑμῶν 14 οὐκ ἀποτάσσεται πᾶσι 15 τοῖς ἐαυτοῦ 16 ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητῇ.]

1 (D1 δὲ, 11 omit) 2 (N 211 + τὰ) 3 (D 11 μὴ ἱσχύον οἰκοδομῆσαι καὶ) 4 (D1 † μὴ λλοῦσιν λέγειν, 11 † dicent, 1 dicant, as mock him saying) 5 (D11 omit) 6 (s + a lower) 7 (D οὐκ εὐθέως) 8 (as omit) 9 (D1 -εἶται) 10 (s + from the place of war) 11 D1 + τὰ 12 B eis (11 omit) 13 (11 omit) 14 (D καὶ ἐξ ὁ. παῖς) 15 (D omits) 16 (D αὐτοῦ)

112. "GOD KNOWETH YOUR HEARTS."

This is appended by S. Luke to the Logion "No man can serve two masters."

The Scribes are condemned for greed in Mark xii. 40 = Luke xi. 47, "οἱ κατασθίουσιν τὰς εἰσίας τῶν χηρῶν."

ἐκμυκτηρίζω occurs elsewhere only in Luke xxiii. 85, but S. Paul uses μυκτηρίζω Gal. vi. 7. Compare χλευάζω which is found twice in the Acts.

δικαίως is a Pauline word, and the same thought occurs in 2 Cor. x. 18, οὐ γὰρ ὁ ἐαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δοκίμος, ἀλλὰ ὁ ἐκ ὑμῶν συνιστῆται.

βδελύγμα occurs in Mark xiii. 14 = Matt. xxiv. 15, and thrice in the Apocalypse; not elsewhere in N.T. S. Luke probably derived it from the LXX. where it is very frequent.

xvi. 14 [Ἐκούσιν δὲ ταῦτα πάντα 1 οἱ Φαρισαῖοι 2 φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτηρίζον αὐτόν. 3 καὶ εἶπεν αὐτοῖς] "Ὑμεῖς ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν ὅτι τὸ ἐν ἀνθρώποις 4 ὑψηλὸν βδελύγμα ἐνώπιον τοῦ θεοῦ 5."

1 (D1 omit) 2 (N omits) 3 (B ἀνθρώπων) 4 (B Κυρίου, E11 + ἐστίν)

113. "UNPROFITABLE SERVANTS."

A remarkable utterance respecting a poor proprietor with only one slave, who works in the field all day, but acts as cook and waiter at night. The idea of feeling gratitude to such a slave is scouted, partly from the feeling of the age, but chiefly because the case is used to set forth our relationship with God. Our Lord Himself has taught us to feel gratitude to servants, for He acted as a servant Himself. "I have been amongst you as he that serveth."

S. LUKE.

The forms φάγεσαι and πίεσαι are archaic. Originally τύπτομαι, τύπτεσαι, τύπτεται existed, as in τίθεμαι, τίθεσαι, τίθεται. Later the σ was lost from verbs in σ and a contraction took place in Attic into τύπτω which was soon sharpened into τύπτει. In the verb ἐσθίω however εἶδει was used in Attic.

xvii. 7 "Τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἀποτριῶντα ἢ ποιμαίνοντα, ὅς ἐλκεθόντι ἐκ τοῦ ἀγροῦ 8 ἐρεῖ αὐτῷ Ἐυθέως 9 παρελθὼν ἀνάπαισε, 10 ἢ ἀλλ' οὐχὶ 11 ἐρεῖ αὐτῷ Ἐτοίμασον 12 τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; 13 ἢ μὴ ἔχει χάριν τῷ δούλῳ 14 ὅτι ἐποίησεν τὰ διαταχθέντα; 15 οὕτως καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα 16 τὰ διαταχθέντα ὑμῖν 17, λέγετε ὅτι 18 Δούλοι ἀρχαῖοί ἐσμεν, ὁ ὀφειλόμενος ποιῆσαι πεποιθήκαμεν."

1 (D 11 omit) 2 (D11 † + μὴ) 3 (11 omit) 4 (211 et) 5 (D11 s omit) 6 (N11 + μοι) 7 (1 omits) 8 (N omits, K 211 s + ἐκεῖνός) 9 (D11 + αὐτῷ; οὐ δοκῶ, N † omits v. 10 from οὕτως το -χθέντα) 10 (11 s omit) 11 (D δεσ λέγω, 1 quae mando vobis)

(From the DISCOURSE ABOUT THE LAST DAYS, §§ 114—117.)

114. TWO CONFLATE LOGIA.

114. A. "The Kingdom of God is within you."

Writing probably after the destruction of Jerusalem, S. Luke carefully collects our Lord's sayings about the 'Last days' into a conflation distinct from the sayings about the Destruction of the Temple, and prefaces it by this utterance, in which we are cautioned not to look for a visible kingdom but for the reign of Christ in the hearts of the faithful. The teaching is unique, but some of the language in which it is expressed is borrowed from the second Logion, the latter part of which is Matthean (II. § 18 b). Here S. Luke has put them together.

xvii. 20 [Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν] "Ὅτι ἔρχεται ἡ βασιλεία 1 τοῦ θεοῦ 2 μετὰ παρατηρήσεως, 3 οὐδὲ ἔροῦσιν Ἰδοὺ ὧδε 4 ἢ Ἐκεῖ 5 Ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν."

1 (D † βασιλεία) 2 (1 omits) 3 (D11 + Ἰδοὺ) 4 (D † + μὴ πιστεύετε)

114. B. "Ye will desire to see one of the Days of the Son of Man."

For the thought compare Mark ii. 20, "Ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ υἱὸς τοῦ ἀνθρώπου, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ."

S. LUKE.

xvii. 22 [Εἶπεν δὲ ἰπὸς τοὺς μαθητάς] "Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε²¹ μίαν τῶν ἡμερῶν² τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν³ καὶ οὐκ ὀψέσθε. [23 καὶ ἐροῦσιν ὑμῖν "Ἰδοὺ ἐκεῖ" 24 "Ἰδοὺ ὧδε" 25 μὴ ἀπέλθῃτε [μηδέ] 26 διώξῃτε 27"]

1 (D οὐκ) 2 (A ll + αὐτοῦ) 3 (B †-σῃτε) 4 (D ll τοῦ ἐπιθυμῆσαι ὑμᾶς) 5 (D + τοῦτω) 6 (D 2 ll omit) 7 (B ὧδε) 8 (K ll καί), D ll omit 9 (K † μῆτε, l ne) 10 B omits (as invert order of verbs) 11 (2^o let them not deceive you and go not)

115. "HE MUST FIRST BE REJECTED."

This is probably an editorial addition, being a commonplace, cf. Mark viii. 31, ix. 31, x. 33 &c.

xvii. 25 "Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης."

116. "AS IT WAS IN THE DAYS OF LOT."

We incline to think this fulfilment of Scripture an editorial note, the fruit of Biblical study, rather than an utterance of our Lord (cf. IV. §§ 81, 85), for it is not found in S. Matthew and is rhetorically similar to the preceding illustration of "the days of Noah."

xvii. 28 "Ὁμοίως¹ καθὼς² ἐγένετο ἐν ταῖς ἡμέραις Λῶτ³. ἦσθιον, ἐπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον⁴, ἠκοδόμουν⁵. 29 ἢ δὲ⁶ ἡμέρᾳ ἐξῆλθεν Λῶτ⁷ ἀπὸ Σοδόμων, ἐβρεξεν πῦρ⁸ καὶ θεῖον⁹ ἀπ' οὐρανοῦ¹⁰ καὶ ἀπώλεσεν πάντας¹¹. 30 [κατὰ τὰ αὐτὰ¹² ἔσται ἡ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτειται 31"]

1 (1st Et) 2 (D καὶ ὡς, 3 ll et, 4 ll omit) 3 (ll Loth) 4 (2^o omits) 5 (B² οἰκ., 2^o omits) 6 (D ll omit) 7 (ll 2^o omit) 8 K ἀπαντας 9 (K ll ταῦτα) 10 (B -πτηται, l venerit) 11 (D ll ἐν τῇ ἡμέρᾳ τοῦ υἱοῦ τοῦ ἀνθρώπου ἢ (l qui) † ἀποκαλυφθῇ)

117. "REMEMBER LOT'S WIFE."

xvii. 32 "Μνημονεύετε τῆς γυναίκος Λῶτ¹."

1 (D ll Δωθ)

(From the PARABLE OF THE POUNDS.)

118. ALLUSIONS TO ARCHELAUS.

118. A. "We will not have this man to reign over us."

This utterance and the next are inserted into the parable of the Pounds to connect it still further than the preface does with the history of Archelaus. There is no trace of this thought in S. Matthew's edition of the parable.

xix. 14 "Οἱ δὲ πολῖται αὐτοῦ¹ ἐμίσην αὐτόν, καὶ ἀπέστειλαν² πρεσβείαν ὀπίσω αὐτοῦ λέγοντες 'Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.'"

1 (D ll 2^o omit) 2 (D ἐπέπεσαν)

S. LUKE.

118. B. "Slay my enemies."

xix. 27 "Πλὴν τοὺς ἐχθροὺς μου τούτους¹ τοὺς μὴ θελήσαντάς² με βασιλεῦσαι³ ἐπ' αὐτοὺς ἀγάγετε⁴ ὧδε καὶ κατασφάζατε⁵ αὐτούς⁶ ἐμπροσθέν μου⁷."

1 (D ll as ἐκείνους) 2 (D 1 θέλοντάς) 3 (D βασιλεύειν) 4 (D² ἀγάγατε) 5 (K² σφάζετε) 6 (D ll 2^o omit) 7 (D + καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον⁸· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων⁹)

(From the TRIUMPHAL ENTRY.)

119. TWO CONFLATE LOGIA.

119. A. "If these be silent, the Stones will cry out."

xix. 39 Καὶ τινες τῶν Φαρισαίων¹ ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν "Διδάσκαλε², ἐπιτίμησον τοῖς μαθηταῖς σου³." 40 καὶ ἀποκριθεὶς⁴ εἶπεν⁵ "Ἀέγω ὑμῖν⁶, ἂν οὗτοι σιωπήσουσιν⁷, οἱ λίθοι κρᾶξουσιν⁸."

1 (2^o of the people) 2 (2^o Good Teacher) 3 (l omits) 4 (ll illos, as + that they may not cry out) 5 (ll omit) 6 (D ll 2^o λέγει, D ll as + αὐτοῖς, as + "Amen") 7 K D + εἰ 8 (D σιγήσουσιν) 9 (D κρᾶξονται)

119. B. He beheld the City and wept over it.

κλαῖω to 'weep' or 'sob' is used of our Lord here only. δακρύνω to 'weep' is used only in John xi. 35.

For the tendency to change the vague language of prophecy into something more precise after the event see Mark xiii. 14 note. As there is no doubt that S. Luke has altered the language of that passage, so it may fairly be suspected that he has done the same here, though we have no desire to minimise the predictive element or deny its reality.

xix. 41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτήν, 42 λέγων ὅτι "Εἰ ἔγνων ἐν τῇ ἡμέρᾳ¹ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην²— νῦν³ δὲ ἐκρύβῃ ἀπὸ ὀφθαλμῶν σου. 43 ὅτι ἤξουσιν ἡμέραι ἐπὶ⁴ σὲ⁵ καὶ παρεμβالούσιν⁶ οἱ ἐχθροί σου⁷ χάρακά σοι⁸ καὶ⁹ περικυκλώσουσιν¹⁰ σὲ¹¹ καὶ συνέξουσίν σε¹² πάντοθεν, 44 καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σοῦ¹³ ἐν σοὶ¹⁴, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον¹⁵ ἐν σοὶ¹⁶, ἀνθ' ὧν οὐκ ἔγνων τὸν¹⁷ καιρὸν τῆς¹⁸ ἐπισκοπῆς¹⁹ σου."

1 (E 3 ll + σου) 2 (D ll + σοι, A ll ss + σου) 3 (4 ll ss omit) 4 (ss omit) 5 B ll περιβαλοῦσιν 6 (D καὶ βαλοῦσιν ἐπὶ σὲ) 7 (D ll omit) 8 (D² † περικυκλώσουσιν) 9 (K omits) 10 (K ll omit) 11 (5 ll omit) 12 (D omits) 13 (O λίθῳ) 14 (D ll ἐν ὅλῃ σοι, ll in tota terra) 15 (O omits, D † εἰς) 16 (2^o greatness)

²¹ LXX. Gen. xix. 24, καὶ Κύριος ἐβρεξεν ἐπὶ Σόδομα καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ....
²² καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω, καὶ ἐγένετο στῆλη ἄλας.

²³ LXX. Ps. cxxxvii. 9, μακάριος ὁς κρατῆσει καὶ ἰδοὺ τὰ νήπια σου πρὸς τὴν πέτραν.

S. LUKE.

(From the *VINEDRESSERS SLAYING THE HEIR.*)

120. "WHOSOEVER SHALL FALL ON THIS STONE
WILL BE BROKEN."

This is a hard saying worth pondering, inserted by conflation into the Vinedressers slaying the heir. (We assume that the verse is spurious in S. Matthew's parallel, see I. § 89 b, note.) S. Luke seems to have put it here because "The stone which the builders rejected" has just been mentioned and here is another similitude of a stone. Cf. II. § 8 g, note. In the parable the Messiah is the head corner-stone, triumphantly exalted by God into that proud position in spite of the builders of this world. But now the Messiah is hurled from His place and crushes those upon whom He falls.

Some other occasion would suit the utterance better. But S. Paul produces the same incongruity by mixture, "As it is written, Behold I lay in Sion—a stone of stumbling and a rock of offence—and he that believeth thereon shall not be put to shame," Rom. ix. 33.

xx. 18 "Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσεται αὐτόν."

(From the *DISCOURSE ON THE FALL OF THE TEMPLE*,
§§ 121—126.)

121. "FEARFUL SIGHTS AND SIGNS FROM
HEAVEN."

v. 12 may be an editorial connecting link, for it contains no new thought, but the preceding words have no exact parallel. S. Matthew's "Sign of the Son of Man in the sky" is more definite.

xxi. (11) "Φόβηθρά τ' ἐκ αὐτοῦ οὐρανοῦ" σημεία μεγάλα ἔσονται. 12 πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν."

1 (N Φόβηθρά) 2 (D lles αὐτ' οὐρανοῦ καὶ) 3 (ll + et tempestates, l + et hiemes, s + and great storms or winters) 4 (N † ἐπ' αὐτοῦ)

122. "I WILL GIVE YOU A MOUTH AND
WISDOM."

This is only a doublet (I. § 44 d), though somewhat differently worded. ἀπολογεῖσθαι, ἀπολογία and ἀντικεῖσθαι are not used by the other evangelists. For "Θέτε ἐν ταῖς καρδίαις," cf. Luke i. 66 ἔθεντο... ἐν τῇ καρδίᾳ αὐτῶν, ix. 44 "θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν," Acts v. 4 "ἔθεν ἐν τῇ καρδίᾳ σου." Lastly προμελετᾶν and δώσω στόμα are unique in N.T., but the latter is found in Ezek. xxix. 21.

S. LUKE.

xxi. 14 "Θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι, 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δύνησονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν."

1 (N omits, ss "And") 2 (D † -τῶντες) 3 (l omits) 4 (D lles omits) 5 (ll omits) ND πάντες

123. "A HAIR OF YOUR HEAD SHALL NOT
PERISH."

This utterance is strangely placed immediately after the saying "they will put some of you to death," for it does not easily admit of transcendental interpretation. For the promise of. Luke x. 19 "καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει," John x. 28 "ἐγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπολέσται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου," Acts xvii. 34 "οὐδενὸς γὰρ ὑμῶν θρίξ ἀπὸ τῆς κεφαλῆς ἀπολείται." Matt. x. 30 = Luke xii. 7 "ὁμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἁριθμημέναι εἰσιν."

xxi. 18 "Καὶ θρίξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀποληγται."

1 (s omits)

124. "JERUSALEM WILL BE TRODDEN DOWN
BY THE GENTILES."

The basis is Marcan and the bracketed words are found in S. Mark, but there is much new matter. Doublet:

Luke xvii. 31, "ἐν ἐκείνῃ τῇ ἡμέρᾳ θὶς ἔσται ἐπὶ τοῦ θόρακος καὶ τὰ σκεῦη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἀραι αὐτὰ, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὄπισω."

Cf. Luke xviii. 7, "ὁ δὲ θεὸς οὐ μὴ ποιῇ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοῶντων αὐτῷ ἡμέρας καὶ νυκτὸς, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει." Rom. xii. 19, Ἔμοι ἐκδίκησις, ἐγὼ ἀνταποδῶσω, λέγει Κύριος.

Cf. Luke xxii. 37, "λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθην· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει." xxiv. 44, "δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφήταις καὶ Ψαλμοῖς περὶ ἐμοῦ." John x. 35, "οὐ δύναται λυθῆναι ἡ γραφή," &c.

Cf. 1 Thess. v. 8, ὅταν λέγῃς "Βίρη καὶ ἀσφάλεια," τότε ἀφελῶν αὐτοῖς ἐπίσταται δεισέμενος ὡς περὶ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῃς.

For the divine wrath, cf. Romans i. 18, ii. 5, 8, iii. 5, &c. For wrath against the Jews, cf. 1 Thess. ii. 16, ἐφθασεν δὲ ἐπ' αὐτοῖς ἡ ὀργὴ εἰς τέλος.

The slaughter of some Jews on the capture of their city and captivity of others are foretold here only. Heb. xi. 34, ἐφύγαν στόματα μαχαίρης. στόμα μαχαίρας, βομφαλας, εἴφους are frequent in LXX.

Cf. Rom. xi. 26, οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ὅτι μὴ ἦτε ἐν ἑαυτοῖς φρόνιμοι, ὅτι πᾶραισι ἀπὸ μέρουσι τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ.

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xxi. 20 ["Όταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων Ἱερουσαλήμ, τότε γινώτε· ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.
 21 [τότε οἱ ἐν τῇ Ἱουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,] καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν, 22 ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα.
 23 [οὐαὶ ταῖς ἐν γαστρὶ ἔχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη] ἐπὶ τῆς γῆς καὶ ὁργῇ τῷ λαῷ τούτῳ, 24 καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἱεροσολαίμ ἔσται πατογμένη ὑπὸ ἐθνῶν, ἀρχαὶ οὐ πληρωθῶσιν (καὶ ἔσονται) καίροι ἐθνῶν. 25 [καὶ ἔσονται σημεῖα ἐν ἡλῷ καὶ σελήνῃ καὶ ἀστροῖς,] καὶ ἐπὶ τῆς γῆς συνοχῇ ἐθνῶν ἐν ἀπορίᾳ ἡχοῦς θαλάσσης καὶ κάλυο, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπέρχομένων τῇ οἰκουμένῃ, [αἱ γὰρ ἀγνάμεις τῶν οὐρανῶν καλεγεῖσθαι αὐτὰς].

1 (D ll γνώσεσθε) 2 (l + a facie eius) 3 (C ἐμμέσῳ)
 4 (D + μὴ) 5 (N omits) 6 (C πληρωθῆναι) 7 (N C l as + δε) 8 (D* θηλαζόμεναις) 9 (N + ἐν ἐκείναις ταῖς ἡμέραις)
 10 (N omits) 11 (N + mighty) 12 (D ll + ἐν) 13 (N C -as, D βομφαλας) 14 (N to every place) 15 (N + πάντων)
 16 (OD ἀρχαίς) 17 NCD ss omit 18 (D † omits) 19 (C ἔσται) 20 (N + καὶ) 21 (N D + καὶ) 22 (D as? ἀπορία)
 23 (D ἔχουσας) 24 (l omits) 25 (N † ἐπαρχ.) 26 (D † ll + ἐν τῷ οὐρανῷ)

125. "YOUR REDEMPTION DRAWETH NIGH."

In 88. Mark and Matthew the day of the Lord is a terrible day, with woes and anxiety and distress: here only is it a day of triumph to believers. For the word ἀπολύτρωσις cf. Rom. viii. 23, ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ὑμῶν, Eph. iv. 30, εἰς ἡμέραν ἀπολυτρώσεως.

xxi. 28 "Ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν."

1 (D* † Ἐρχ.) 2 (ll respirabit, l omits) 3 (ll levabitia) 4 (D omits)

126. "BEWARE OF DRUNKENNESS AND THE CARES OF LIFE."

ἀγρυπνεῖτε is Marcan, but the rest is new. κρεπάλη is not found elsewhere. ἐφίστημι is used 18 times by S. Luke, three by S. Paul. 1 Thess. v. 8, όταν λέγουν "Εἰρήνη καὶ ἀσφάλεια,"

- LXX. Hosea ix. 7, ἦσαν αἱ ἡμέραι τῆς ἐκδικήσεως, ἦσαν αἱ ἡμέραι τῆς ἀναποδόσεώς σου.
- LXX. Zech. xii. 8, καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσομαι τὴν Ἱερουσαλήμ λίθον καταπατούμενον πᾶσιν τοῖς ἔθνεσιν.
- LXX. Ps. lxxv. 8, ὁ συντάρσων τὸ ὕδωρ τῆς θαλάσσης, ἔχονι κυμάτων αὐτῆς.
- LXX. Is. xxiv. 4, καὶ τακθῶσιν πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, καὶ ἐλιγίσσεται ὡς βιβλίον ὁ οὐρανός, καὶ πάντα τὰ ἀστροὶ πεσεῖται ὡς φύλλα ἐξ ἀμπέλου.
- LXX. Is. xxiv. 17, φόβος καὶ βέθυνος καὶ παγὶς ἐφ' ὑμᾶς τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς.

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τότε ἀφνίδιος αὐτοῖς ἐπίσταται θάλασσαν ὡς περὶ ὅσον τῇ ἐν γαστρὶ ἔχουσιν. 2 Pet. iii. 10.

παγὶς is used four times by S. Paul.

For prayer cf. Eph. vi. 18, for keeping awake 1 Thess. v. 2—8, Rev. iii. 8, xvi. 15.

xxi. 34 "Προσέχετε δὲ ἑαυτοῖς μὴ ποτε βαρυνθῶσιν αἱ καρδίαι ὑμῶν ἐν κρεπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς ἐφνίδιος ἡ ἡμέρα ἐκείνη 35 ὥς παρὰ· ἐπαισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. 36 [ἀγρυπνεῖτε δεῖ] ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγῶν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῇναι ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου."

1 (N D l as omit) 2 (C αὐτοῖς) 3 (D βαρυνθῶσιν)
 4 (D* ἐφνίδιος) 5 (D † omits) 6 (C ll ἐπελ.) 7 (l omits)
 8 (C ll as ὡς παγὶς γὰρ ἐπ.) 9 (D* omits) 10 (C ll as οὐ)
 11 (C D ll as καταξιώθητε) 12 (N omits) 13 (N as omit)
 14 (D ll στήσεσθε)

127. "WITH DESIRE HAVE I DESIRED TO EAT THIS PASSOVER."

This verse may be editorial, for it exactly corresponds to the Marcan utterance respecting the cup "λέγω γὰρ ὑμῖν, οὐ μὴ πίνω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ," Luke xxii. 18 = Mark xiv. 25 = Matt. xxvi. 29, and S. Luke is fond of Semitic parallels (IV. § 89). If we are right in holding that the Last Supper was no Paschal feast τοῦτο τὸ πάσχα must be changed to τοῦτον τὸν ἀρτον and will apply to the Eucharist. But as the early Christians were taught to regard Christ as their "Passover sacrificed for them," it was natural for them to write thus.

xxii. 14 [Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέστησαν καὶ οἱ ἀπόστολοι ἐν αὐτῷ.] 15 καὶ εἶπεν πρὸς αὐτοὺς "Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· 16 λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ."

1 (C ll + δώδεκα) 2 (U? D omit, D ll + οὐκέτι) 3 (D μὴ φάγομαι)
 4 (D ἀπ' αὐτοῦ, l ex hoc) 5 (D καὶ οὐ βρωθῇ, l adimplear) 6 (N + βασιλεία)

128. THREE CONFLATE LOGIA.

128. A. The Dispute for Precedence.

This passage forms a remarkable conflation. v. 24 is a doublet of Luke ix. 46 ff. The next two verses belong to the deutero-Mark (x. 42 ff.) and are not more misplaced by S. Luke than usual. The first half of v. 27 is probably editorial, the rest is Marcan. The concluding words are found in Matt. xix. 28 in a different context. We cannot think that S. Luke's arrangement of this weighty saying is the true one.

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For the Jewish idea of a banquet to represent the future life, cf. Luke xiii. 29, "ἀνακληθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ," xiv. 15, "μακάριοι ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ."

xxii. 24 Ἐγένετο δὲ καὶ¹ φιλονεικία² ἐν αὐτοῖς³, τὸ τίς αὐτῶν⁴ δοκεῖ εἶναι⁵ μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς "Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν⁶ εὐεργέται καλοῦνται. 26 ὑμεῖς δὲ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος⁷, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν⁸. 27 τίς γὰρ⁹ μείζων¹⁰, ὁ ἀνακείμενος ἢ ὁ διακονῶν¹¹; οὐχὶ ὁ ἀνακείμενος¹²; ἔγωγε δὲ¹³ ἐν μέσφ' ὑμῶν εἰμὶ¹⁴ ὡς ὁ διακονῶν. 28 Ὑμεῖς δὲ ἴστε¹⁵ οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου 29 καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου¹⁶ βασιλείαν, ὥστε ἵνα ἱσθῇτε¹⁷ καὶ πίνῃτε¹⁸ ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου¹⁹, καὶ καθῆσθε²⁰ ἐπὶ²¹ θρόνων²² τὰς²³ δώδεκα φυλὰς κρίνοντας τοῦ Ἰσραὴλ.

1 (N ll ss omit) 2 (N els εἰς αὐτούς) 3 (D l omit) 4 (D 3 ll ἐν αὐτῷ) 5 (N † εἰς αὐτούς) 6 (D ll μικρότερος, l minus) 7 (D ll διακονοί, s + and not as one that sits at meat) 8 (N + ὁ) 9 (D μᾶλλον ἢ, F ll + ἐστίν) 10 (D s omits, ll in gentibus quidem qui recumbit, in vobis autem non sic sed qui ministrat) 11 (D s ἐγὼ γὰρ, s omits γὰρ, s Am I not do.) 12 (D l Origen ἡλθον οὐχ ὡς ὁ ἀνακείμενος ἀλλ') 13 (D † καὶ ὑμεῖς ἠθέλησθε ἐν τῇ διακονίᾳ μου ὡς ὁ διακονῶν) 14 (D l omit) 15 (N - ἴστε) 16 (ss + with me) 17 (D 2 ll s omit) 18 (N ll καθήσθε) 19 (D s καθήσθε) 20 (D ll ss + δώδεκα) 21 (D θρόνους) 22 (D omits)

128. B. "I have prayed for thee."

Instead of the unique metaphor in 81, S. Mark gives the commonplace πείρεις σκανδαλισθήσεσθε. The thought in 82 is unparalleled. The rest of the passage differs a good deal in wording from the Marcan record. σινιάζω is not found elsewhere but στηρίζω is used four times by S. Luke.

S. John xiii. 86, [λέγει αὐτῷ Σίμων Πέτρος "Κύριε, ποῦ ἐπάγεις;" ἀπεκρίθη Ἰησοῦς "Ὅπου ἐπάγω οὐ δύνασαι μοι νῦν ἀκολουθεῖν, ἀκολουθήσεις δὲ ὕστερον."]

xxii. 31 "Σίμων Σίμων, ἰδοὺ¹ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σινιάσαι² ὡς τὸν σίτον. 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλείπῃ ἡ πίστις σου. καὶ σύ ποτε³ ἐπιστρέψας⁴ στηρίσῃς⁵ τοὺς ἀδελφούς σου." 33 ὁ δὲ εἶπεν αὐτῷ "Κύριε, μετὰ σοῦ ἑτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι." 34 ὁ δὲ εἶπεν "Λέγω σοι, Πέτρε, οὐ⁶ φωνήσῃ σήμερον ἀλέκτωρ⁷ ἕως⁸ τρίς με ἀπαρνήσῃ⁹ εἰδέναι¹⁰."

1 (N D ll s + εἶπεν δὲ ὁ κύριος l s + Simoni ll + Petro) 2 (N l s omit) 3 (l Ille autem dixit Petro quoniam) 4 (N s - corrected to σιν-) 5 (D l σὺ δὲ) 6 (D ll s ἐπιστρέψας καὶ) 7 (D στηρίξῃς) 8 (ll + et rogate ne intretis in temptationem) 9 (s omits) 10 (D + μὴ) 11 (s + twice) 12 (D + δτου) 13 (ll omit, D + με)

^a LXX. Is. liii. 12, καὶ ἐν [τοῖς] ἀνέμοις ἐλογίσθη.

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128. C. "Let him that hath no Money sell his Cloak and buy a Sword."

The meaning of this very difficult utterance is fully discussed in 'N.T. Problems,' pp. 104—114.

The archaic ἀτερ occurs elsewhere in N.T. only in Luke xxii. 6, ἀτερ δχλου.

In Luke x. 4 the Seventy were charged "not to take purse, wallet, or shoes." In ix. 8 the Twelve were told "to take nothing for their journey, neither staff nor wallet nor bread nor money nor two tunics to wear." Yet here what was said to the Seventy is transferred to the Twelve, a good example of S. Luke's neglect of accuracy in details.

ὁ μὴ ἔχων = 'the poor man' as in Luke viii. 18 ¶.

xxii. 35 Καὶ εἶπεν αὐτοῖς "Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας¹ καὶ ὑποδημάτων, μὴ τινος² ὑστερήσατε;" οἱ δὲ εἶπαν "Οὐθένός³." 36 εἶπεν δὲ⁴ αὐτοῖς⁵ "Ἀλλὰ⁶ νῦν ὁ ἔχων βαλλάντιον ἀράτω⁷, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων⁸ πωλησάτω⁹ τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω¹⁰ μάχαιραν. 37 λέγω γὰρ ὑμῖν¹¹ ὅτι¹² τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό¹³ Καὶ μετὰ¹⁴ ἀνόμων ἐλογίσθην¹⁵ καὶ γὰρ¹⁶ τὸ¹⁷ περὶ ἐμοῦ τέλος ἔχει." 38 οἱ δὲ εἶπαν "Κύριε¹⁸, ἰδοὺ μάχαιρα ἔδε¹⁹ δύο." ὁ δὲ εἶπεν αὐτοῖς "Ἰκανόν ἐστιν²⁰."

1 (N † πήρας) 2 (N + τῷ) 3 (N D Οὐθένός) 4 (N D l ὁ δὲ ε., A ll εἶπεν οὖν) 5 (D ll omit, l iterum) 6 (ss omit) 7 (D ἀρεῖ) 8 (s + μάχαιραν) 9 (D + πωλήσας) 10 (D ἀγοράσει) 11 (D l omit) 12 (Γ ll s + ἔτι) 13 (A ll ὅτι) 14 (D + τῷ) 15 (D ll ss omit, l nunc) 16 (A ll τὰ) 17 (s And they say to Jesus, "Lo") 18 (l omits) 19 (D ll Ἀρεῖ, s + Arise, let us go)

129. TWO CONFLATE LOGIA.

129. A. "Betrayest thou the Son of Man with a Kiss?"

S. Mark attributes no speech to our Lord at this moment. S. Matthew gives "Comrade (do) that for which thou art here." There were many persons present and the hour was one of intense interest.

xxii. 48 Ἰησοῦς δὲ¹ εἶπεν αὐτῷ² "Ἰούδα³, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;"

1 (D O δὲ I.) 2 (3 ll omit) 3 (N omits) 4 (D τῷ Ἰούδῃ)

129. B. "Shall we smite with the Sword?"

xxii. 49 Ἰδόντες δὲ¹ οἱ περὶ αὐτὸν² τὸ ἐσόμενον³ εἶπαν⁴ "Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ;"

1 (s His disciples) 2 (D τὸ γεόμενον, l quod fiebat, ll omit) 3 (A ll + αὐτῷ) 4 (D τῷ Κυρίῳ)

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130. "THIS IS YOUR HOUR."

John ii. 4 "ἡ ὥρα μου," vii. 30, viii. 20, xiii. 1 ἡ ὥρα αὐτοῦ, xvi. 31 "ἡ ὥρα αὐτῆς."

ἐξουσία usually means lawful authority, but it is used of tyranny here and Acts xxvi. 18, Eph. ii. 2, vi. 12 πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου.

xxii. (33) "Ἀλλ' αὕτη ἐστὶν ὥρᾱ ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους"¹.

1 (N omits) 2 (D omits) 3 (D † τὸ σκότος)

131. "IF I SPEAK, YOU WILL NOT BELIEVE ME."

xxii. (67) "Ἐὰν ὑμῖν¹ εἰπῶ οὐ μὴ πιστεύσητε². ὥς ἂν δὲ³ ἐρωτήσω οὐ μὴ ἀποκριθῆτε⁴."

1 (N omits) 2 (s^r + μοι) 3 (D ll omit, A 1 + καὶ)
 4 (l omits, D ll as + μοι ἢ ἀπολέσγητε + μοι)

132. "WEEP NOT FOR ME, BUT WEEP FOR YOURSELVES."

κόπτεσθαι is found in Matt. xi. 17, xxiv. 30, Luke viii. 52. θρηγνύν is joined with it in the first of these passages, but used without it in S. Luke's parallel (vii. 32).

The sentiment "Blessed are the barren" is unique.

The metaphor of green sap-filled wood to represent the righteous and dry sapless wood to represent the wicked is taken from Ezekiel xi. 47.

For the Homeric subjunctive γένηται cf. Luke xi. 5, "Τίς ἐξ ὑμῶν ἔχει φίλον...καὶ εἴπῃ αὐτῷ;"

xxiii. 27 Ἠκολούθει δὲ αὐτῷ πολὺ¹ πλῆθος τοῦ λαοῦ καὶ γυναικῶν² αἱ³ ἐκόπτοντο καὶ ἐθρήνον αὐτόν⁴. 28 στραφεῖς δὲ πρὸς αὐτάς⁵ Ἰησοῦς εἶπεν "Θυγατέρες Ἰερουσαλὴμ⁶, μὴ κλαίετε ἐπ'⁷ ἐμῇ⁸· πλὴν⁹ ἐφ'¹⁰ ἐαυτὰς κλαίετε καὶ ἐπὶ¹¹ τὰ τέκνα ὑμῶν, 29 ὅτι ἰδοὺ¹² ἔρχονται¹³ ἡμέραι ἐν αἷς ἐροῦσιν 'Μακάριαι αἱ¹⁴ στεῖραι καὶ αἱ¹⁵ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ¹⁶ οἱ οὐκ ἔθρεψαν¹⁷. 30 τότε ἄρξονται¹⁸ λέγειν τοῖς ὄρεσιν 'Πέσατε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς 'Καλύψατε ἡμᾶς.¹⁹ 31 ὅτι εἰ ἐν²⁰ ὑγρῷ ἐξέλθῃ ταῦτα²¹ ποιούσιν, ἐν τῷ ξηρῷ τί γένηται²²;"

1 (D ll τὸ) 2 (D ll as γυναῖκες) 3 (l et, N † omits)
 4 (ll omit) 5 (CD + δ) 6 (D^s † Ἰερουερουσαλὴμ, l + tacete)
 7 (D ll omit) 8 (D + μηδὲ πενθεῖτε) 9 (D ll ἀλλ')
 10 (D ll as omit) 11 (D ll as ἐλευσονται) 12 (N omits)
 13 (D omits) 14 (D μαστοὶ, O μαστοὶ) 15 (D ἐξ-) 16 (as ye will begin)
 17 ND + τῷ 18 (O τοῦτο) 19 (D ll γε-σεται)

133. "FATHER, INTO THY HANDS I COMMEND MY SPIRIT."

S. Stephen's dying words "Lord Jesus, receive my spirit" seem to be modelled on this passage, but according to S. John

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our Lord's last cry was "It is finished." Probably S. John's memory was at fault, this cry being really the last.

xxiii. 46 Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν "Πάτερ, εἰς χεῖράς σου παρατίθεμαι¹ τὸ πνεῦμα μου²." τούτο³ δὲ εἰπὼν⁴ ἐξέπνευσεν.

1 (D παρατίθημι) 2 (A 2 ll ταῦτα) 3 (l et, as omit)

134. TWO CONFLATE LOGIA.

134. A. "Behold, My Hands and My Feet."

S. John xx. 19—23 gives an account of this appearance which has some things in common with S. Luke. Jesus said "Peace be unto you" and "shewed them His hands and His feet." Instead of the vague promise "I will send the promise of the Father upon you," S. John writes "Receive the gift of the Holy Spirit. If you shall remit the sins of any, those sins have been remitted to them; if you shall retain the sins of any, they have been retained."

xxiv. 36 Ταῦτα δὲ αὐτῶν λαλοῦντων αὐτοὺς¹ ἔστη² ἐν μέσῳ αὐτῶν³. 37 ἵπτοθῆντες δὲ⁴ καὶ ἱμφοβοὶ γενόμενοι ἰδόντες⁵ πνεῦμα⁶ θεωρεῖν. 38 καὶ⁷ εἶπεν αὐτοῖς "Τί τεταραγμένοι ἐστέ, καὶ διὰ⁸ τί διαλογισμοὶ ἀναβαίνουσιν ἐν⁹ τῇ καρδίᾳ¹⁰ ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου¹¹ ὅτι ἐγὼ εἰμι αὐτός.¹² ὡς ἡλαφίστατέ με¹³ καὶ ἴδετε, ὅτι¹⁴ πνεῦμα¹⁵ σάρκα¹⁶ καὶ ὀστέα¹⁷ οὐκ ἔχει καθὼς ἐμε θεωρεῖτε¹⁸ ἔχοντα."¹⁹

1 (H 1 + ὁ κύριος, A 1 + ὁ Ἰησοῦς, l Jesus, as omit) 2 (D ἐστῆ, as was found standing) 3 BKG ll as + καὶ λέγει αὐτοῖς "Ἐβόηθη ὑμῶν" (G ll + ἐγὼ εἰμι, μὴ φοβεῖσθε) 4 B θρηγνύντες δὲ (D αὐτοὶ δὲ πτοῦθ-, N φοβηθέντες δὲ) 5 (D φάντασμα, Gosp. Hebr. incorporeale daemonium) 6 (D 2 ll ὁ δὲ) 7 (D ἔτα, B omits) 8 (N 1 as? ταῖς καρδίαις) 9 (ll omit) 10 (l . Αὐτοὶ) 11 (D ll as omit) 12 (D^s . Τὸ) 13 (B + καὶ) 14 (ND σάρκας) 15 (D ὀστέα) 16 (D βλέπετε) 17 BK 8 ll + 40 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας

134. B. Eating before them.

S. Luke is the only writer who distinctly states that our Lord ate food after His resurrection. He refers to the subject again in Acts x. 41, "οἵτινες συνεφάγομεν καὶ συνεπίμεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν."

xxiv. 41 Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμάζοντων εἶπεν αὐτοῖς¹ "Ἐχέτε τι βρώσιμον ἐνθάδε²;" 42 οἱ δὲ³ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρους⁴. 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν⁵.

1 (D ll omit, s^r + again) 2 (N ὧδε) 3 (D 1 καὶ)
 4 (E ll s^r + καὶ ἀπὸ μελισσίου κηρίου) 5 (l s^r + and He took that which was over and gave to them)

¹ LXX. Hosea x. 8, καὶ ἐροῦσιν τοῖς ὄρεσιν "Καλύψατε ἡμᾶς," καὶ τοῖς βουνοῖς "Πέσατε ἐφ' ἡμᾶς."

² LXX. Ps. xxxi. 5, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. Cf. Acts vii. 59, "Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου."

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xxiv. 44 Εἶπεν δὲ πρὸς αὐτοὺς¹¹ "Οὗτοι οἱ λόγοι μου⁹ οὗς ἐλάλησα πρὸς ὑμᾶς ἔτι ὥν¹² σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι⁴ πάντα⁵ τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως⁶ καὶ τοῖς προφήταις καὶ Ψαλμοῖς περὶ ἐμοῦ." 45 τότε διήνοιξεν¹⁰ αὐτῶν τὸν νοῦν τοῦ συνιέναι¹¹ τὰς γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι "Οὕτως γέγραπται¹² παθεῖν τὸν χριστὸν καὶ ἀναστῆναι¹³ ἐκ νεκρῶν¹⁴ τῇ τρίτῃ ἡμέρᾳ¹⁵, 47 καὶ

1 (D 2 ll αὐτοῖς) 2 (N ll omit) 3 (D ἐν ᾧ ἡμῶν) 4 (D πλησθῆναι) 5 (B πάντα) 6 (N Μωσέως) 7 (N ἐν, 1+in) 8 (D omits) 9 (1+in) 10 (N διήνοιξεν) 11 (B συνιέναι) 12 (N εἶπεν, A 2 ll + καὶ οὕτως εἶπεν) 13 (ll omit)

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κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ¹⁶ μετάνοιαν εἰς¹⁷ ἅφεςιν ἁμαρτιῶν εἰς¹⁸ πάντα τὰ ἔθνη, ἀρχάμενοι¹⁹ ἀπὸ Ἱερουσαλὴμ. 48 ὑμεῖς²⁰ μάρτυρες τούτων. 49 καὶ ἰδοὺ²¹ ἐγὼ ἀποστέλλω²² τὴν ἐπαγγελίαν²³ τοῦ πατρός²⁴ μου²⁵ ἐφ' ὑμᾶς. ὑμεῖς δὲ καθίστατε ἐν τῇ πόλει²⁶ ἕως ὅ²⁷ ἐνδύσησθε ἐξ ὕψους δύναμιν."

14 (N μου) 15 (D 2 ll καὶ) 16 (D² ὡς ἐπὶ, 1 super) 17 (D? ll -μένω, A ll -μεν) 18 (D? καὶ ὑμεῖς δὲ, A ll ὑμεῖς δὲ, N ll ὑμεῖς ἐστὲ) 19 (ND? ll N omit) 20 (N D? ἀποστέλλω, 2 ll mittam) 21 (D 1 omit) 22 (1 omits) 23 (A 2 ll + Ἱερουσαλὴμ) 24 (D ἐν)

(4) FRAGMENTS OUTSIDE THE GOSPELS.

(a) FROM THE ACTS OF THE APOSTLES.

135. "IT IS HAPPY TO BE A GIVER RATHER THAN A RECEIVER."

This is the only saying attributed to our Lord in the N.T. which is not found in the Gospels. I know no argument in favour of the existence of oral teaching stronger than this. If

that teaching had not been complete, the epistles must have been full of our Lord's sayings.

xx. (35) "Μακάριόν¹ ἐστὶν μᾶλλον διδόναι ἢ λαμβάνειν."

1 (D² Μακάριοι)

(b) FROM EXTRA-CANONICAL SOURCES.

(From the Clementine Homilies.)

136. "SHOW YOURSELVES APPROVED MONEY-CHANGERS."

Εὐλόγως ὁ διδάσκαλος ἡμῶν εἶπεν
"Γίνεσθε τραπεζίται δόκιμοι."

Clem. Hom. II. 51 &c.

(From the Oxyrhynchus Fragment of Sayings of Jesus, §§ 187—140.)

137. "ALL DRUNKEN, NONE ATHIRST."

Λέγει Ἰησοῦς

"Ἔσθην ἐν μέσῳ τοῦ κόσμου,
καὶ ἐν σαρκὶ ὤφθην αὐτοῖς
καὶ εὗρον πάντας μεθύοντας

καὶ οὐδένα εὗρον διψῶντα ἐν αὐτοῖς.

καὶ πονεῖ ἡ ψυχὴ μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων
ὅτι τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶν

καὶ [οὐ] βλέπουσιν οὐδὲ γινώσκουσιν τὴν [ἑαυτῶν]
πτωχείαν."

Frag. iii.

138. "LIFT THE STONE AND YOU WILL FIND ME."

Λέγει Ἰησοῦς

"Ὅπου ἐὰν ᾧσιν [δύο

οἶκ] εἰς[ὶ]ν ἄνθρωποι,

καὶ [ὅ]που εἰς[ὶ]ν ἐστὶν μόνος

[λέ]γω 'Εγὼ ἔμμι μετ' αὐτ[οῦ]."

"Ἐγείρον τὸν λίθον, καὶ ἐγὼ εὐρήσεις με,
σχίσον τὸ ξύλον, καὶ γὰρ ἐκεῖ εἰμὶ."

Frag. iv.

139. "A PHYSICIAN DOES NOT HEAL THOSE WHO KNOW HIM."

Λέγει Ἰησοῦς

"Οὐκ ἐστὶν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτοῦ,
οὐδὲ ἰατρὸς ποιᾷ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν."

Frag. v.

140. "YOU HEAR IN ONE EAR."

Λέγει Ἰησοῦς

"Ἀκούεις εἰς τὸ [ἐν ᾧ] τὴν σου,
τὸ [δὲ] ἕτερον συνέκλεισας."

Frag. vii.

FIFTH DIVISION

A GROUP OF SIXTEEN HISTORICAL NARRATIVES PECULIAR TO S. LUKE.

FIFTH DIVISION.

S. LUKE.

1. PROMISE OF THE BAPTIST'S BIRTH.

1. A. Zachariah's vision.

The unusually Semitic style of these first two chapters of S. Luke, in striking contrast to the classical style of the Preface, may be due to direct translation from an Aramaic or New Hebrew document. If so, the translator was very familiar with the LXX. Much however is to be said for the contention of the Dean of Westminster that they were originally put into literary form by one who designedly imitated the style and diction of the LXX. But those who believe that the narrative rests upon the testimony of the Virgin Mary or of one of her personal friends, must maintain that the story was originally told in Aramaic.

S. Luke says that Zachariah saw the vision in the temple in the days of Herod the Great. He does not say (as S. Matthew does, ii. 1) that our Lord was born during the life of Herod. There is reason to think that he thought otherwise (see § 5).

v. 5. The dative *ὀνόματι* is used in this sense once by S. Matthew, once by S. Mark, seven times in S. Luke's Gospel, and 22 times in Acts; not elsewhere in N.T.

v. 6. It is startling to find a disciple of S. Paul, who taught *οὐκ ἔστιν δίκαιος οὐδὲ εἷς* (Rom. iii. 10), writing "they were both righteous before God," i.e. so righteous that God Himself could see no fault in them.

i. 5 [Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας] ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά^a, καὶ γυνὴ αὐτοῦ^b ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ^c. ὁ ἦσαν δὲ δίκαιοι ἀμφοτέρωθεν ἐναντίον^d τοῦ θεοῦ^e, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἀμεμπτοί^f. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν (ἡ)^g Ἐλισάβετ^h στείρα, καὶ ἀμφοτέρωθεν προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 Ἐγένετο δὲ ἐν τῷ ἱερατεῶν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντιⁱ τοῦ θεοῦ 9 κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ^j θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου^k, 10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ᾠρᾷ τοῦ θυμιάματος^l. 11 ὡφθη δὲ αὐτῷ ἄγγελος Κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.

1 (CD+τοῦ) 2 (A 3 ll + γυνὴ αὐτοῦ) 3 (D ll -βεθ, 1 -bel) 4 (D ll ἐνώπιον) 5 (l domini, 2 ll dominum deum) 6 (D *ἀμεμπτοί) 7 B omits 8 (ll -beth, 1 -bel) 9 (NC ἐναντίον, K l ἐνώπιον) 10 (C τὸ) 11 (CD^e θεοῦ)

^a LXX. 1 Chron. xiv. 2, καὶ ἱεράτευσεν Ἐλεάζαρ καὶ Ἰθαμάρ... 3 καὶ διεῖλεν αὐτοὺς Δαυίδ... 7 καὶ ἐξῆλθεν ὁ κληρὸς ὁ πρῶτος τῷ Ἰαρείμ... 10 τῷ Ἀβιά ὁ ὄγδοος.

^b LXX. Ex. vi. 23, ἔλαβεν δὲ Ἀαρὼν τὴν Ἐλισάβεθ... αὐτῷ γυναῖκα.

^c LXX. Ex. xxx. 1, καὶ ποιήσεις θυσιαστήριον θυμιάματος ἐκ ξύλων ἀσπίνων· 2 καὶ ποιήσεις αὐτὸ πῆχους τὸ μήκος καὶ πῆχους τὸ εὖρος· τετράγωνον ἔσται, καὶ δύο πῆχων τὸ ὕψος· ἐξ αὐτοῦ ἔσται τὰ κέρατα αὐτοῦ. 3 καὶ καταχρυσώσεις αὐτὰ χρυσίῳ καθαρῷ... 6 καὶ θῆσεις αὐτὸ ἐπὶ τῷ καταπέτασματι τοῦ ὁστος ἐπὶ τῆς κιβωτοῦ τῶν μαρτυρίων, ἐν οἷς γνωσθήσονται σοὶ ἐκείθεν. 7 καὶ ὅσους ἐπ' αὐτοῦ Ἀαρὼν θυμιάμα ἐνθετὼν λεπτὸν τὸ πρῶν πρῶν· ὅταν ἐπισκευάσῃ τοὺς λόχρους, θυμιάσει ἐπ' αὐτοῦ. 8 καὶ ὅταν ἐξάπτῃ Ἀαρὼν τοὺς λόχρους, ὅψε θυμιάσεις ἐπ' αὐτοῦ, θυμιάμα ἐνδελαιχισμού διὰ παντὸς ἐναντι Κυρίου εἰς γαστῆρ αὐτῶν.

^d LXX. Numb. vi. 2, ἀνὴρ ὃς γυνὴ δι' ἐὰν μεγάλως ἐθῆται εὐχὴν ἀφαιρῆσθαι ἀγγελίαν Κυρίου 8 ἀπὸ οἴνου καὶ σίκερα, ἀγνοῖται ἀπὸ οἴνου, καὶ ὅσος ἐξ οἴνου καὶ ὅσος ἐκ σίκερα οὐ πίνεται. 1 Sam. i. 11, καὶ οἶνον καὶ μέθυ οὐ πίνεται. Judg. xiii. 4, καὶ νῦν φύλαξαι δὴ καὶ μὴ πίνειν οἶνον καὶ μέθυ.

^e LXX. Mal. iv. 4, καὶ ἰδοὺ ἐγὼ ἀποστέλλω ἡμῶν Ἡλῖαν τὸν Θεοβίτην πρὶν ἔλθῃν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, 5 δι' ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ.

^f LXX. Dan. viii. 15, καὶ ἐγένετο ἐν τῷ θεωρεῖν με, ἐγὼ Δανιὴλ τὸ δράμα ἐξήτουν διανοηθῆναι· καὶ ἰδοὺ ἔστη κατωστῖον μου ὡς δράσις ἀνθρώπου. 16 καὶ ἤκουσα φωνῆς ἀνθρώπου ἀπὸ μέσσω τοῦ Οὐλαί, καὶ ἐκάλεσε καὶ εἶπεν· Ἐβριήλ, συντίσσω ἐκεῖθεν τὴν δράσις· καὶ ἀναβήσας εἶπεν ὁ ἀνθρώπος· Ἐπὶ τὸ πρόσταγμα ἐκείνου ἡ δράσις.

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11 καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.

1. B. Conversation with the Archangel.

v. 13. *δέξαις* occurs in Luke ii. 37, v. 38 and 15 times in the Epistles.

v. 15. The phrase *ἐπλήσθη* (or *πλήρης*) *πνεύματος ἁγίου* is peculiar to S. Luke, who uses it 13 times, generally of sudden inspiration which forces a person to speak. The Acts of the Apostles has been well called the Gospel of the Holy Ghost, and S. Luke's Gospel also has been permeated with the teaching about the Holy Ghost, to which 88. Matt. and Mark seldom allude.

v. 17. That John the Baptist was the Elijah of Malachi's prophecy is taught in Mark ix. 13—Matt. xi. 14. Also in Matt. xvii. 12 f. John himself denies it John i. 21.

v. 18. For the thought compare Gen. xviii. 11—15.

v. 19. Gabriel is mentioned Dan. viii. 16, ix. 21.

i. 13 Εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος· Ὁ μὴ φοβού, Ζαχαρία, διότι· εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἐλισάβετ^a γεννήσει^b υἱόν σοι^c, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην· 14 καὶ ἔσται χαρὰ σοὶ καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται· 15 ἔσται γὰρ μέγας^d ἐνώπιον^e Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίη^f, καὶ πνεύματος ἁγίου πλησθήσεται· ἐπὶ ἐκ κοιλίας^g μητρὸς αὐτοῦ, 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν θεὸν αὐτῶν· 17 καὶ αὐτὸς προελεύσεται^h ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει· Ἡλεῖαⁱ, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα^j καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον· 18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· 19 Κατὰ τί γνώσωμαι τοῦτο; ἐγὼ γὰρ εἰμι πρεσβύτης καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς· 20 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβριήλ· ὁ παρεστηκὼς^k ἐνώπιον τοῦ θεοῦ^l, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαι σοὶ ταῦτα· 21 καὶ ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι^m ἥς ἡμέρας γένηται ταῦτα, ἀπ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονταιⁿ εἰς τὸν καιρὸν αὐτῶν.

1 (ll+domini) 2 (C εἶπεν) 3 (D -βεθ, ll -beth, 1 -bel) 4 (C ἔγενήσεται) 5 (D^e omits) 6 (D^e ἔμεγαλ) 7 BD+τοῦ 8 (ll in utero or ventre) 9 BC *προς- 10 (OD Ἡλίου) 11 (C? αὐτόν) 12 (D παρεστῶς) 13 (ll dominum) 14 (D ἀχρι) 15 (D πλησθήσονται)

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1. C. *Elisabeth's conception.*

v. 22. κωφός means 'dumb' (Luke xi. 14), 'deaf' (Luke vii. 22). It commonly describes those who are both deaf and dumb. That Zachariah suffered in both ways is implied in vv. 62, 68.

i. 21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἰθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναφ' αὐτόν. 22 ἐξελθὼν δὲ οὐκ ἰδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναφ' καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός. 23 Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνελθὼν Ἐλισάβετ ἡ γυνὴ αὐτοῦ καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα ὅτι "Οὕτως μοι πεποίηκεν Κύριος ἐν ἡμέραις αἷς ἐπειδὴ ἀφελὲν ὅνειδος μου ἐν ἀνθρώποις."

1 (D προσδεχόμενος) 2 (D ἐπὶ) 3 (8 ll omit) 4 (CD ἡδύνατο) 5 (B ἑώρακεν) 6 (D ll διέμεινεν) 7 (D + τότε) 8 (D -βεθ, ll -beth, l -bel) 9 B + δ 10 (D * ἐφείδεν) 11 (C + τὸ)

2. THE ANNUNCIATION.

Nazareth is mentioned as our Lord's home in Mark i. 9.

Joseph is never mentioned by S. Mark. Of the Virgin Mary S. Mark only records that she came with His brethren to interfere with His work and was renounced (iii. 31—35). It was impossible that Christians should rest satisfied with this, and the additions which are made in the later records indicate the demand for further information. S. John tells how she was present at the first miracle (ii. 1 ff.) and at the foot of the cross (xix. 25—27). S. Matthew narrates her betrothal, reception of the wise men and flight into Egypt. S. Luke adds the Annunciation, the visit to Elisabeth, the Birth at Bethlehem, the Presentation in the Temple, the journey to keep the Passover and the subjection of the Son to the mother.

Matt. i. 18, Μηνησιμείνη τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συναλθεῖν αὐτοῖς εὐρεθὲν ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

Matt. i. 21, "τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν."

Matt. i. 25, Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ. ὃ ἐστὶν μεθερμηνεύμενον Μεθ' ἡμῶν ὁ θεός.

John i. 45, "εὐρήκαμεν Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ." 46 ... "ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;"

Gal. iv. 4, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον.

Acts i. 14, σὺν γυναίξιν καὶ Μαρίᾳ τῇ μητρὶ (τοῦ) Ἰησοῦ.

The 'Mother of Jesus' is frequently mentioned by S. John but never by her name.

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Heb. vii. 14, πρόδῃλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς τὸ φυλὴν περὶ ἱερῶν οὐδὲν Μωυσῆς ἐλάλησεν.

Rev. xi. 15, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγουσες

"Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αἰῶτος, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων."

v. 37. Cf. Luke xviii. 27 = Mark x. 27 = Matt. xix. 26, "τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν."

i. 26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ¹ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ² εἰς πόλιν τῆς Γαλιλαίας³ ἡ ὄνομα Ναζαρέτ⁴ 27 πρὸς παρθένον ἐμνηστευμένην⁵ ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου Δαυεὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαρίας. 28 καὶ εἰσελθὼν⁶ πρὸς αὐτήν⁷ εἶπεν "Χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ⁸." 29 ἡ δὲ⁹ ἔειπεν¹⁰ "Ἐπὶ τῷ λόγῳ¹¹ διεταράχθη¹² καὶ διελογίζετο¹³ ὡς ποταπὸς¹⁴ εἶναι ὁ ἀσπασμὸς οὗτος¹⁵." 30 καὶ εἶπεν ὁ ἄγγελος¹⁶ αὐτῇ¹⁷ "Μὴ φοβοῦ, Μαρίας¹⁸, εὖρες γὰρ χάριν παρὰ τῷ θεῷ¹⁹ 31 καὶ ἰδοὺ συλλήμνη ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 οὗτος ἔσται μέγας καὶ υἱὸς Ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ θεὸς τὸν θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ, 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας²⁴, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος." 34 εἶπεν δὲ Μαρίας²⁵ πρὸς τὸν ἄγγελον "Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;" 35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ "Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι²⁶ διὰ καὶ τὸ γεννώμενον²⁷ ἄριστον κληθήσεται²⁸, υἱὸς θεοῦ. 36 καὶ ἰδοὺ Ἐλισάβετ²⁹ ἡ συγγενίς σου καὶ αὐτὴ συνεληφεν³⁰ υἱόν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα. 37 ὅτι οὐκ ἀδύνατὸς³¹ ἔστιν παρὰ τοῦ θεοῦ³² πᾶν ῥῆμα³³." 38 εἶπεν δὲ Μαρίας³⁴ "Ἰδοὺ ἡ δούλη Κυρίου³⁵· γένοιτό μοι κατὰ τὸ ῥῆμά σου³⁶." καὶ ἀπῆλθεν³⁷ ἀπ' αὐτῆς ὁ ἄγγελος.

1 (D Ἐν δὲ τῷ ἕκτῳ μηνὶ, ll Eodem autem tempore) 2 (CD ἐπὶ) 3 (ll domino) 4 (B τῆς Ἰουδαίας, D Γαλιλαίας) 5 (C ll -εθ) 6 (D omits) 7 (C μεμν., D * μεμνησμένην) 8 (NC + καὶ πατριᾷ) 9 (NOD ll + ὁ ἄγγελος) 10 (A ll + ἐδηγγασατο αὐτὴν καὶ) 11 (CD ll + εὐλογημένην σὺ ἐν γυναιξίν) 12 (D * ἔειπεν) 13 (C ll + ἰδοὺσα, 4 ll + eum, 1 + angelum) 14 (C omits, ll in (ad) introitu (-um) eius) 15 (D ἔταρ.) 16 (D + ἐν αὐτῇ) 17 (D ποταπὸς ἄν) 18 (ll quia (quod) sic benedixisset (-xit) eam, 2 ll + quod nio &c.) 19 (1 + domini) 20 (C ll πρὸς αὐτήν) 21 (D ll Μαρίας) 22 (l omits vv. 34—37) 23 (CD ll Μαρίας) 24 (C ll + ἐκ σοῦ) 25 (D ll -βεθ, l -bel) 26 (C -τή) 27 (C * -φύλα, D -φύλα) 28 (B ἔ + ὅτι οὐκ ἀδυνατήσει) 29 (C παρὰ τῷ θεῷ, ll deo) 30 (2 ll omits) 31 (D ll ἀπέστη)

¹ LXX. Is. ix. 7, μεγάλη ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὄριον, ἐπὶ τὸν θρόνον Δαυεὶδ καὶ τὴν βασιλείαν αὐτοῦ, κατορθώσει αὐτὴν καὶ ἀντιλαβεσθαι ἐν κρίματι καὶ ἐν δικαιοσύνῃ, ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα. Cf. 2 Sam. vii. 12—16; Dan. ii. 44, vii. 18, 14.

² LXX. Ex. xiii. 19, καὶ ἀφελὲς πᾶν διανοήγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ.

³ LXX. Gen. xviii. 14, "μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα;"

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3. MARY'S VISIT TO ELIZABETH.

3. A. The Meeting.

v. 39. The "hill country" is mentioned 88 times in the LXX., chiefly in Joshua and Judges; for the "hill country of Judah" (v. 65) see Josh. xi. 21, xx. 7, xxi. 11, 2 Chron. xxvii. 4, and Hastings' *Dict. of Bible*, ii. 884.

v. 41. On ἐπλήσθη κ.τ.λ. see note on i. 15, p. 292.

v. 45. John xx. 29, "μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες."

i. 39 Ἀναστᾶσα δὲ Μαριάμ¹ [ἐν ταῖς ἡμέραις ταύταις] ἐπορεύθη² εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα³, καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἐλισάβετ⁴. καὶ ἐγένετο, ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἢ Ἐλισάβετ⁴, ἐκίρτησεν⁵ τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς⁶, καὶ ἐπλήσθη πνεύματος ἁγίου ἢ Ἐλισάβετ, καὶ ἀνεφώνησεν⁷ κραυγῇ⁸ μεγάλη καὶ εἶπεν⁹ "Εὐλογημένη σὺ ἐν γυναιξίν¹⁰, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ¹¹; ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐκίρτησεν⁵ ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. καὶ¹¹ μακαρία ἡ πιστεύουσα ὅτι ἔσται τελείωσις τῷς λελαλημένοις αὐτῇ παρὰ Κυρίου."

1 (D II Μαρία) 2 (N ἐπορεύετο) 3 (II Iudaea) 4 (D² -βεθ, II -beth, I -bel) 5 (N + ἐν ἀγαλλιάσει) 6 (D ἐν τῇ κοιλίᾳ τῆς Ἐλισάβετ τὸ βρέφος αὐτῆς) 7 (N O ἀνεβόησεν) 8 (N O D II φωνῇ) 9 (N + εἰς Mary) 10 (O D πρὸς με) 11 (O omits)

3. B. The Magnificat.

v. 46. Herodotus and Thucydides brightened their historic pages by inserting oracles and speeches. S. Luke therefore had good artistic authority for doing the same, but in the three hymns of these two chapters there is a more evident imitation of the hymns of Hannah, Deborah, Moses, &c., in the O.T. All such hymns are represented as spoken spontaneously under inspiration, yet, like the Psalms, they bear internal evidence of careful composition. These three hymns, though pre-Christian, are used in the daily services of the Church and prove by their simple and unfeigned piety that

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Pharisaism had by no means destroyed all religious life in the nation. Had it done so, Christ could not have been revealed. Mary's hymn teems with personal feeling, Zachariah's with national aspirations, Symeon's with cosmopolitan hope.

v. 47. The conjecture *ἐγαλλιάσατο* seems to be unnecessary, for the active occurs in 1 Pet. i. 8, if the reading there be correct.

Gal. iii. 16, τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει "Καὶ τοῖς σπέρμασιν," ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνὸς, "Καὶ τῷ σπέρματί σου," ὅς ἐστιν Χριστός.

Heb. ii. 16, σπέρματος Ἀβραάμ ἐπιλαμβάνεται.

Gal. iii. 29, εἰ δὲ ὑμεῖς Χριστοῦ, ἀρα τοῦ Ἀβραάμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονομοῖται.

i. 46 Καὶ εἶπεν Μαριάμ¹

"Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον²,

καὶ ἡγαλλίωσεν τὸ πνεῦμά μου

ἐπὶ³ τῷ θεῷ τῷ σωτῆρί μου⁴.

48 ὅτι ἐπέβλεψεν⁵ ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ⁶,

ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί⁷

49 ὅτι ἐποίησέν μοι μεγάλα⁸ ὁ δυνατός,

καὶ ἄγιον τὸ ὄνομα⁹ αὐτοῦ¹⁰,

50 καὶ τὸ ἔλεος αὐτοῦ¹¹ εἰς γενεάς¹² καὶ γενεάς¹³

τοῖς φοβομένοις αὐτόν¹⁴.

51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ¹⁵,

διεσκόρπισεν ὑπερηφάνους¹⁶ διανοίᾳ καρδίας αὐτῶν

52 καθείλεν ἀνίστασθαι¹⁷ ἀπὸ θρόνων¹⁸ καὶ ὕψωσεν ταπεινοὺς¹⁹,

53 πεινῶντας ἐνέπλησεν ἀγαθῶν²⁰ καὶ,

καὶ πλοῦτοῦντας ἐξαπέστειλεν κενοὺς²¹.

54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ²²,

μνησθῆναι ἐλέους²³,

55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν²⁴,

τῷ Ἀβραάμ καὶ τῷ σπέρματι²⁵ αὐτοῦ²⁶ εἰς τὸν αἰῶνα²⁷.

56 Ἐμείνεν δὲ Μαριάμ²⁸ σὺν αὐτῇ ὡς²⁹ μῆνας τρεῖς, καὶ ὑπέστραψεν εἰς τὸν οἶκον αὐτῆς.

1 (O D II Μαρία, S II Irenaeus Elisabeth (-el)) 2 (D II ἐν)

3 (D + ἔκρινεν) 4 (O μεγαλύνει, D + ὁ θεός) 5 (N ἔβλεπεν)

6 (N omits) 7 (N II singular) 8 (D II γενεῶν, I omits)

9 (II sede, N + their) 10 (N with His goodness) 11 (O εἰς αἰῶνας)

12 (D II Μαρία) 13 (O ὡς, D II omit)

¹ LXX. Gen. xxv. 21, καὶ λαβὼν ἐν γαστρὶ Ῥεβέκκα ἡ γυνὴ αὐτοῦ. 22 ἐσκήρτη δὲ τὰ παῖδια ἐν αὐτῇ.

² LXX. Judg. v. 24, ἐλογηθεὶς ἐν γυναιξίν Ἰαφίλ.

³ LXX. 1 Sam. ii. 1, ἐστερεώθη ἡ καρδία μου ἐν Κυρίῳ, [ὑψώθη κέρας μου] ἐν θεῷ μου... ἐφάρσθη ἐν σωτηρίᾳ σου... 5 πλήρεις ἄρτων φλατύνθησαν... 7 Κόμοι πτωχίσει καὶ πλουτίσει, ταπεινοὶ καὶ ἀνυψοῖ, 8 ἀνιστῆ ἀπὸ γῆς πένητα... καθίσαι μετὰ δυναστῶν λαῶν.

⁴ LXX. 1 Sam. i. 11, ἐὰν ἐπιβλέπω ἐπιβλέψῃς τὴν ταπεινῶσιν τῆς δούλης σου.

⁵ LXX. Ps. cxi. 9, ἄγιον [καὶ φοβερόν] τὸ ὄνομα αὐτοῦ.

⁶ LXX. Ps. ciii. 17, τὸ δὲ ἔλεος τοῦ κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἔως τοῦ αἰῶνος ἐπὶ τοὺς φοβούμενους αὐτόν.

⁷ LXX. Ps. lxxix. 11, σὺ ἐταπεινώσας [ὡς τραυματίας] ὑπερήφανον, καὶ ἐν τῇ βραχίονι τῆς δυνάμεώς σου διεσκόρπισας τοὺς ἐχθρούς σου.

⁸ LXX. Job xii. 19, δυνασταὶ δὲ γῆς κατέστρεψαν.

⁹ LXX. Job v. 11, τὸν ποιοῦντα ταπεινοὺς εἰς θῆρας.

¹⁰ LXX. Ps. cvii. 9, ὅτι ἐχόρτασεν ψυχὴν κενήν, καὶ ψυχὴν πεινώσαν ἐνέπλησεν ἀγαθῶν.

¹¹ LXX. Job xxii. 9, [χῆρας δὲ] ἐξαπέστειλας κενὰς.

¹² LXX. Is. xli. 8, σὺ δὲ, Ἰσραὴλ, παῖς μου [Ἰακώβ δὲν ἐξελεξάμην], σπέρμα Ἀβραάμ [δὲν ἠγάπησα]· οὐ ἀντελαβόμεν.

¹³ LXX. Ps. cxviii. 8, ἐμνήσθη τοῦ ὀνόματος αὐτοῦ τῷ Ἰακώβ.

¹⁴ LXX. Micah vii. 20, δώσει εἰς ἀλήθειαν τῷ Ἰακώβ, ἔλεος τῷ Ἀβραάμ, καθότι ὤμοσας τοῖς πατέρας ἡμῶν κατὰ τὰς ἡμέρας τὰς ἐμπροσθεν.

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4. THE BAPTIST'S BIRTH.

4. A. Naming of the Child.

v. 62. *ἐν* with the optative is found also in vi. 11, ix. 46, xv. 26 and five times in the Acts, but not elsewhere in the N.T.

v. 64. The word *παραχρημα* occurs 16 times in S. Luke, twice in Matt. xxi. 19 f., not elsewhere in N.T. but occasionally in LXX. S. Mark's favourite *εὐθείς* is only used once in S. Luke's Gospel and once in the Acts, but *εὐθείς* is found oftener.

v. 65. On the "hill country of Judaea" see v. 89 note.

i. 57 Τῇ δὲ Ἐλισάβετ' ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθαν περιτεμεῖν τὸ παιδίον⁵⁷, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀποκριθεὶς ἡ μήτηρ αὐτοῦ εἶπεν "Ὁὐχί, ἀλλὰ κληθήσεται⁵⁸ Ἰωάννης." 61 καὶ εἶπαν πρὸς αὐτήν ὅτι "Ὁὐδαίε ἔστιν ἕκ τῆς συγγενείας⁵⁹ σου ὃς καλεῖται τῷ ὀνόματι τούτῳ⁶⁰." 62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί⁶¹ ἂν θέλοι⁶² καλεῖσθαι αὐτό⁶³. 63 καὶ αἰτήσας πινακίδιον⁶⁴ ἔγραψεν λέγων⁶⁵ "Ἰωάννης ἔστιν⁶⁶ ὄνομα αὐτοῦ⁶⁷." καὶ θαυμάσαντες πάντες⁶⁸. 64 ἀνεψιχθὲ δὲ τὸ στόμα αὐτοῦ⁶⁹ παραχρημα καὶ ἡ γλῶσσα αὐτοῦ⁷⁰, καὶ ἐλάλει εὐλογῶν τὸν θεόν. 65 Καὶ ἐγένετο ἐπὶ πάντας φόβος⁷¹ τοὺς περιουκουντας αὐτούς⁷², καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διαλαλεῖτο⁷³ πάντα⁷⁴ τὰ ῥήματα ταῦτα, 66 καὶ ἔθεντο πάντες⁷⁵ οἱ ἀκούσαντες⁷⁶ ἐν τῇ καρδίᾳ⁷⁷ αὐτῶν⁷⁸, λέγοντες "Τί ἄρα τὸ παιδίον τοῦτο ἔσται;" καὶ γὰρ χεῖρ Κυρίου ἦν⁷⁹ μετ' αὐτοῦ.

1 (Π -beth, l -bel) 2 (D omits) 3 (D1 omit) 4 (s^o omits) 5 (OD + τὸ ὄνομα αὐτοῦ) 6 (Π omit) 7 (D11 s^o ἐν τῇ συγγενείᾳ, l † omits) 8 (D τὸ ὄνομα τοῦτο, s^o + Ἰωάν) 9 (D^s † δ, Π quem) 10 (Π † τὸ) 11 (C αὐτῶν) 12 (C^o D πινάκιδα) 13 (C ἔσται, NOD + τὸ) 14 (D11 s^o + καὶ παραχρημα ἐλάλει (s^o + the string of) ἡ γλῶσσα αὐτοῦ) 15 (Transposed by s^o to end of v. 64) 16 (C omits) 17 (D11 s^o omit) 18 (D 2 ll + μέγας) 19 (D αὐτῶν) 20 (N διὰ) 21 (OD^s ἀκούσαντες) 22 (l s^o omit) 23 (D1 plural) 24 (B ἐαυτῶν) 25 (D 2 ll s^o omit, l est)

4. B. The Benedictus.

v. 67. On ἐπλήσθη κ.τ.λ. see l. 15^o note.

v. 68. Cf. vii. 16, "ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ."

Mark x. 45 (= Matt. xx. 28), "δοῦναι τὴν ψυχὴν αὐτοῦ λύτρωσιν ἀντι πολλῶν." Luke ii. 88, προσδεχομένους λύτρωσιν Ἱερουσαλὴμ. xiv. 21, "ὁ μέλλων λυτρωθῆναι τὸν Ἰσραήλ." Tit. ii. 14, ἐκ λυτρώσιν αὐτῶν ἀπὸ πάσης ἀνομίας. 1 Pet. i. 18, ἐλυτρώθητε ἐκ τῆς μεταίας ὑμῶν ἀναστροφῆς.

v. 70. Acts iii. 21, ["ἔχει χρόνον ἀποκαταστάσεως πάντων ὧν] ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.

v. 76. καὶ ἐν δέ. This combination, which is very common in Xenophon, and occasional in other authors, is found as a variant in ii. 85. δέ has its primitive adverbial meaning, like δὲ.

This prophecy of Malachi (iii. 1) is also applied to the Baptist in Mark i. 2 = Matt. xi. 10 = Luke vii. 27.

θεῖος as a title of God occurs once in S. Mark v. 7 (= Luke viii. 28), seven times in S. Luke, not elsewhere in N.T. except in a quotation in Heb. vii. 1. Frequent in LXX.

v. 77. That John's baptism was for the forgiveness of sins is taught in Mark i. 4 = Luke iii. 3.

v. 78. Cf. Phil. i. 8, ὡς ἐπιτεθῶ πάντα ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ. The word σπλάγχνα is not applied to God in the LXX.

v. 78^b. In what sense S. Luke understood the Ἀνατολή of the LXX. may be doubted; but that he is alluding to the BRANCH group of prophecies, seems hardly doubtful. See footnote b, p. 296.

v. 79. This prophecy (Is. ix. 2) is also quoted in Matt. iv. 16.

v. 79^b. Cf. Rom. iii. 17, ὁ δὸς εἰρήνης οὐκ ἔγνωσαν.

i. 67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων⁷¹ 68 "Εὐλογητός Κύριος⁷² ὁ θεὸς τοῦ Ἰσραὴλ⁷³, 69 ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ⁷⁴, 70 καὶ ἤγειρεν κέρασιν σωτηρίας⁷⁵ ἡμῖν ἐν οἴκῳ Δαυείδ⁷⁶ παιδὸς αὐτοῦ, 71 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων⁷⁷ ἀπ' αἰῶνος προφητῶν αὐτοῦ⁷⁸,

72 σωτηρίαν ἐξ⁷⁹ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς⁸⁰ πάντων τῶν μισούντων ἡμᾶς⁸¹, 73 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν⁸² καὶ μνησθῆναι διαθήκης⁸³ ἁγίας αὐτοῦ,

74 ὅρκον ὃν ὤμοσεν πρὸς Ἀβραάμ⁸⁴ τὸν πατέρα ἡμῶν,

1 (D εἶπεν) 2 (Π s^o omit) 3 (C + τοῦ) 4 (l omits, C ll + τῶν) 5 (l omits) 6 (D transposes ἀγ. προφ. αὐτοῦ τῶν ἀπ' αἰ.) 7 (D s^o ἐκ χειρὸς) 8 (D s^o omit) 9 (D omits)

⁵⁷ LXX. Gen. xvii. 10, καὶ αὕτη ἡ διαθήκη ἥν διατηρήσεις ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν, καὶ ἀνὰ μέσον τοῦ σπέρματός σου μετὰ δὲ εἰς τὰς γενεὰς αὐτῶν περιτεμεθήσεται ὑμῶν πᾶν ἀρσενικόν. 11 καὶ περιτεμήσεσθε τὴν σάρκα τῆς ἀκροβυστίας ὑμῶν, καὶ ἔσται ἐν σημεῖν διαθήκης ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν. 12 καὶ παιδὸν ὀκτὼ ἡμερῶν περιτεμεθήσεται ὑμῶν πᾶν ἀρσενικόν εἰς τὰς γενεὰς ὑμῶν.

⁵⁸ LXX. Ps. xli. 14, εὐλογητός Κύριος ὁ θεὸς Ἰσραὴλ. lxxii. 18, οὐί. 48.

⁵⁹ LXX. Ps. cxi. 9, λύτρωσιν ἀπέστειλεν τῷ λαῷ αὐτοῦ.

⁶⁰ LXX. Ps. cxxiii. 17, ἐκεί ἐξανατέλω κέρασιν τῷ Δαυείδ. Ps. xviii. 2, Κύριος...κέρασιν σωτηρίας.

⁶¹ LXX. Ps. cvi. 10, καὶ ἔσωσεν αὐτοὺς ἐκ χειρὸς μισούντων, καὶ ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς ἐχθροῦ.

⁶² LXX. Micah vii. 20, δώσει...ἐλεον τῷ Ἀβραάμ, καθὼς ὁμοσας τοῖς πατράσιν ἡμῶν. Gen. xxii. 16, 17.

⁶³ LXX. Ps. cv. 8, ἐμνήσθη εἰς τὸν αἰῶνα διαθήκης αὐτοῦ...9 ἐν δέθετο τῷ Ἀβραάμ, καὶ τοῦ ὅρκου αὐτοῦ [τῷ Ἰσραὴλ].

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i. 74 "τοῦ δοῦναι ἡμῶν
 ἀφόβως ἐκ χειρὸς ἐχθρῶν¹⁰ βυσθέντας
 λατρεύειν αὐτῷ⁷⁵ ἐν δσιότητι καὶ δικαιοσύνῃ
 ἐνώπιον αὐτοῦ⁷⁶ πάσαις ταῖς ἡμέραις⁷⁷ ἡμῶν.
 76 Καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου κληθήσῃ,
 προπορεύσῃ γὰρ⁷⁸ ἐνώπιον⁷⁹ Κυρίου ἐτοιμάσαι ὁδοῦς
 αὐτοῦ⁸⁰, 77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ
 ἐν ἀφέσει ἁμαρτιῶν αὐτῶν⁸¹,
 78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν,
 ἐν οἷς ἐπισκέπεται⁸² ἡμᾶς Ἀνατολὴ⁸³ ἐξ ὕψους,
 79 ἐπιφάναι⁸⁴ τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθι-
 μένοις⁸⁵,
 τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης⁸⁶."
 [80 Τὸ δὲ παιδίον ᾤξετο⁸⁷ καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς
 ἐρήμοις ἕως ἡμέρας ἀναδείξαι αὐτοῦ πρὸς τὸν Ἰσραὴλ.]
 10 (D *ἐκθρῶν, O τῶν ἐχ., CD 11 + ἡμῶν) 11 NOD 1
 accusative 12 (s^o omits) 13 (CD 11 πρὸ προσώπου)
 14 (O ἡμῶν) 15 (OD 11 ἐπισκέψατο) 16 (D + φῶς)
 17 (D ᾤξεντο)

5. THE BIRTH OF OUR LORD.

vv. 1—8. Quirinius was propraetor of Syria in A.D. 6, which is at least 9 years after the death of Herod the Great, who died B.C. 4. It is however not improbable that he was twice propraetor of Syria, but not before the death of Herod. Either therefore, it would appear, S. Luke placed our Lord's birth after the death of Herod in contradistinction to S. Matthew who clearly places it before the death of Herod, perhaps several years before; or S. Luke has confused the propraetors, putting Quirinius for Varus who was propraetor of Syria 6—8 B.C. or, more probably, for Saturninus, who was propraetor 9—6 B.C.

Professor Ramsay in 'Was Christ born in Bethlehem?' has endeavoured to defend S. Luke against Schürer in all the statements of this section, but he passes over many difficulties which are still unsolved. An examination of these is given in the Introduction to my edition of S. Luke, page xx. f.

v. 1. ἡ οἰκουμένη (= 'the civilized world' = 'the Roman empire,') is used once by S. Matthew (xxiv. 14), eight times by S. Luke, not at all by S. Mark, once by S. Paul in a quotation, twice in Hebrews and three times in Rev.

* LXX. Mal. iii. 1, ἰδοὺ ἐξαποστέλλω τὸν ἀγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.
 ὁ Ἀνατολὴ in LXX. represents "the Βλαστοὶ" of prophecy. Zech. iii. 9, ἐγὼ ἔγω τὸν δούλον μου Ἀνατολὴν. vi. 12, Ἀνατολὴ θρόνου αὐτοῦ. Jer. xlii. 5, ἀναστήτω τῷ Δαυιδ Ἀνατολὴν δικαίαν. Cf. Ezek. xvi. 7, καθὼς ἡ ἀνατολὴ τοῦ ἀγροῦ.
 * LXX. Is. ix. 2, ὁ λαὸς ὁ πορεύμενος ἐν σκότει, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρα σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὅμους.
 * LXX. Is. lix. 8, ὁδὸν εἰρήνης οὐκ οἶδασιν.

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v. 4.

John vii. 41, ["μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυιδ καὶ ἀπὸ Βηθλέεμ τῆς κώμης οὗτοι ἦν Δαυιδ ἔρχεται ὁ χριστός;"]

vv. 6, 7.

Gal. iv. 4, ὅτε δὲ ἦλθεν τὸ πλῆρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον.
 Rom. viii. 3, ὁ θεὸς τὸν αὐτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας.
 Phil. ii. 6, ὅτι ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ⁷ ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος⁸ καὶ σχήματι τῷ ὅμοιόν⁹ ὡς ἀνθρώπου.
 1 Tim. i. 15, Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι.
 1 Tim. iii. 16, Ὅς ἐφανερώθη ἐν σαρκί.
 Heb. ii. 14, ἐπεὶ οὖν τὰ παιδιὰ κεκοινώσκειν αἵματος καὶ σαρκὸς, καὶ αὐτοὺς παραπληρώσει μετέσχειν τῶν αὐτῶν.
 John i. 14, καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν.

[ii. 1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξηλθεν δόγμα παρὰ Καίσαρος Αὐγούστου¹ ἀπογραφῆσθαι² πᾶσαν τὴν οἰκουμένην³· αὕτη⁴ ἀπογραφὴ⁵ πρώτη ἐγένετο⁶ ἡγεμονεύοντος τῆς Συρίας Κυρηναίου⁷· 3 καὶ ἐπορεύοντο πάντες⁸ ἀπογραφῆσθαι⁹, ἕκαστος εἰς τὴν αὐτοῦ¹⁰ πόλιν¹¹.] 4 Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ¹² εἰς τὴν Ἰουδαίαν¹³ εἰς¹⁴ πόλιν Δαυὶδ ἧτις καλεῖται Βηθλέεμ, [διὰ τὸ εἶναι αὐτὸν¹⁵ ἐξ ἔκτου καὶ πατρὸς¹⁶ Δαυιδ, 5 ἀπογραφῆσθαι¹⁷] σὺν Μαρίας¹⁸ τῇ ἐμνηστευμένῃ αὐτῷ¹⁹, οὕσῃ ἐν κύψ²⁰. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ²¹ ἐπλήσθησαν²² αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, 7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς²³ τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν²⁴ φάτνῃ, διότι οὐκ ἦν αὐταῖς τόπος ἐν τῷ καταλύματι²⁵.

1 (NC 1 Ἀγούστου) 2 (O + ἡ) 3 (K † αὐτὴν ἀπογραφῆν) 4 (I omits) 5 B 11 Κυρεῖνου 6 (K omits) 7 (I † omits) 8 (K αὐτῶν, O ἰδίων) 9 (D πατρίδα, C χώραν) 10 (K -ρεθ, C -ραθ) 11 (D 1 γῆν Ἰούδα, I terram Iudeam) 12 (K + τὴν) 13 (s^o they both) 14 (s^o of the family) 15 (ND -φασθαι) 16 (D 11 Μαρίας) 17 (s^o he and Mary his wife, A 11 + γυναικί) 18 (B * ἐγγύς) 19 (D s^o ὅτι παρεγένοντο, 2 11...οὐκ ἔσμεν) 20 (D ἐτελέσθησαν) 21 (I 11 omit) 22 (K ἐπὶ, corrected to ἐν) 23 (s^o omits)

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6. THE SHEPHERDS.

6. A. *The Vision.*

v. 9. *ἐπιστῆναι* is used 18 times by S. Luke, thrice by S. Paul, but not elsewhere.

v. 14. Contrast

Luke xii. 51 = Matt. x. 84, "δοκείτε ὅτι εἰρήνην παραγγέλλω δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν." (Matt. μάχαιραν.)

ii. 8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ¹¹ ἀγραυλοῦντες καὶ φυλάσσοντες⁹ φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. 9 καὶ ἄγγελος Κυρίου⁴ ἐπέστη αὐτοῖς καὶ δόξα Κυρίου⁵ περιέλαμψεν αὐτούς¹⁰, καὶ ἐφοβήθησαν φόβον μέγαν¹². 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος "Μὴ φοβέσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται¹³ παντὶ τῷ λαῷ, 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἐστιν χριστὸς κύριος¹⁴ ἐν πόλει Δαυεὶδ¹⁵. 12 καὶ τοῦτο ὑμῖν¹⁶ σημεῖον¹⁷, εὐρήσετε βρέφος ἱσπαργανωμένον¹⁸ καὶ¹⁹ κείμενον²⁰ ἐν¹⁴ φάτνῃ." 13 καὶ ἐξαίφνης¹⁵ ἐγένετο σὺν τῷ ἀγγέλῳ¹⁶ πλῆθος στρατιᾶς οὐρανοῦ¹⁷ αἰνούντων¹⁸ τὸν θεὸν καὶ λεγόντων

14 "Δόξα ἐν ὑψίστοις θεῷ
καὶ ἐπὶ γῆς εἰρήνῃ ἐν¹⁹ ἀνθρώποις εὐδοκίας²⁰."

1 (D ^s ἱχαρεῖ ταύτῃ)	2 (D + τὰς)	3 (D II + ἰδοὺ)
4 (I omits)	5 (D II omit, 2 II dei)	6 (N ἐκείλ. αὐτοῖς)
7 (B σφόδρα)	8 (N1 ἐστίν, D + καὶ)	9 (I Iesua, I + Iesua)
10 (N ἱμῶν) ND + τὸ	11 (D + ἐστὶν)	12 (N ² ἐσπαργ.)
13 (ND omit)	14 (N ἐπὶ, corrected to ἐν)	15 (N ἐξαίφνης)
16 (S ² there appeared to him)	17 BD οὐρανοῦ	18 (D ^s αἰνούντων)
19 (II S ² omit)	20 S ² εὐδοκία	

6. B. *Visit of the Shepherds.*

v. 19.

Luke ii. 51, καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.

v. 20. The phrase *δοξάζειν τὸν θεόν* is used once by S. Mark, twice by S. Matthew, but eight times by S. Luke with whom it forms a refrain to conclude a narrative.

ii. 15 Καὶ ἐγένετο ὡς ἀπῆλθον¹ ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ² ἄγγελοι³, οἱ⁴ ποιμένες ἐλάλουν⁵ πρὸς ἀλλήλους⁶ "Διέλωμεν⁷ δι' ἑω⁸ Βηθλέεμ καὶ ἴδωμεν τὸ ῥήμα τοῦτο τὸ γεγονὸς⁹ ὃ ὁ κύριος ἐγνώρισεν ἡμῖν." 16 καὶ ἦλθαν σπεύσαντες¹⁰ καὶ ἀνεῦραν¹¹ τὴν τε¹² Μαρὶαμ¹³ καὶ τὸν Ἰωσήφ

1 (6 II singular)	2 (D I + καὶ οἱ ἀνθρώποι)	3 (N omits, 1 et III)
4 (D 8 II εἶπον)	5 (N II + λέγοντες)	6 (I omits)
7 (D + γεγονός)	8 (D σπεύδοντες)	9 (D εὗρον)
10 (D II omit)	11 (D Μαρίαν)	

^a LXX. Gen. xvii. 12, καὶ παιδίον ὀκτὼ ἡμερῶν περιτμήσεται ὑμῖν πᾶν ἀρσενικὸν εἰς τὰς γενεὰς ὑμῶν.

^b LXX. Lev. xii. 2, Γυνὴ ἣτις ἐὰν σπερματισθῇ καὶ τέκῃ ἄρσεν, καὶ ἀκάθαρτος ἔσται ἐπὶ ἡμέρας, κατὰ τὰς ἡμέρας τοῦ χωρισμοῦ τῆς ἀφόδου αὐτῆς ἀκάθαρτος ἔσται¹. 8 καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ περιτεμεῖ τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ². 4 καὶ τρεῖς ἡμέρας καὶ τρεῖς καθίσταται ἐν αἵματι ἀκαθάρτῳ αὐτῆς³. παντὸς ἀγγίου οὐχ ἄψεται, καὶ εἰς τὸ ἀγιαστήριον οὐκ εἰσελεύσεται, ἕως ἂν πληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς.....6 καὶ ὅταν ἀνακληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ' ὧ⁴ ἢ ἐπὶ θυγατρὶ, προσοίσει ἄμυνον ἐνιαύσιον ἄμμιον εἰς ὀλοκαύτωμα καὶ νοσσοὶν περιστερᾶς ἢ τρυγῶσα περὶ ἁμαρτίας.....8 ἐὰν δὲ μὴ εὕρισκῃ ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἄμυνον, καὶ λήμψεται δύο τρυγῶσας ἢ δύο νοσσοὶς περιστερῶν, μίαν εἰς ὀλοκαύτωμα καὶ μίαν περὶ ἁμαρτίας⁵. καὶ ἐξιδάσεται περὶ αὐτῆς ὁ ἱερεὺς, καὶ καθαρισθήσεται.

^c LXX. Exod. xiii. 12, καὶ ἀφελεῖς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ. Lev. xii. 6, καὶ ὅταν ἀνακληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ' ὧ⁴ ἢ ἐπὶ θυγατρὶ, προσοίσει ἄμυνον ἐνιαύσιον ἄμμιον εἰς ὀλοκαύτωμα καὶ νοσσοὶν περιστερᾶς ἢ τρυγῶσα περὶ ἁμαρτίας.....8 ἐὰν δὲ μὴ εὕρισκῃ ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἄμυνον, καὶ λήμψεται δύο τρυγῶσας ἢ δύο νοσσοὶς περιστερῶν, μίαν εἰς ὀλοκαύτωμα καὶ μίαν περὶ ἁμαρτίας⁵. καὶ ἐξιδάσεται περὶ αὐτῆς ὁ ἱερεὺς, καὶ καθαρισθήσεται.

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ii. (16) καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ¹⁷ ἰδόντες δὲ¹⁸ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου¹⁹. 18 καὶ πάντες²⁰ οἱ ἀκούσαντες²¹ ἐθαύμασαν²² περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς, 19 ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα²³ συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνούντες τὸν θεὸν ἐπὶ πᾶσι οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

12 (S ² and)	13 (D I οἱ ἀκούοντες, I qui aderant)	14 (D ^s II -μαζον)
15 (B omits)		

7. THE CIRCUMCISION.

vv. 21—29. Christ's submission to the Law of Moses is emphasized in these verses. Cf. Gal. iv. 4, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον εξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.

v. 21. *πλήρη* is used 22 times by S. Luke, twice by S. Matthew; but not elsewhere in N.T.

v. 21^b. καὶ introduces the apodosis Luke vii. 12, Acts i. 10.

ii. 21 Καὶ ὅτε ἐπλήσθησαν¹ ἡμέραι² ὀκτὼ τοῦ περιτεμεῖν αὐτόν³, καὶ⁴ ἐκλήθη⁵ τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθῆν⁶ ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτόν⁷ ἐν τῇ⁸ κοιλίᾳ⁹.

1 (D II συνετελέσθησαν αἱ)	2 (D + αἱ)	3 (D 2 II S ² τὸ παιδίον)
4 (D II omit)	5 (D ὠνομάσθη)	6 (N I λεχθέν)
7 (N ἱατήρ)	8 (D omits)	9 (D + μητέρας)

8. THE PRESENTATION IN THE TEMPLE.

v. 22. S. Luke apparently infers from the O.T. that every male child needed purification as well as every mother, both being brought to the Temple for that purpose (vv. 27, 29). This may well have been customary with those who lived near Jerusalem, but it is not commanded in the Law (Lev. xii. 1—8), and perhaps indicates S. Luke's ignorance of Jewish legal details. The holy Child was brought to the Temple, but not in obedience to the written Law. Cf. 1 Sam. i. 21—28.

v. 22^a. Cf. Rom. xii. 1, παρακαλῶ σὺν ὑμῖν...παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν τῷ θεῷ εὐάρεστον.

ii. 22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ¹ καθαρισμοῦ² αὐτῶν³ κατὰ τὸν νόμον Μωυσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι⁴ τῷ⁵ κυρίῳ, 23 καθὼς γέγραπται ἐν⁶ νόμῳ Κυρίου ὅτι Πᾶν ἄρσεν διανοίγον⁷ μήτραν ἄρσεν τῷ⁸ κυρίῳ κληθήσεται⁹, 24 καὶ τοῦ δοῦναι θυσίαν

1 (B omits)	2 (D II αὐτοῦ, S ² omits)	3 (N ἱπαρστήσεται)
4 (D omits)	5 (D + τῷ)	6 (N ἱ-όγων)

O lacks Luke ii. 6—41.
 ———— iii. 22—iv. 24.
 s^a ———— i. 1—ii. 48.
 ———— iii. 16 b—vii. 88 a.

FIFTH DIVISION.

S. LUKE.

ii. (24) κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ Κυρίου, ζεῖγος
 τρυγόνων ἢ ἀγό νοσσοῦς⁷ περιστέρων^a.

7 (D νεοσσός)

9. SYMEON.

v. 25.

Acts ii. 5, 'Ιουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους.
 Acts viii. 2, συνεκόμεσαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς.
 Acts xxii. 12, "Ἀνανίας δὲ τις ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον."

v. 25^b.

Luke xxiv. 21, "ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων
 λυτρωθῆναι τὸν Ἰσραὴλ."

Acts i. 6, "Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθίσταναι τὴν
 βασιλείαν τῷ Ἰσραὴλ;"

ii. 25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ᾧ ὄνομα^a
 Συμεών, καὶ ὁ ἄνθρωπος οὗτος^b δίκαιος καὶ εὐλαβής^c,
 προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν
 ἅγιον ἐπ' αὐτόν^d 26 καὶ ἦν αὐτῷ κεχηματισμένος^e ὑπὸ
 τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον^f πρὶν (ἥ)^g 27 ἂν^h
 ἴδῃ τὸν χριστὸν Κυρίουⁱ. 27 καὶ ἦλθεν ἐν τῷ πνεύματι εἰς
 τὸ ἱερόν^j καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γοναῖς τὸ παιδίον
 Ἰησοῦν^k τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον^l τοῦ
 νόμου^m 28 περὶ αὐτοῦ 28 καὶ αὐτὸςⁿ ἰδέξαστο αὐτὸ^o εἰς τὰς
 ἀγκάλας^p 29 καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν

29 "Νῦν ἀπολύεις^q τὸν δοῦλόν σου, δέσποτα,

κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ^r

30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου^s

31 ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν^t,
 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν^u 33

καὶ λύσαν λαοῦ σου Ἰσραὴλ^v."

33 καὶ ἦν ὁ πατήρ αὐτοῦ^w 34 καὶ ἡ μήτηρ^x θαυμάζοντες
 ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. 34 καὶ εὐλόγησεν
 αὐτοὺς Συμεών καὶ εἶπεν πρὸς Μαρίας^y τὴν μητέρα
 αὐτοῦ "Ἰδοὺ οὗτος κείται εἰς πτώσιν καὶ^z ἀνάστασιν
 πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς^{aa} σημεῖον ἀντιλεγόμενον,
 35 καὶ σου^{ab} αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως
 ἂν ἀποκαλυφθῶσιν^{ac} ἐκ^{ad} πολλῶν καρδιῶν διαλογισμοί^{ae}."

1 (D^a omit) 2 (K^b + αὐτοῦ) 3 (s^c omits) 4 (K^d
 εὐσεβής) 5 (D^e κεχηματισμένος δὲ ἦν) 6 B omits
 7 (K^f εἰς) 8 (D^g + omits) 9 (A 2^h κόριν) 10 (Kⁱ omits)
 11 (D^j ἴθι) 12 (l legem) 13 (K^k + δὲ) 14 (l omits,
 D^l + αὐτοῦ) 15 (K^m ἡ ἀπολύει) 16 (D omits, 2ⁿ ll oculorum)
 17 (A^o Ἰωσήφ) 18 (K^p + αὐτοῦ) 19 (D^q Μαρίας) 20 (D^r ll
 + εἰς) 21 (K^s omits) 22 K^t D^u ll + δὲ 23 (D^v ἀνακ.)
 24 (D^w ll omits) 25 (K^x + πνεῦμα)

^a See note ^b on p. 297.

^b LXX. Is. xl. 5, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. Is. lii. 10, καὶ ἀποκαλύψει Κύριος τὸν βραχίονα τὸν
 ἅγιον αὐτοῦ ἐνώπιον πάντων τῶν ἐθνῶν, καὶ ὄψονται πάντα ἄκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ ἡμῶν.

^c LXX. Is. xlix. 6, ἰδοὺ δίδωκά σε [εἰς διαθήκην γένου], εἰς φῶς ἐθνῶν, [τοῦ εἶναι σε εἰς σωτηρίαν ἔως ἐσχάτου τῆς γῆς].

^d LXX. Is. xlv. 18, δίδωκα ἐν Ζεὶν σωτηρίαν τῷ Ἰσραὴλ εἰς δόξαμα.

^e LXX. Gen. xxv. 26, οἱ δὲ Ζέλφας παιδίσκης Δέας Γὰδ καὶ Ἀσὴρ. Gen. xlix. 20, Ἀσὴρ, πῶς αὐτοῦ ὁ ἄρτος,
 καὶ αὐτὸς δώσει τρυφὴν ἀρχουσιν. Deut. xxxiii. 24, καὶ τῷ Ἀσὴρ εἶπεν "Ἐβλόγητός ἀπὸ τέκνων Ἀσὴρ, καὶ ἐστὶν δεκάτος τοῦ
 ἀδελφοῦ αὐτοῦ."

^f LXX. Cf. 1 Sam. iii. 8, καὶ Σαμουὴλ ἐκάθευden ἐν τῷ ναῷ οὗ ἡ κιβωτός τοῦ θεοῦ.

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10. HANNAH.

v. 37. S. Luke in his Gospel mentions widows nine times,
 against S. Mark's thrice and S. Matthew's not once. See
 xxi. 2 note, p. 126.

v. 38. ἐπιστῆναι is used 18 times by S. Luke, thrice by
 S. Paul, not elsewhere.

For λύτρωσιν see ii. 25 note.

ii. 36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ
 φυλῆς Ἀσὴρ^a, αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς^b,
 ζήσασα μετὰ ἀνδρὸς^c 37 ἔτη^d ἐπὶ ἀπὸ τῆς παρθενείας
 αὐτῆς, 37 καὶ αὕτη χήρα ἔως^e ἑτῶν ὀγδοήκοντα^f τεσ-
 σάρων^g, ἥ οὐκ ἀφίστατο^h τοῦ ἱεροῦⁱ 38 νηστειαῖς^j καὶ
 δεήσεων^k λατρεύουσα νύκτα καὶ ἡμέραν. 38 καὶ αὐτῇ τῇ
 ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ θεῷ^l καὶ ἐλάλει περὶ
 αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν^m Ἱερου-
 σαλὴμⁿ.

1 (D^l omit) 2 (D + καὶ) 3 (K^f + χηρ) 4 (ll cum
 viro suo) 5 (s^a days) 6 (D^{ll} omit) 7 (K^b ἐβδόμηκοντα)
 8 (s^c the rest of her life in widowhood was 84 years) 9 (B^d + δ-
 φάστα, K^{ll} + ἐκ) 10 (D^e Ἰναού) 11 (K^f + νηστειάς) 12 (K^g
 + δέησιν) 13 (A^h ll κυρίως) 14 (D + ἐν) 15 (2^h ll Israel)

11. THE RETURN TO NAZARETH.

v. 40.

Luke ii. 52, καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ
 χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

(Editorial ?)

ii. 39 [Καὶ ὡς ἐτέλεσαν^a πάντα^b τὰς^c κατὰ τὸν νόμον Κυρίου, ἐπέ-
 στρεψαν^d εἰς τὴν^e Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ^f. 40 Τὸ
 δὲ παιδίον^g ἡξάντη^h καὶ ἐκραταιούτοⁱ πληρούμενον σοφίᾳ^j, καὶ
 χάρις θεοῦ ἦν ἐπ' αὐτό^k.]

1 (K^b ἐτέλεσαν, s^a + Joseph and Mary) 2 (D^c ἅπαντα)
 3 (K^d ll omit) 4 (K^e - ψεν, D^f ὑπέστρ.) 5 (K^g omits)
 6 K^h - ρεν, (Dⁱ + καθὼς ἐρέθη διὰ τοῦ προφήτου ὅτι Ναζωραῖος κλη-
 θήσεται) 7 (D^j + Ἰησοῦς) 8 (D^k - ἀνετο) 9 (A 2^l ll
 + πνεύματι) 10 (K^m Dⁿ σοφίας) 11 (D^o ll ἐν αὐτῷ, ll cum eo)

12. THE CONVERSATION WITH THE DOCTORS.

v. 50.

S. Luke does not assert that there was on this occasion
 any supernatural blinding of their understanding, yet from
 the parallels quoted below he perhaps meant that. Such
 blinding is peculiar to S. Luke amongst the Evangelists. It

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is probably based on Isaiah vi. 9 f., and is confirmed by S. Paul (Rom. xi. 8, &c.).

Luke ix. 45, *οὐδὲν τούτων συνήκαν*, καὶ ἦν παρακαταλυόμενον ἀπ' αὐτῶν ὅσα μὴ αἰσθύνονται αὐτό.

Luke xviii. 84, καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

Luke xxiv. 16, *οὐδὲν τούτων συνήκαν*, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

v. 51^b.

Luke ii. 19, ἡ δὲ Μαρία πάντα σκετάρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

ii. 41. Καὶ ἐπορεύοντο¹ οἱ γονεῖς αὐτοῦ² κατ' ἔτος³ εἰς Ἱερουσαλὴμ⁴ τῇ ἑορτῇ τοῦ πάσχα⁵. 42 Καὶ ὅτε ἐγένετο ἑξήκοντα⁶ ἡμέρας, ἀναβαινόντων⁷ αὐτῶν⁸ κατὰ τὸ ἔθος τῆς ἑορτῆς⁹ 43 καὶ τελειωσάντων¹⁰ τὰς ἡμέρας, ἐν τῇ ὑποστρέφειν αὐτοὺς ὑπέμενεν¹¹ Ἰησοῦς¹² ὁ παῖς¹³ ἐν Ἱερουσαλὴμ, καὶ οὐκ ἐγίνωσκον οἱ γονεῖς¹⁴ αὐτοῦ. 44 νομίσαντες δὲ¹⁵ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἡλθον ἡμέρας ὀκτώ¹⁶ καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσιν¹⁷ καὶ¹⁸ τοῖς γνωστοῖς¹⁹, 45 καὶ μὴ εὐρόντες²⁰ ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀναζητοῦντες²¹ αὐτόν. 46 καὶ ἐγένετο μετὰ

1 (D Bop. δὲ καὶ) 2 (ll Ioseph et Maria + mater eius) 3 (N ἔθος) 4 (D ll + ἐν) 5 (D ll αὐτῶν ἑτη) 6 (N + καὶ) 7 (B ll ἀναβάντων) 8 (D ll ἀνέβησαν οἱ γονεῖς αὐτοῦ ἐχούσας αὐτόν, C ll + εἰς Ἱεροσόλυμα) 9 (D B ll + τῶν ἡμερῶν) 10 (D τελευσάντων) 11 (D ἀπ-) 12 (N omits) 13 (2 ll omit) 14 (C ll ἐγὼ Ἰωσήφ καὶ ἡ μήτηρ) 15 (ll omit, 1st enim) 16 (l domi) 17 B συγγενέσιν 18 (D ll + ἐν) 19 (D ll εὐρόντες, A ll + αὐτόν) 20 (N ll ζητοῦντες)

14. THE GENEALOGY.

(Names which are not found in S. Matthew's Genealogy are printed in thick type. Differences in spelling are also thus marked. When the names come direct from the O.T., the English equivalents are given in the margin.

It has not been deemed necessary to record all the variations in the spelling of these names which are found in the Old Latin and Old Syriac versions.)

Luke iii. 23 [Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὡς υἱός, ὡς ἐνομίζετο¹], ² Ἰωσήφ³

τοῦ Ἑλᾶ⁴
24 τοῦ Ματθαῖ⁵
τοῦ Λευὶ⁶
τοῦ Μελχὶ⁷
τοῦ Ἰανναὶ⁸
τοῦ Ἰωσήφ⁹
25 τοῦ Ματταθίου¹⁰
τοῦ Ἀμώς¹¹

1 (He was called) 2 (D H² δὲ ἸHC ὡς ἐτῶν λ' ἀρχόμενος, ὡς ἐνομίζετο εἶναι, υἱός) 3 (From Joseph to David D substitutes the names from S. Matthew's Genealogy supplemented from and harmonized to the LXX.) 4 (N Μαθθᾶς) 5 (B Ἑλᾶς, s^o omits this name or the next)

¹ LXX. Deut. xvi. 16 [τρεῖς καιροὶ τοῦ ἐνιαυτοῦ] ὁφείσεται πᾶν ἀρσενικὸν σου ἐναντίον Κυρίου... ἐν τῇ ἑορτῇ τῶν ἀζύμων, [καὶ ἐν τῇ ἑορτῇ τῶν ἐβδομάδων, καὶ ἐν τῇ ἑορτῇ τῇ σκηνοπηγίας.] Cf. Exod. xxiii. 14—17, xxxiv. 22.
² LXX. 1 Sam. ii. 26 [καὶ τὸ παιδάριον Σαμουὴλ] ἐπορεύετο, καὶ ἀγαθὸν καὶ μετὰ Κυρίου καὶ μετὰ ἀνθρώπων.

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ii. (46) ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῇ ἱερῇ καθεζόμενον¹ ἐν μέσῳ τῶν διδασκάλων καὶ² ἀκούοντα αὐτῶν³ καὶ ἐπερωτῶντα⁴ αὐτούς· 47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ⁵ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ⁶. 48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτόν ἡ μήτηρ αὐτοῦ “Τέκνον, τί ἐποίησας ἡμῖν οὕτως; Ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ⁷ ὀδυνώμενοι⁸ ζητοῦμέν⁹ σε.” 49 καὶ εἶπεν πρὸς αὐτούς “Τί ὅτι ἐζητεῖτέ¹⁰ με; οὐκ ᾔδειτε¹¹ ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με;” 50 καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 καὶ κατέβη μετ' αὐτῶν¹² καὶ ἦλθεν¹³ εἰς Ναζαρέθ¹⁴, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα¹⁵ ἐν τῇ καρδίᾳ αὐτῆς¹⁶.

21 (D καθήμενον) 22 (D ll omit) 23 (2 ll omit, l illum) 24 (N ἱερ.) 25 (B omits) 26 (l prudentiam et os et responsum) 27 (4 ll omit, C ἰδοὺ οἱ συγγενεῖς καὶ ὁ πατήρ σου καὶ ἐγὼ) 28 (D ll s^o + καὶ λυπούμενοι, s^o in great trouble) 29 (C D ll ἐζητ.) 30 (N l s^o ζητεῖτε) 31 (D ll εἰδότε) 32 (C D omit) 33 N Ναζαρέθ (D s^o † Ναρεθ) 34 (C ll s^o + ταῦτα) 35 (s^o omits)

13. GROWTH IN WISDOM AND STATURE.

(Editorial?)

[ii. 52 Καὶ Ἰησοῦς προέκοπτεν¹ τῷ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι² παρὰ θεῶν³ καὶ⁴ ἀνθρώπων⁵.]

1 (N + δ) 2 (N + ἐν) 3 (C D omit) 4 (N † θεοῦ) 5 (D + παρὰ)

John viii. 57 [εἰπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν “Πεντήκοντα ἐτη ὀστῶν¹ ἔχεις.”]

1 D (ὀστέων)

S. Matthew gives the list of kings (imperfect) during the regal period and perhaps an (imperfect) list of claimants of the throne subsequently. Mr E. B. Nicholson, librarian of the Bodleian at Oxford, suggests that possibly S. Luke gives a list of names (imperfect) from the Bethlehem land-register of owners of Jesse's property. This would account for the presence of Zerubbabel and Shealtiel in both lists, for during the captivity no Jew occupied the land and to fill the gap David's known heirs for the time might be inserted.

The popular idea that S. Luke gives Mary's genealogy was unknown to the ancients, who said that Joseph was the real son of Jacob as S. Matthew states, but the legal son of Heli as S. Luke states, in consequence of Levirate marriage (Eusebius H. E. i. 7. 4).

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iii. (22) τοῦ Ναοὶ (Common O.T. form)

τοῦ Ἑσλαί
 τοῦ Ναγγαί
 26 τοῦ Μαάθ
 τοῦ Ματταθίου
 τοῦ Σαμεὶν
 τοῦ Ἰωσήχ
 τοῦ Ἰωδᾶ
 27 τοῦ Ἰωανάν⁶
 τοῦ Ῥησά⁷
 τοῦ Ζοροβάβελ
 τοῦ Σαλαθιήλ
 τοῦ Νηραί
 28 τοῦ Μελχί
 τοῦ Ἀδδᾶ
 τοῦ Κωσάμ⁸
 τοῦ Ἑλμαδάμ
 τοῦ Ἡρ
 29 τοῦ Ἰησοῦ
 τοῦ Ἑλιαζάρ⁹
 τοῦ Ἰωράμ
 τοῦ Μαθθαί¹⁰
 τοῦ Δανεί¹¹
 30 τοῦ Συμεὼν
 τοῦ Ἰούδα
 τοῦ Ἰωσήφ
 τοῦ Ἰωνάμ
 τοῦ Ἑλιακάμ
 31 τοῦ Μολαί¹²
 τοῦ Μαννᾶ
 τοῦ Ματταθαί¹³
 τοῦ Ναθάμ¹⁴

Zerubbabel
 Shealtiel

Nathan

τοῦ Δανείδ¹⁵
 32 τοῦ Ἰεσσαί
 τοῦ Ἰωβήλ¹⁶
 τοῦ Βόος¹⁷
 τοῦ Σαλά¹⁸
 τοῦ Ναασσών¹⁹
 33 τοῦ Ἀδμάν²⁰
 τοῦ Ἀρνεί²¹
 τοῦ Ἑσρών²²

David
 Jesse
 Obed
 Boaz
 Salma
 Nahshon
 Amminadab
 Ram
 Hezron

1 Chron. iii. 29 καὶ υἱοὶ Σαλαθιήλ· Ζοροβάβελ.....

According to the Hebrew Massoretic text Zerubbabel was Shealtiel's nephew, being the son of Pedaiah; hence some infer that Shealtiel was childless. S. Luke has followed the LXX., or he has followed Ezra iii. 2, Haggai i. 1 &c., in which Zerubbabel is called son (= heir?) of Shealtiel.

v. 31.

Rom. i. 1, Ἰησοῦ Χριστοῦ... 8 τοῦ γενομένου ἐκ σπέρματος Δαυείδ κατὰ σάρκα. Of. 2 Tim. ii. 8; John vii. 42.

2 Tim. ii. 8, μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγενημένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυείδ.

John vii. 42, "οὐχ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυείδ;"

v. 33.

Heb. vii. 14, πρόδην γὰρ ἐστὶ ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς τὴν φυλὴν περὶ ἱερῶν οὐδὲν Μωυσῆς ἐλάλησεν.

v. 34.

Heb. ii. 16, σπέρματος Ἀβραάμ ἐπιλαμβάνεται. The Old Testament names in this genealogy, as in S. Matthew's, may be best seen in 1 Chronicles, as given below. Other authorities however are Ezra iii. 2, 1 Sam. xvi. 1—18, 2 Sam. v. 14, Ruth iv. 18—22, Gen. xxix. 35, xxv. 26, xxi. 2, 3, xi. 10—26, v. 8—32, iv. 25, v. 1—8, &c.

1 Chronicles i. 1—iii. 5.

iii. 5 καὶ οὗτοι ἐτέχθησαν αὐτῷ [sc. τῷ Δανείδ] ἐν Ἱερουσαλήμ· Σάμαν, Σωβάν, Ναθάν καὶ Σαλωμών.

ii. 13 καὶ Ἰεσσαὶ ἐγέννησεν.....15 Δανείδ

12 καὶ Ὀβὴδ ἐγέννησεν τὸν Ἰεσσαί

καὶ Βόος ἐγέννησεν τὸν Ὀβὴδ

11 καὶ Σαλωμών ἐγέννησεν τὸν Βόος

καὶ Ναασσών ἐγέννησεν τὸν Σαλωμών

10 καὶ Ἀμεινὰδὰ ἐγέννησεν τὸν Ναασσών.....

καὶ Ἀρρὰν ἐγέννησεν τὸν Ἀμεινὰδὰ

9 καὶ υἱοὶ Ἑσερών...δ Ῥάμ...καὶ Ἀράμ.

5 υἱοὶ Φάρες Ἀρσών...

6 (N Ἰωνάν) 7 (8^a Kaaha) 8 (N ll Κωσά) 9 (N Ἑλιαζάρ)
 10 (N Μαθθαάθ) 11 (l omits) 12 (4 ll omit) 13 (B Ματταθαί)
 14 (Δ ll 8^a Ναθάν) 15 (D^a Ὀβήλ) 16 (N * Βαλλί)
 17 (D ll Σαλωμών) 18 N + τοῦ Ἀδάμ 19 (D Ἀμεινὰδὰβ)
 20 (D ll Ἀράμ, K 2 ll + τοῦ Ἰωράμ) 21 (N ll Ἑσρών, D^a Ἀσρών)

* In Cod. D of S. Luke iii. 28—38, although S. Luke's inverted order is preserved and the genealogy has been carried back, as S. Luke carries it, to Adam, yet in the part between Joseph and David all the names have been borrowed from S. Matthew except that the four kings—Jehoiakim, Uziah, Amaziah and Joash—whom S. Matthew omits, are given in their proper places. This codex is unfortunately mutilated at the beginning of S. Matthew and does not now contain his genealogy there except in the post-exile period.

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iii. (33) τοῦ Φάρες	Pharez
τοῦ Ἰούδα	Judah
34 τοῦ Ἰακώβ	Jacob
τοῦ Ἰσαάκ ²²	Isaac
τοῦ Ἀβραάμ	Abraham
τοῦ Θάρα	Terah
τοῦ Ναχόρ	Nahor
35 τοῦ Σερούχ ²³	Serug
τοῦ Ραγαύ	Reu
τοῦ Φάλεχ	Peleg
τοῦ Ἐβερ	Eber
τοῦ Σαλά	Shelah
36 τοῦ Καινάν ²⁴	*
τοῦ Ἀρφαξάδ	Arphaxad
τοῦ Σήμ	Shem
τοῦ Νῶε	Noah
τοῦ Λάμεχ ²⁵	Lamech
37 τοῦ Μαθθουάλα ²⁶	Methuselah
τοῦ Ἐνώχ	Enoch
τοῦ Ἰάρεδ ²⁷	Jared
τοῦ Μαλαλεήλ ²⁸	Mahalaleel
τοῦ Καινάν ²⁹	Cainan
38 τοῦ Ἐνός	Enos
τοῦ Σήθ	Seth
τοῦ Ἀδάμ	Adam
τοῦ θεοῦ.	

22 (KD II Ἰσάκ) 23 (D1 Σερούχ) 24 (D omits, All τοῦ Καινάν, s^c son of Elam) 25 (D 2 II Λάμεχ) 26 (B Μαθ-
θουάλα) 27 (D Ἰάρεδ) 28 (K Μαλ.) 29 K Καινάν

If we divide S. Luke's genealogy into four sections corresponding to the divisions in S. Matthew's genealogy, we find in the first section (Jesus to Salathiel, about 4—597 B.C.) 22 names to cover a period of 598 years, giving an average of 27 years to a generation. S. Matthew in this section gives 18 names with an average of 40 years to a generation. In the second section (Neri to Nathan, about 597—980 B.C.) S. Luke gives 20 names to cover 383 years, with an average of 19 years to a generation. S. Matthew meanwhile gives 14 names with an average of 27 years. In the third section (David to Abraham, about 980—1920 (?) B.C.) both give 14 names with an average of 67 years to a generation. The fourth section is peculiar to S. Luke and carries us back into the period when dates are uncertain.

v. 22.

John i. 45, "Ἰησοῦν υἱὸν τοῦ Ἰωσήφ."

John vi. 42, "οὐχὶ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ;"

Luke iii. 28, ὃν υἱόν, ὡς ἐνομίζοντο, Ἰωσήφ.

See also Introduction, Chap. xviii.

v. 24^b.

John iv. 44, αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. (See p. 55.)

v. 25.

James v. 17, Ἠλείας ἀνθρώπος ᾧ ὁμοιωθήσῃ ἡμῶν, καὶ προσ-
ευχῇ προσήξεται τοῦ μὴ βρέξαι, καὶ οὐκ ἐβρέξεν ἐπὶ τῆς γῆς
ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.

S. Luke in his Gospel mentions widows nine times, against
S. Mark's thrice and S. Matthew's not once. See xxi. 2 note,
p. 126.

vv. 29, 30.

John viii. 59, ἦραν οὖν λίθους ἵνα βάλλωσιν ἐπ' αὐτόν·
Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

Luke xxiv. 31, καὶ αὐτοὶ ἀφαντοὶ ἐγένετο ἀπ' αὐτῶν.

* Cainan is found in the LXX. of Gen. xi. 12, 13, but not in the Hebrew nor in the Samaritan text, nor is this name found in 1 Chronicles even in the LXX.

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ii. 4 καὶ Θαμάρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν Φάρες. ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ· Ρουβὴν...Ἰουδά...	
i. 34 υἱοὶ Ἰσαάκ· Ἰακώβ καὶ Ἡσαΐ.	
28 υἱοὶ δὲ Ἀβραάμ· Ἰσαὰκ καὶ Ἰσμαήλ.	
27 Ἀβραάμ	
26 Θάρα	
Ναχόρ	
Σερούχ	
25 Ραγαύ	
Φάλεχ	
Ἐβερ	
24 Σαλά	
*	
17 υἱοὶ Σήμ·.....Ἀρφαξάδ	
4 Σήμ	
Νῶε	
3 Λάμεχ	
Μαθθουάλα	
Ἐνώχ	
2 Ἰάρεδ	
Μαλαλεήλ	
Καινάν	
1 Ἐνός	
Σήθ	
Ἀδάμ	

15. THE SERMON PREACHED AT NAZARETH.

S. Luke has combined some new non-Markan matter with fragments of the deutero-Mark which he has taken out of their proper order, probably because he did not know that order. We cannot positively say whether there were two visits paid to Nazareth or only one, but the probability is always in favour of one; whether S. Mark or S. Luke has misplaced it, or both of them, we cannot determine, but it is clear from Luke iv. 21, 23 that the sermon consisted of a narrative of the mighty works recently wrought by our Lord in Capernaum: yet S. Luke has not yet recorded any such works.

v. 18. On πνεῦμα κ.τ.λ. see i. 15, note, p. 292.

v. 20. On ἐπηρέτης see i. 2, note, p. 8.

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iv. 16 'Καὶ ἦλθεν¹ εἰς Ναζαρά², οὗ³ ἦν τεθραμμένος⁴,
καὶ εἰσῆλθεν⁵ [κατὰ τὸ εἰωθὸς αὐτοῦ⁶] ἐν τῇ ἡμέρᾳ τῶν
σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι⁷.
17 καὶ ἐπεδόθη⁸ αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου⁹,
καὶ ἀνοίξας¹⁰ τὸ βιβλίον¹¹ εὗρεν (τὸν)¹² τόπον¹³ οὗ ἦν
γεγραμμένον

18 Πνεῦμα Κυρίου ἐπ' ἐμέ¹⁴, οὗ¹⁵ εἶνεκεν ἐχρίσεν με¹⁶,
ἐξαγγελίσασθαι πτωχοῖς ἁπείσταλκέν με¹⁷,
κηρύξαι ἀιχμαλώτοις ἀφεσιν καὶ τυφλοῖς ἀνάβλεψιν,
ἀποστείλαι¹⁸ τεθραγμένους¹⁹ ἐν ἀφέσει,
19 κηρύξαι ἐνιαγτόν Κυρίου δεκτόν²⁰.

20 καὶ πτεῖξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθι-
σαν καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν
ἀτενίζοντες αὐτῷ. 21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς
ὅτι²² "Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν
ὑμῶν." 22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ θαύμαζον
ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ
στόματος αὐτοῦ, καὶ ἔλεγον "Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ
οὗτος;" 23 καὶ εἶπεν πρὸς αὐτοὺς "Πάντως ἐραῖτέ μοι τὴν
παραβολὴν ταύτην Ἰατρί, θεράπευσον σεαυτόν· ὅσα
ἠκούσαμεν γενόμενα²⁴ εἰς τὴν²⁵ Καφαρναούμ²⁶ ποίησον
καὶ ὧδε ἐν τῇ πατρίδι σου." 24 εἶπεν δέ²⁷ "Ἀμὴν²⁸ λέγω
ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι
αὐτοῦ." 25 ἐπ' ἀληθείας δέ²⁹ λέγω ὑμῖν³⁰, πολλὰ χήραι
ἦσαν ἐν ταῖς ἡμέραις Ἡλείου³¹ ἐν τῷ Ἰσραὴλ³², ὅτε
ἐκλείσθη ὁ οὐρανός³³ ἑτὶ τρία καὶ μῆνας ἕξ, ὡς ἐγένετο
λιμός μέγας ἐπὶ πάσαν τὴν γῆν, 26 καὶ πρὸς οὐδεμίαν
αὐτῶν ἐπέμφθη Ἡλείας εἰ μὴ εἰς Σάρεππα τῆς Σιδωνίας
πρὸς γυναῖκα χήραν³⁴. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ
Ἰσραὴλ³⁵ ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν
ἐκαθαρίσθη³⁶, εἰ μὴ Ναϊμάν³⁷ ὁ Σύρος³⁸. 28 καὶ ἐπλήσθη-
σαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες³⁹ ταῦτα,
29 καὶ ἀναστάντες⁴⁰ ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ
ῥαγίζοντες αὐτὸν ἕως⁴¹ ὁφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις
ῥαγιδόμητο⁴² αὐτῶν, ὥστε⁴³ κατακρημνίσαι⁴⁴ αὐτόν· 30 αὐτὸς
δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο⁴⁵.

1 (D1 Ἐλθὼν δέ) 2 (D Ναζαρέθ, II Nazareth) 3 (D οὗ)
4 (N1 ἀνα- 5 (D^s ἱομίτ) 6 (D II omit) 7 (I omit)
8 (s^c reads this after Ἡσαίου) 9 (s^c he gave) 10 (D ὁ προφήτης
Ἡσαίας) 11 (N II ἀναπτύξας, D^s ἀπτύξας) 12 (D omit)
13 N omit 14 (s^c thes) 15 (D^s ἀπέσταλμαι, I + to heal the
broken in heart) 16 (s^c ἀποστελῶ) 17 (D τεθραυματισμένοι)
18 (II + and the day of recompence) 19 (D γινόμενα) 20 (s^c
+ ye will say unto me) 21 (s^c + unto them) 22 (D + ἀμὴν)
23 (N D ταυτοῦ) 24 (D II omit) 25 (N II + ἐπὶ) 26 (s^c
+ the prophet) 27 (D II Ἰσραὴλ or Iadrael) 28 N O I + ἐπὶ
29 (O ἐκαθάρσθη) 30 (D Ναϊμάν, s^c omit) 31 (D^s I ἀκού-
σαντες) 32 (s^c omit) 33 (D + τῆς) 34 (D οἰκοδόμηται)
35 (O εἰς τὸ) 36 (s^c ἱησὺς, O ?-κρημνίσαι)

16. THE RAISING OF THE WIDOW'S SON AT NAIN.

vv. 16, 17 are an editorial note made up by conflation
from other passages to conclude the Church lesson. The
same thing is done in Luke vii. 48—50, xvii. 19, &c.

The raising of Jairus's daughter is narrated in Mark v.
21—43 = Matt. ix. 18—26 = Luke viii. 40—56. The raising of
Lazarus is narrated in John xi. 1—44.

v. 11^a. The phrase τῷ (or τῇ) ἐξῆς occurs five times in S. Luke
but not elsewhere.

v. 12^a (μονογενῆς).

Of. Luke viii. 42, ὅτι θυγάτηρ [μονογενῆς] ἦν αὐτῷ (so. Ἰακώβ).
Luke ix. 38, "...ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, [ὅτι μονογενῆς
μοι ἐστίν.]". Perhaps both the above were unconsciously assim-
ilated by S. Luke to this passage during oral teaching.

v. 13^a (ἐκπλαγχθῆναι). Of. x. 33, xv. 20. The word is used of
our Lord four times by S. Mark and five times by S. Matthew,
but S. Luke has no parallels to their passages and only here
applies it to our Lord.

v. 16^a (φάρμακον). Of. Luke i. 12, 66, ii. 9, v. 26, viii. 25, 35, 37,
ix. 34, 45.

v. 16^b (ἐδόξαζον τὸν θεόν). Of. Luke ii. 20, iv. 15, v. 25, 26
(= Mark ii. 12 = Matt. ix. 8), xiii. 18, xvii. 15, xviii. 48, xliii.
47, Matt. xv. 31.

v. 16^c (προφήτης). Of. iv. 24, vii. 39, ix. 8 (= Mark vi. 15),
19, xxiv. 19, Matt. xxi. 11, 46.

v. 16^d (ἐπεσκέψατο). Of. i. 68, 78.

v. 17. On Ἰουδαία = Palestine, see iv. 44, note, p. 17.

vii. 11 Καὶ [ἐγένετο¹ ἐν² τῷ³ ἐξῆς] ἐπορεύθη⁴ εἰς πόλιν
καλουμένην⁵ Ναϊν⁶, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ
αὐτοῦ⁷ καὶ ὄχλος πολὺς. 12 ὡς δὲ ἤγγισεν⁸ τῇ πόλει
τῆς πόλεως, καὶ⁹ ἰδοὺ¹⁰ ἐξεκομίζετο τεθνηκώς¹¹ μονογενῆς
υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὕτη ἦν χήρα¹², καὶ ὄχλος τῆς
πόλεως¹³ ἵκανός ἦν σὺν¹⁴ αὐτῇ. 13 καὶ ἰδὼν αὐτὴν¹⁵ ὁ
κύριος¹⁶ ἐσπλαγχνίσθη ἐπ' αὐτῇ¹⁷. καὶ εἶπεν αὐτῇ "Μὴ
κλαῖε." 14 καὶ προσελθὼν¹⁸ ἤψατο τῆς σοροῦ, οἱ δὲ
βαστάζοντες ἕστησαν, καὶ εἶπεν "Νεανίσκε¹⁹, σοὶ λέγω,
ἐγέρθητι." 15 καὶ ἀνεκάθισεν²⁰ ὁ νεκρὸς καὶ ἤρξατο λαλεῖν,
καὶ ἔδωκεν αὐτόν²¹ τῇ μητρὶ αὐτοῦ. [16 Ἐλαβον δὲ φόβος
πάντας²², καὶ ἐδόξαζον τὸν θεόν λέγοντες ὅτι "Προφήτης μέγας
ἠγέρθη²³ ἐν ἡμῖν," καὶ ὅτι "Ἐπεσκέψατο ὁ θεός²⁴ τὸν λαόν αὐ-
τοῦ." 17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ²⁵ περὶ
αὐτοῦ²⁶ καὶ²⁷ πᾶσι τῇ περιχώρῃ.]

1 (D I omit) 2 (D 2 II omit) 3 N O D II τῇ 4 (O D II
-ένητο, s^c they went) 5 (N omit) 6 (II Naim, 2 II Capbar-
naum) 7 (O II + ἱκανοί) 8 (D II ἐγένετο δὲ ὡς ἤγγισεν)
9 (D^s II omit) 10 (D omit) 11 (I omit) 12 (D χήρα
οὖτος) 13 (8 II omit) 14 (D^s πολλοὶ συνεληλόθει, O II omit
ἦν) 15 (D ἰδὼν δέ) 16 (D I s^c Ἰησοῦς) 17 (N II αὐτῇ)
18 (s^c omit) 19 (D 2 II + νεανίσκος) 20 B 2 II ἐκάθισεν
21 N O πάντας 22 (D ἐξῆς) 23 (I I Κύριος) 24 (M II
+ εἰς ἀγαθόν) 25 (N 2 II omit) 26 (D II + ἐν)

* LXX. Is. lxi. 1, πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἶνεκεν ἐχρίσεν με ἐξαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με [ἰδασθαι τοὺς σω-
τεριμμένους τὴν καρδίαν], κηρύξαι ἀιχμαλώτοις ἀφεσιν καὶ τυφλοῖς ἀνάβλεψιν, 2 καλεῖσαι ἐνιαγτόν Κυρίου δεκτόν. lviii. 6, ἀπέστειλε
τεθραυμένους ἐν ἀφέσει.

* LXX. 1 Kings xvii. 1, "Σὺ Κύριος... ἐσται τὰ ἐν ταῖς θύραις καὶ ἐν τοῖς." 1 Kings xvii. 8, καὶ ἐγένετο ῥῆμα
Κυρίου πρὸς Ἡλείου 9 "Ἀνάστηθι καὶ πορεύου εἰς Σάρεππα τῆς Σιδωνίας· ἰδοὺ ἐντέταλμαι ἐκεῖ γυναίκε χήρα τοῦ διατρέφει σε."
xviii. 1, καὶ ἐγένετο μεθ' ἡμέρας πολλὰς καὶ ῥῆμα Κυρίου ἐγένετο πρὸς Ἡλείου ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ. 2 Kings v. 1, καὶ
Ναϊμάν ὁ Ἀρχὸν τῆς δυνάμεως Συρίας ἦν ἀνὴρ μέγας... λελερωμένος... 14 καὶ ἐβαπτίσθη ἐν τῷ Ἰορδάνῃ ἐπτάκις κατὰ τὸ ῥῆμα
Ἐλισαίου καὶ... ἐκαθαρίσθη.

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